This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Educ T 1118.54.375

HARVARD COLLEGE
LIBRARY

FROM THE LIBRARY OF

NORWOOD PENROSE HALLOWELL

CLASS OF 1861

3 2044 102 854 056

A

GREEK READER,

FOR THE USE OF SCHOOLS;

CONTAINING

SELECTIONS IN PROSE AND POETRY,

WITH

ENGLISH NOTES AND A LEXICON.

ADAPTED PARTICULARLY TO THE

GREEK GRAMMAR OF E. A. SOPHOCLES, A. M.

BY C. C. FELTON, A. M.,

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY.

SIXTH EDITION, REVISED.

HARTFORD:

WM. JAS. HAMERSLEY.

1854.

Educ T 1118.54.375

HARVARD COLLEGE LIBRARY
FROM THE BEQUEST OF
NORTON PROFESSOR CHARLES ELIOT NORTON
SEPTEMBER 28, 1934

Entered according to Act of Congress, in the year 1842, by
CORNELIUS C. FELTON,
in the Clerk's office of the District Court for the District of Massachusetts

PREFACE.

THE following pages have been compiled on a plan somewhat different from those of the Greek elementary books now used. The Editor has aimed to select such passages from the Greek classic writers, as should be at once easy, elegant, and interesting. He has endeavoured to make his selections such, that each should have a certain completeness and interest by itself; the method of putting together a great number of small scraps from thirty or forty authors of every degree of merit, not being, in his opinion, well adapted to promote the study of ancient literature, or to excite a lively interest in those great masterpieces of composition, which are the best teachers of simple and refined literary taste. He has therefore confined himself to a few authors.

The Æsopic fables have been printed from Coray's excellent edition, and the best of them are here presented.

Various reasons have induced the Editor to take more copiously from the Dialogues of Lucian, than has been usual heretofore. Lucian's style of humor and his turn of thought approach nearer to the spirit of modern wit, than those of any other ancient writer; and on this account he is more generally understood and more keenly relished by young students of the Greek language. It has been found by experience, that the passages chosen from this author are studied with more pleasure than any other portions of the common class books. His language is generally excellent, though he did not live until long after the best days of Attic literature were gone by. The Editor has therefore carefully selected from

the whole range of Lucian's Dialogues as large a number as his limits would permit, confident that by so doing he has contributed something to the entertainment of his young friends who are still toiling in the elementary stages of their classical education.

The extracts from Xenophon are copious. They are taken from his three principal works, and will give the student a very complete idea of the manifold excellences of that author's style. In the judgment of the Editor, the works of Xenophon, whether considered in relation to their moral tone, or to their literary elegance and transparent simplicity, ought to be studied at an early period by all classical scholars much more than they are. Xenophon is an author peculiarly adapted to interest the young, by the graces of narrative, and the easy and natural flow of language, for which he is so greatly distinguished. Several of his entire works, such as the Anabasis and Cyropædia, would be admirable school-books; and it is hoped the time is coming when the standard of classical scholarship in the United States will require some such addition to the Greek preparatory course. But, as these books are not much studied in the schools at present, no doubt at all has been felt as to the expediency of inserting large extracts from them in the present work.

The paragraphs given from Thucydides's account of the Sicilian Expedition are taken directly from the second volume of Jacobs's *Elementarbuch der Griechischen Sprache*. It was impossible of course to give the whole narrative, speeches and all, which fill two books of Thucydides; in fact, it was impossible to find a long continuous passage that did not involve difficulties of style and construction, which would transcend the powers of the young students, for whom the present work is designed; and the Editor was therefore glad to find, upon looking into the *Elementarbuch*, that the most interesting narrative portions of the Sicilian Expedition had been selected and combined by so able a scholar as Jacobs. He has not hesitated to avail himself of this circumstance, and to insert selections entire.

The eloquence of the ancient Greeks has received but little attention in American classical education. While an ample selection of the Orations of Cicero has been required for admission into our Colleges, Cicero's masters, the orators of Greece, have been almost entirely neglected. It may be doubted whether it would be well to put persons of immature minds, and imperfect knowledge of the elements of the Greek language, upon the study of so high and difficult and national an author as Demosthenes. His oratory is so intimately connected with the jurisprudence and politics of his age, and requires so much knowledge of the technical terms and peculiar forms of legal practice in the courts of Athens, and of the party divisions of Greece to understand it fully, that it would be unreasonable to expect a schoolboy to study his great works with success. The Editor has therefore selected a piece from Lysias, belonging to a different branch of Greek eloquence, — the Funeral Oration, — to which these objections do not apply.

A single extract, of some length, is given from Herodotus, for the purpose of imparting to the scholar an idea of the beautiful Ionic dialect and the narrative powers of the Father of History.

In making the poetical selections, it has been the Editor's aim to present an adequate specimen of each important branch of that department of Greek literature. He has therefore extended his plan to the dramatic, as well as the epic, lyric, and bucolic poetry; and has taken passages, which include both chorus and dialogue, and which, it is hoped, do not present difficulties incapable of being solved by the studious and intelligent scholar.

The Editor has generally referred, in his Notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied, that it is the Grammar best adapted to the wants of American classical schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the nu-

merous elementary Grammars of the Greek language that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek; and, without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.

It will be perceived, that one object of the Notes has been to give, in a few words, an account of each of the authors, from whose works selections have been made; a statement of the circumstances under which those works were produced; and a brief sketch of their character, and of their relations to the branch of literature to which they belong, and to Greek culture in general. It is hoped that these few outlines will not be found useless or uninteresting; that they will present some points from which the scholar may survey the whole range of Greek literature; and that they will excite in him a desire to study the entire works of those great masters, who will be objects of admiration so long as genius and taste shall be found among men,—so long as civilization itself shall endure.

The text of the second edition of the Greek Reader has been revised, and broken into shorter paragraphs: no alteration has been made, except to change the arrangement, so far as to bring the extract from Herodotus directly before that from Homer; and nothing has been added except a selection of one page from the Greek Epigrams. The Notes have been corrected and enlarged, and the deficiencies of the Lexicon have been carefully supplied, so far as known, both with regard to the words and definitions. But the scholar ought to accustom himself early to the use of a general lexicon, as it is obviously impossible to give full and thorough definitions of words in a vocabulary limited to a single book.

C. C. F.

Cambridge, February, 1842.

CONTENTS.

PAGE

PREFACE, ... iii

SELECTIONS IN PROSE.

FABLES OF ÆSOP.

1. The Fox and the Lion, ... 1
2. The Foxes, ... 1
3. The Fox and the Crocodile, ... 1
4. The Cocks and the Partridge, ... 2
5. The Farmer and his Sons, ... 2
6. The Physician and his Patient, ... 2
7. The Dog and the Wolf, ... 2
8. The Lion and the Frog, ... 3
9. The Diviner, ... 3
10. The Ass and the Gardener, ... 3
11. The Mole, ... 4
12. The Fawn, ... 4
13. The Hares and the Frogs, ... 4
14. The Tortoise and the Eagle, ... 4
15. The Woman and her Husband, ... 5
16. The Travellers, ... 5
17. The Jackdaw and the Pigeons, ... 5
18. The Hares, ... 6
19. The Ass and the Fox, ... 6
20. The Herdsman, ... 6
21. The Hen and the golden Eggs, ... 6
22. The Wolf and the Crane, ... 7
23. The Frogs, ... 7
24. The Dog and the Ass, ... 7
25. The Lion and the Ass, ... 7
26. The Lion and the Bull, ... 8
27. The Spendthrift and the Swallow, ... 8
28. The Travellers and the Bear, ... 8

DIALOGUES OF LUCIAN.

1. Prometheus, Jupiter, ... 9
2. Jupiter, Mercury, ... 10
3. Apollo, Vulcan, ... 10
4. Vulcan, Jupiter, ... 12
5. Jupiter, Æsculapius, Hercules, ... 13
6. Mars, Mercury, ... 14
7. Mercury, Maia, ... 14
8. Jupiter, the Sun, ... 15
9. Apollo, Mercury, ... 16
10. Cyclops, Neptune, ... 17
11. Menelaus, Proteus, ... 19
12. Neptune, the Dolphins, ... 20
13. Xanthus, the Sea, ... 20
14. Zephyrus, Notus, ... 21
15. Diogenes, Pollux, ... 23
16. Pluto, Menippus, Midas, Sardanapalus, Croesus, ... 24
17. Mercury, Charon, ... 25

18. Pluto, Mercury, ... 26
19. Alexander, Hannibal, Minos, Scipio, ... 27
20. Diogenes, Alexander, ... 30
21. Diogenes, Hercules, ... 32
22. Menippus, Tantalus, ... 34
23. Menippus, Æacus, Certain Philosophers, ... 35
24. Nireus, Thersites, Menippus, ... 37
25. Menippus, Chiron, ... 38
26. Minos, Sostratus, ... 39
27. Jupiter, Mercury, Momus, ... 40

FROM XENOPHON.

Cyropædia, ... 46
Anabasis, ... 66
Hellenica, ... 87

FROM THUCYDIDES.

Sicilian Expedition, ... 112

FROM LYSIAS.

Funeral Oration, ... 122

FROM HERODOTUS.

Euterpe, ... 135

SELECTIONS IN POETRY.

FROM HOMER.

Odyssey, ... 152

ODES OF ANACREON.

1. The Dove, ... 165
2. The Swallow, ... 165
3. The Spring, ... 166
4. Cupid Stung, ... 166
5. The Cicada, ... 166
6. Beauty, ... 166
7. Cupid, ... 167
8. Old Age, ... 167
9. Enjoyment of the Present, ... 167
10. Cupid, ... 167
11. Statue of Europa, ... 168
12. The Old Man, ... 168

FROM SAPPHO.

Venus, ... 168

FROM SIMONIDES.

Danaë, ... 169

FROM CALLISTRATUS.

Harmodius and Aristogiton, ... 170

FROM EURIPIDES.

Hecuba, ... 171
Orestes, ... 178

FROM ARISTOPHANES.

Plutus, ... 184

FROM MOSCHUS.

Epitaph of Bion, ... 196

EPIGRAMS, ... 200

NOTES, ... 201

CON, ... 311

FABLES OF ÆSOP.

1. The Fox and the Lion.

Ἀλώπηξ, μήπω θεασαμένη λέοντα, ἐπειδὴ κατά τινα τύχην αὐτῷ συνήντησε, τὸ μὲν πρῶτον οὕτως ἐφοβήθη, ὡς μικροῦ καὶ ἀποθανεῖν. Ἔπειτα τὸ δεύτερον θεασαμένη, ἐφοβήθη μέν, οὐ μὴν ὡς τὸ πρότερον. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτως αὐτοῦ κατεθάρρησεν, ὡς καὶ προσελθοῦσα διαλεχθῆναι.

2. The Foxes.

Ἀλώπηξ, ἐν παγίδι ληφθεῖσα, καὶ ἀποκοπείσης τῆς οὐρᾶς διαδρᾶσα, ἀβίωτον ὑπ' αἰσχύνης ἡγεῖτο τὸν βίον. Ἔγνω οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νουθετῆσαι, ὡς ἂν τῷ κοιτῷ πάθει τὸ ἴδιον συγκαλύψειεν αἶσχος. Καὶ δὴ πάσας ἀθροίσασα παρῄνει τὰς οὐρὰς ἀποκόπτειν, ὡς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρτημένον. Ὑπολαβοῦσα δέ τις αὐτῶν εἶπεν· "Ὦ αὖτη, ἀλλ' εἰ οὐ σοὶ τοῦτο συνέφερεν, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες."

3. The Fox and the Crocodile.

Ἀλώπηξ καὶ κροκόδειλος ἠμφισβήτουν περὶ εὐγενείας. Πολλὰ δὲ τοῦ κροκοδείλου ὑπερηφανα περὶ τῆς τῶν προγόνων διεξιόντος λαμπρότητος, ὡς γεγυμνασιαρχηκότων, ἡ ἀλώπηξ ὑπολαβοῦσα, "Ὦ τὰν," εἶπεν, "ἀλλὰ κἂν μὴ σὺ λέγῃς, ἀλλ' ἀπὸ τοῦ δέρματός γε φαίνῃ, ὡς ἐκ παλαιῶν ἐτῶν εἰ γεγυμνασμένος."

4. The Cocks and the Partridge.

Ἀλεκτρυόνας τις ἔχων ἐπὶ τῆς οἰκίας, πριάμενος καὶ πέρδικα, σὺν ἐκείνοις ἀφῆκε νέμεσθαι. Τῶν δὲ τυπτόντων καὶ ἀπελαυνόντων, ἐκεῖνος ἠθύμει σφόδρα, νομίζων ὡς ἀλλόφυλος ταῦτα πάσχειν ὑπὸ τῶν ἀλεκτρυόνων. Ὡς δὲ μετὰ μικρὸν κἀκείνους ἑώρακε μαχομένους, καὶ ἀλλήλους κόπτοντας, τῆς λύπης ἀπολυθεὶς, εἶπεν· "Ἀλλ' ἔγωγε ἀπὸ τοῦ νῦν οὐ λυπήσομαι, ὁρῶν καὶ αὐτοὺς μαχομένους ἀλλήλοις."

5. The Farmer and his Sons.

Γεωργός τις, μέλλων καταλύειν τὸν βίον, καὶ βουλόμενος τοὺς ἑαυτοῦ παῖδας πεῖραν λαβεῖν τῆς γεωργίας, προσκαλεσάμενος αὐτοὺς, ἔφη· "Παῖδες ἐμοὶ, ἐγὼ μὲν ἤδη τοῦ βίου ὑπέξειμι, ὑμεῖς δ', ἅπερ ἐν τῇ ἀμπέλῳ μοι κέκρυπται, ζητήσαντες, ἐυρήσετε πάντα." Οἱ μὲν οὖν, οἰηθέντες θησαυρὸν ἐκεῖ που κατορωρύχθαι, πᾶσαν τὴν τῆς ἀμπέλου γῆν μετὰ τὴν ἀποβίωσιν τοῦ πατρὸς κατέσκαψαν· καὶ θησαυρῷ μὲν οὐ περιέτυχον, ἡ δὲ ἄμπελος, καλῶς σκαφεῖσα, πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν.

6. The Physician and the Patient.

Ἰατρὸς νοσοῦντα ἐθεράπευε. Τοῦ δὲ νοσοῦντος ἀποθανόντος, ἐκεῖνος πρὸς τοὺς ἐκκομίζοντας ἔλεγεν· "Οὗτος ὁ ἄνθρωπος, εἰ οἴνου ἀπείχετο, καὶ κλυστῆρσιν ἐχρῆτο, οὐκ ἂν ἐτέθνήκει." Τῶν δὲ παρόντων ὑπολαβών τις ἔφη· "Ὦ βέλτιστε, οὐκ ἔδει σε ταῦτα νῦν λέγειν, ὅτε μηδὲν ὄφελός ἐστιν, ἀλλὰ τότε παραινεῖν ὅτε τούτοις χρῆσθαι ἠδύνατο."

7. The Dog and the Wolf.

Κύων πρὸ ἐπαύλεώς τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόντος, καὶ βρῶμα μέλλοντος θύσειν αὐτὸν, ἐδεῖτο, μὴ νῦν αὐτὸν καταθῦσαι. "Νῦν μὲν γὰρ," φησὶ, "λεπτός εἰμι, καὶ ἰσχνός· ἂν δὲ μικρὸν ἀναμείνῃς, μέλλουσιν οἱ ἐμοὶ δεσπόται ποιήσειν γάμους,

καγὼ τηνικαῦτα, πολλὰ φαγὼν, πιμελέστερος ἔσομαι, καὶ σοὶ ἡδύτερον βρῶμα γενήσομαι." Ὁ μὲν οὖν λύκος πεισθεὶς ἀπῆλθε· μεθ' ἡμέρας δ' ἐπανελθὼν εὗρεν ἄνω ἐπὶ τοῦ δώματος τὸν κύνα καθεύδοντα, καὶ στὰς κάτωθεν πρὸς ἑαυτὸν ἐκάλει, ὑπομιμνήσκων αὐτὸν τῶν συνθηκῶν. Καὶ ὁ κύων· "Ἀλλ', ὦ λύκε, εἰ τὸ ἀπὸ τοῦδε πρὸ τῆς ἐπαύλεώς με ἴδοις καθεύδοντα, μηκέτι γάμους ἀναμείνῃς."

8. The Lion and the Frog.

Λέων, ἀκούσας ποτὲ βατράχου μέγα βοῶντος, ἐπεστράφη πρὸς τὴν φωνὴν οἰόμενος μέγα τι ζῶον εἶναι. Προσμείνας δὲ μικρὸν ὡς εἶδεν αὐτὸν προελθόντα τῆς λίμνης, προσελθὼν αὐτὸν κατεπάτησεν.

9. The Diviner.

Μάντις, ἐπ' ἀγορᾶς καθήμενος, διελέγετο. Ἐπιστάντος δέ τινος αἴφνης, καὶ ἀπαγγείλαντος, ὡς αἱ τῆς οἰκίας αὐτοῦ θυρίδες ἀναπεπταμέναι τε πᾶσαι εἶεν, καὶ πάντα τὰ ἔνδον ἀφῃρημένα, ἀνεπήδησέ τε στενάξας, καὶ δρομαῖος ᾔει. Τρίχοντα δέ τις αὐτὸν θεασάμενος, "Ὦ οὗτος," εἶπεν, "ὁ τἀλλότρια πράγματα προειδέναι ἐπαγγελλόμενος, τὰ σαυτοῦ οὐ προεμαντεύου;"

10. The Ass and the Gardener.

Ὄνος, ὑπηρετούμενος κηπουρῷ, ἐπειδὴ ὀλίγα μὲν ἤσθιε, πλεῖστα δ' ἐμόχθει, ηὔξατο τῷ Διΐ, ὥστε τοῦ κηπουροῦ ἀπαλλαγεὶς ἑτέρῳ ἀπεμποληθῆναι δεσπότῃ. Τοῦ δὲ Διὸς ἐπακούσαντος, καὶ κελεύσαντος αὐτὸν κεραμεῖ πραθῆναι, πάλιν ἐβυσφόρει, πλέον ἢ πρότερον, ἀχθοφορῶν, καὶ τόν τε πηλὸν καὶ τοὺς κεράμους κομίζων. Πάλιν οὖν ἀμεῖψαι τὸν δεσπότην ἱκέτευε, καὶ βυρσοδέψῃ ἀπεμπωλεῖται. Εἰς χείρονα τοίνυν τῶν προτέρων δεσπότην ἐμπεσὼν, καὶ ὁρῶν τὰ παρ' αὐτοῦ πραττόμενα, μετὰ στεναγμῶν ἔφη· "Οἴμοι τῷ ταλαιπώρῳ· βέλτιον ἦν μοι παρὰ τοῖς προτέροις δεσπόταις μένειν· οὗτος γὰρ, ὡς ὁρῶ, καὶ τὸ δέρμα μου κατεργάσεται."

11. The Mole.

Ὁ ἀσπάλαξ τυφλὸν ζῷόν ἐστι. Φησὶν οὖν ποτε τῇ μητρί· "Συκαμινέαν, μῆτερ, ὁρῶ." Εἶτα αὖθίς φησι· "Λιβάνου ὀσμῆς πεπλήρωμαι." Κἀκ τρίτου πάλιν, "Χαλκῆς," φησί, "ψηφίδος κτύπον ἀκούω." Ἡ δὲ μήτηρ ὑπολαβοῦσα εἶπεν· "Ὦ τέκνον, ὡς ἤδη καταμανθάνω, οὐ μόνον ὄψεως ἐστέρησαι, ἀλλὰ καὶ ἀκοῆς, καὶ ὀσφρήσεως."

12. The Fawn.

Νεβρός ποτε πρὸς τὸν ἔλαφον εἶπε· "Πάτερ, σὺ καὶ μείζων, καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερφυᾶ φέρεις πρὸς ἄμυναν· τί δή ποτ' οὖν οὕτω τούτους φοβῇ;" Κἀκεῖνος γελῶν εἶπεν· "Ἀληθῆ μὲν ταῦτα φῄς, τέκνον· ἓν δ' οἶδα, ὡς, ἐπειδὰν κυνὸς ὑλακὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἶδ' ὅπως, ἐκφέρομαι."

13. The Hares and the Frogs.

Οἱ λαγωοὶ ποτε συνελθόντες τὸν ἑαυτῶν πρὸς ἀλλήλους ἀπεκλαίοντο βίον, ὡς ἐπισφαλὴς εἴη, καὶ δειλίας πλέως· καὶ γὰρ καὶ ὑπ' ἀνθρώπων, καὶ κυνῶν, καὶ ἀετῶν, καὶ ἄλλων πολλῶν ἀναλίσκονται. Βέλτιον οὖν εἶναι, θανεῖν ἅπαξ, ἢ διὰ βίου τρέμειν. Τοῦτο τοίνυν κυρώσαντες, ὥρμησαν κατὰ ταὐτὸν εἰς τὴν λίμνην, ὡς εἰς αὐτὴν ἐμπεσούμενοι καὶ ἀποπνιγησόμενοι. Τῶν δὲ καθημένων κύκλῳ τῆς λίμνης βατράχων, ὡς τὸν τοῦ δρόμου κτύπον ἤσθοντο, εὐθὺς εἰς ταύτην εἰσπηδησάντων, τῶν λαγωῶν τις, ἀχχινούστερος εἶναι δοκῶν τῶν ἄλλων, ἔφη· "Στῆτε, ἑταῖροι, μηδὲν δεινὸν ὑμᾶς αὐτοὺς διαπράξησθε· ἤδη ὡς ὁρᾶτε, καὶ ἡμῶν ἕτερ' ἐστὶ ζῶα δειλότερα."

14. The Tortoise and the Eagle.

Χελώνη ἀετοῦ ἐδεῖτο, ὑπτασθαι αὐτὴν διδάξαι. Τοῦ δὲ παραινοῦντος, πόρρω τοῦτο τῆς φύσεως αὐτῆς εἶναι, ἐκείνη μᾶλλον τῇ δεήσει προσέκειτο. Λαβὼν οὖν αὐτὴν τοῖς ὄνυξι, καὶ εἰς ὕψος ἀνενεγκών, εἶτ' ἀφῆκεν. Ἡ δὲ, κατὰ πετρῶν πεσοῦσα, συνετρίβη.

15. The Woman and her Husband.

Γυνή τις ἄνδρα μέθυσον εἶχε· τοῦ δὲ πάθους αὐτὸν ἀπαλλάξαι θέλουσα, τοιόνδε τι σοφίζεται. Κεκαρωμένον γὰρ αὐτὸν ὑπὸ τῆς μέθης παραιτηρήσασα, καὶ νεκροῦ δίκην ἀναισθητοῦντα, ἐπ' ὤμων ἄρασα, ἐπὶ τὸ πολυάνδριον ἀπενεγκοῦσα κατέθετο, καὶ ἀπῆλθεν. Ἡνίκα δ' αὐτὸν ἤδη ἀνανήφειν ἐστοχάσατο, προσελθοῦσα, τὴν θύραν ἔκοπτε τοῦ πολυανδρίου· ἐκείνου δὲ φήσαντος, "Τίς ὁ τὴν θύραν κόπτων;" ἡ γυνὴ ἀπεκρίνατο, "Ὁ τοῖς νεκροῖς τὰ σιτία κομίζων, ἐγὼ πάρειμι." Κἀκεῖνος, "Μή μοι φαγεῖν, ἀλλὰ πιεῖν, ὦ βέλτιστε, μᾶλλον προσένεγκε· λυπεῖς γάρ με βρώσεως, ἀλλὰ μὴ πόσεως, μνημονεύων." Ἡ δὲ, τὸ στῆθος πατάξασα, "Οἴμοι τῇ δυστήνῳ," φησίν· "οὐδὲν γὰρ, οὐδὲ σοφισαμένη, ὤνησα· σὺ γὰρ, ἄνερ, οὐ μόνον οὐκ ἐπαιδεύθης, ἀλλὰ καὶ χείρων σαυτοῦ γέγονας, εἰς ἔξιν σοι καταστάντος τοῦ πάθους."

16. The Travellers.

Δύο τινὲς κατὰ ταὐτὸν ὡδοιπόρουν, καὶ θατέρου πέλεκυν εὑρόντος, ἄτερος, ὁ μὴ εὑρών, παρήνει αὐτῷ, μὴ λέγειν, "Εὕρηκα," ἀλλ', "Εὑρήκαμεν." Μετὰ μικρὸν δὲ ἐπιλθόντων αὐτοῖς τῶν τὸν πέλεκυν ἀποβεβληκότων, ὃ ἔχων αὐτὸν, διωκόμενος, πρὸς τὸν μὴ εὑρόντα συνοδοιπόρον ἔλεγεν, "Ἀπολώλαμεν." Ὁ δ' εἶπεν "'Ἀπόλωλα,' λέγε, οὐχ 'Ἀπολώλαμεν'· καὶ γὰρ, ὅτε τὸν πέλεκυν εὗρες, 'Εὕρηκα,' ἔλεγες, οὐχ 'Εὑρήκαμεν.'"

17. The Jackdaw and the Pigeons.

Κολοιὸς, ἔν τινι περιστερεῶνι περιστερὰς ἰδὼν καλῶς τρεφομένας, λευκάνας ἑαυτὸν, ἦλθεν, ὡς καὶ αὐτὸς τῆς αὐτῆς διαίτης μεταληψόμενος. Αἱ δὲ, μέχρι μὲν ἡσύχαζεν, οἰόμεναι περιστερὰν αὐτὸν εἶναι, προσίεντο. Ἐπεὶ δέ ποτε ἐκλαθόμενος ἐφθέγξατο, τηνικαῦτα τὴν αὐτοῦ γνοῦσαι φύσιν, ἐξήλασαν παίουσαι. Καὶ ὅς, ἀποτυχὼν τῆς ἐντεῦθα τροφῆς, ἐπανῆκε πρὸς τοὺς κολοιοὺς πάλιν. Κἀκεῖνοι, διὰ τὸ χρῶμα αὐτὸν οὐκ ἐπιγνόντες, τῆς μεθ' αὑτῶν διαίτης ἀπεῖρξαν, ὥστε δυοῖν ἐπιθυμήσαντα μηδετέρας τυχεῖν.

18. The Hares.

Λαγωοί ποτε, πολεμοῦντες ἀετοῖς, παρεκάλουν εἰς συμμαχίαν ἀλώπεκας. Αἱ δ' ἔφασαν· "Ἐβοηθήσαμεν ἂν ὑμῖν, εἰ μὴ ᾔδειμεν, τίνες ἐστὲ, καὶ τίσι πολεμεῖτε."

19. The Ass and the Fox.

Ὄνος καὶ ἀλώπηξ, κοινωνίαν συνθέμενοι πρὸς ἀλλήλους, ἐξῆλθον εἰς ἄγραν. Λέοντος δ' αὐτοῖς περιτυχόντος, ἡ ἀλώπηξ τὸν ἐπηρτημένον ὁρῶσα κίνδυνον, προσελθοῦσα τῷ λέοντι, παραδώσειν αὐτῷ τὸν ὄνον ὑπέσχετο, ἐὰν αὐτῇ τὸ ἀκίνδυνον ἐπαγγέλληται. Τοῦ δὲ ἀπολύσειν αὐτὴν φήσαντος, ἐκείνη, παραγαγοῦσα τὸν ὄνον, εἴς τινα πάγην ἐμπεσεῖν παρεσκεύασε. Καὶ ὁ λέων, ὁρῶν ἐκεῖνον φεύγειν μὴ δυνάμενον, πρώτην τὴν ἀλώπεκα συνέσχεν, εἶθ' οὕτως ἐπὶ τὸν ὄνον ἐτράπη.

20. The Herdsman.

Βουκόλος, ἀγέλην ταύρων βόσκων, ἀπώλεσε μόσχον. Περιελθὼν δὲ πᾶσαν τὴν ἔρημον, διέτριβεν ἐρευνῶν. Ὡς δὲ οὐδὲν εὑρεῖν ἠδυνήθη, ηὔξατο τῷ Διὶ, ἂν τὸν λαβόντα τὸν μόσχον κλέπτην ὑποδείξῃ, ἔριφον εἰς θυσίαν προσάξειν. Καὶ δὴ ἐρχόμενος εἴς τινα δρυμῶνα, εὑρίσκει λέοντα κατεσθίοντα τὸν μόσχον. Ἔμφοβος οὖν γενόμενος, καὶ μέγα δειλιάσας, ἐπάρας τὰς χεῖρας αὐτοῦ εἰς τὸν οὐρανὸν, εἶπεν· "Ὦ δέσποτα Ζεῦ, ἐπηγγειλάμην σοι ἔριφον θύσειν, ἐὰν τὸν κλέπτην εὕρω· νῦν ταῦρόν σοι θύσειν ὑπισχνοῦμαι, ἐὰν τούτου τὰς χεῖρας ἐκφύγω."

21. The Hen and the golden Eggs.

Ὄρνιθά τις εἶχεν ὠὰ χρυσᾶ τίκτουσαν· καὶ νομίσας, ἔνδον αὐτῆς ὄγκον χρυσίου εἶναι, κτείνας εὗρηκεν ὁμοίαν τῶν λοιπῶν ὀρνίθων. Ὁ δὲ, ἀθρόον πλοῦτον ἐλπίσας εὑρήσειν, καὶ τοῦ μικροῦ ἐστέρηται ἐκείνου.

22. The Wolf and the Crane.

Λύκου λαιμῷ ὀστέον ἐπεπήγει· ὁ δὲ γεράνῳ μισθὸν παρέξειν εἶπεν, εἰ τὴν κεφαλὴν αὐτῆς ἐπιβαλοῦσα, τὸ ὀστοῦν ἐκ τοῦ λαιμοῦ αὐτοῦ ἐκβάλοι. Ἡ δὲ, τοῦτ' ἐκβαλοῦσα, δολιχόδειρος οὖσα, τὸν μισθὸν ἐπεζήτει. Ὅστις γελάσας, καὶ τοὺς ὀδόντας θήξας, "Ἀρκεῖ σοι μισθὸς," ἔφη, "τοῦτο καὶ μόνον, ὅτι ἐκ λύκου στόματος καὶ ὀδόντων ἐξεῖλες κάραν σαῦραν, καὶ μηδὲν παθοῦσαν."

23. The Frogs.

Βάτραχοι, λυπούμενοι περὶ τῆς ἑαυτῶν ἀναρχίας, πρέσβεις ἔπεμψαν πρὸς τὸν Δία, βασιλέα αὐτοῖς παρασχεῖν. Ὁ δὲ, συνιδὼν αὐτῶν τὴν εὐήθειαν, ξύλον εἰς τὴν λίμνην καθῆκεν. Καὶ οἱ βάτραχοι, τὸ μὲν πρῶτον καταπλαγέντες τὸν ψόφον, εἰς τὰ βάθη τῆς λίμνης ἔδυσαν· ὕστερον δὲ, ὡς ἀκίνητον ἦν τὸ ξύλον, ἀναδύντες εἰς τοσοῦτον καταφρονήσεως ἦλθον, ὡς καὶ ἐπιβαίνοντες αὐτῷ ἐπικαθέζεσθαι. Ἀναξιοπαθοῦντες δὲ τοιοῦτον ἔχειν βασιλέα, ἦκον ἐκ δευτέρου πρὸς τὸν Δία, καὶ τοῦτον παρεκάλουν ἀλλάξαι αὐτοῖς τὸν ἀρχηγόν· τὸν γὰρ πρῶτον λίαν εἶναι νωχελῆ καὶ ἀδόκιμον. Ὁ δὲ Ζεὺς, ἀγανακτήσας κατ' αὐτῶν, ὕδρον αὐτοῖς ἔπεμψεν, ὑφ' οὗ συλλαμβανόμενοι κατησθίοντο.

24. The Dog and the Ass.

Ἔχων τις κύνα Μελιταῖον καὶ ὄνον, διετέλει τῷ κυνὶ προσπαίζων. Καὶ εἴποτε ἔξω δεῖπνον εἶχεν, ἐκόμιζέ τι αὐτῷ, καὶ προσιόντι παρέβαλλεν. Ὁ δὲ ὄνος, ζηλώσας, προέδραμεν αὐτὸς, καὶ σκιρτῶν ἐλάκτισε τὸν δεσπότην. Καὶ οὗτος, ἀγανακτήσας, ἐκέλευσε παίοντας αὐτὸν ἀγαγεῖν πρὸς τὸν μυλῶνα, καὶ τούτῳ προσδῆσαι.

25. The Lion and the Ass.

Λέων καὶ ὄνος, κοινωνίαν θέμενοι, ἐξῆλθον ἐπὶ θήραν. Γενομένων δὲ αὐτῶν κατά τι σπήλαιον, ἐν ᾧ αἶγες ἄγριαι, ὁ μὲν

λέων, πρὸ τοῦ στομίου στὰς, ἐξιούσας τὰς αἶγας συνελάμβανεν· ὁ δὲ ὄνος, ἔνδον εἰσελθών, ἐνήλλετο αὐταῖς, καὶ ὠγκᾶτο, ἐκφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος τὰς πλείστας συλλαβόντος, ἐξελθὼν ἐκεῖνος ἐπυνθάνετο αὐτοῦ, εἰ γενναίως ἠγωνίσατο, καὶ τὰς αἶγας ἐξεδίωξεν. Ὁ δὲ εἶπεν, "Ἀλλ' εὖ ἴσθι, ὅτι κἀγὼ ἄν σε ἐφοβήθην, εἰ μὴ ᾔδειν σε ὄνον ὄντα."

26. The Lion and the Bull.

Λέων, ταύρῳ παμμεγέθει ἐπιβουλεύων, ἠβουλήθη αὐτοῦ περιγενέσθαι. Διόπερ, πρόβατον τεθυκέναι φήσας, πρὸς ἑστίασιν αὐτὸν ἐκάλεσε, βουλόμενος κατακλιθέντα καταγωνίσαι. Ὁ δὲ, ἐλθὼν, ὡς ἐθεάσατο λέβητας καὶ ὀβελίσκους μεγάλους, τὸ δὲ πρόβατον οὐδαμοῦ, μηδὲν εἰπὼν ἀπηλλάττετο. Τοῦ δὲ λέοντος αἰτιωμένου αὐτὸν, καὶ τὴν αἰτίαν πυνθανομένου, διὰ τί δεινοπαθῶν ἀλόγως ἀπῄει, ἔφη, "Ἀλλ' ἔγωγε οὐ μάτην ποιῶ· ὁρῶ γὰρ κατασκευὴν οὐχ ὡς εἰς πρόβατον, ἀλλ' ὡς εἰς ταῦρον ἡτοιμασμένην."

27. The Spendthrift and the Swallow.

Νέος ἄσωτος, καταφαγὼν τὰ πατρῷα, ἱματίου δὲ μόνου περιλειφθέντος, ὡς ἐθεάσατο χελιδόνα παρὰ καιρὸν ὀφθεῖσαν, οἰόμενος ἤδη θέρος εἶναι, ὡς μηκέτι δεόμενος ἱματίου, καὶ τοῦτο ἐπώλησεν. Ὕστερον δὲ, χειμῶνος ἐπιλαβομένου, καὶ σφοδροῦ γενομένου τοῦ ἀέρος, ἐπειδὴ εἶδε τὴν χελιδόνα νεκρὰν κειμένην, ἔφη πρὸς αὐτὴν, "Ὦ αὖτη, σὺ κἀμὲ ἀπώλεσας."

28. The Travellers and the Bear.

Δύο φίλοι τὴν αὐτὴν ὁδὸν ἐβάδιζον. Ἄρκτου δὲ αὐτοῖς ἐπιφανείσης, ὁ μὲν εἷς φθάσας ἀνέβη ἐπί τι δένδρον, καὶ ἐνταῦθα ἐκρύπτετο· ὁ δὲ ἕτερος, μέλλων περικατάληπτος γίνεσθαι, πεσὼν ἐπὶ τοῦ ἐδάφους, ἑαυτὸν νεκρὸν προσεποιεῖτο. Τῆς δὲ ἄρκτου προσενεγκούσης αὐτῷ τὸ ῥύγχος, καὶ περιοσφραινομένης, τὰς ἀναπνοὰς συνεῖχε. Φασὶ γὰρ νεκροῦ μὴ ἅπτεσθαι τὸ ζῶον.

Ἀπαλλαγείσης δὲ, ὁ ἀπὸ τοῦ δένδρου καταβὰς ἐπυνθάνετο τοῦ ἑτέρου, τί ἡ ἄρκτος πρὸς τὸ οὖς εἰρήκει. Ὁ δὲ εἶπε, "Τοῦ λοιποῦ τοιούτοις μὴ συνοδοιπορεῖν φίλοις, οἳ ἐν κινδύνοις οὐ παραμένουσιν."

DIALOGUES OF LUCIAN.

1. Prometheus, Jupiter.

Προμ. Λῦσόν με, ὦ Ζεῦ· δεινὰ γὰρ ἤδη πέπονθα.

Ζεύς. Λύσω σε φὴς, ὃν ἐχρῆν βαρυτέρας πέδας ἔχοντα, καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον, ὑπὸ ἑκατὸν γυπῶν μὴ μόνον κείρεσθαι τὸ ἧπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύττεσθαι, ἀνθ' ὧν ἡμῖν τοιαῦτα ζῷα, τοὺς ἀνθρώπους, ἔπλασας, καὶ τὸ πῦρ ἔκλεψας, καὶ τὰς γυναῖκας ἐδημιούργησας; Ἃ μὲν γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ διανομῇ τῶν κρεῶν, ὀστᾶ περιελὴ κεκαλυμμένα μοι παραθεὶς, καὶ τὴν ἀμείνω τῶν μοιρῶν σαυτῷ φυλάττων, τί χρὴ λέγειν;

Προμ. Οὐκοῦν ἱκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον χρόνον τῷ Καυκάσῳ προσηλωμένος, τὸν κάπιστα ὀρνέων ἀπολούμενον ἀετὸν τρέφων τῷ ἥπατι;

Ζεύς. Οὐδὲ πολλοστημόριον τοῦτο ὧν σε δεῖ παθεῖν.

Προμ. Καὶ μὴν οὐκ ἀμισθί με λύσεις, ὦ Ζεῦ ἀλλά σοι μηνύσω τι πάνυ ἀναγκαῖον.

Ζεύς. Κατασοφίζῃ με, ὦ Προμηθεῦ.

Προμ. Καὶ τί πλέον ἔξω; οὐ γὰρ ἀγνοήσεις αὖθις ἔνθα ὁ Καύκασός ἐστιν, οὐδ' ἀπορήσεις δεσμῶν ἤν τι τεχνάζων ἁλίσκωμαι.

Ζεύς. Εἰπὲ πρότερον ὅν τινα μισθὸν ἀποτίσεις ἀναγκαῖον ἡμῖν ὄντα.

Προμ. Ἦν εἴπω ἐφ' ὅ τι βαδίζεις νῦν ἀξιόπιστος ἔσομαί σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος;

Ζεύς. Πῶς γὰρ οὔ;

Προμ. Παρὰ τὴν Θέτιν συνεσόμενος αὐτῇ.

Ζεύς. Τοῦτ᾽ μὲν ἔγνως· τί δ᾽ οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γάρ τι ἀληθὲς ἐρεῖν.

Προμ. Μηδέν, ὦ Ζεῦ, κοινωνήσῃς τῇ Νηρηΐδι· ἢν γὰρ αὐτὴ κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεταί σε, οἷα καὶ σὺ ἔδρασας τὸν Κρόνον.

Ζεύς. Τοῦτο φῄς, ἐκπεσεῖσθαί με τῆς ἀρχῆς;

Προμ. Μὴ γένοιτο, ὦ Ζεῦ· πλὴν τοιοῦτό τι ἡ μίξις αὐτῆς ἀπειλεῖ.

Ζεύς. Χαιρέτω τοιγαροῦν ἡ Θέτις· σὲ δὲ ὁ Ἥφαιστος ἐπὶ τούτοις λυσάτω.

2. Jupiter, Mercury.

Ζεύς. Τὴν τοῦ Ἰνάχου παῖδα τὴν καλὴν οἶσθα, ὦ Ἑρμῆ;

Ἑρμ. Ναί· τὴν Ἰὼ λέγεις.

Ζεύς. Οὐκ ἔτι παῖς ἐκείνη ἐστὶν, ἀλλὰ δάμαλις.

Ἑρμ. Τεράστιον τοῦτο· τῷ τρόπῳ δ᾽ ἐνηλλάγη;

Ζεύς. Ζηλοτυπήσασα ἡ Ἥρα, μετέβαλεν αὐτήν. Ἀλλὰ καὶ καινὸν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον τινὰ πολυόμματον, Ἄργον τοὔνομα, ἐπέστησεν, ὃς νέμει τὴν δάμαλιν, ἄϋπνος ὤν.

Ἑρμ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζεύς. Καταπτάμενος ἐς τὴν Νέμεαν, (ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ,) ἐκεῖνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ, διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀπαγαγὼν, Ἶσιν ποίησον. Καὶ τολοιπὸν ἔστω θεὸς τοῖς ἐκεῖ· καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, καὶ σωζέτω τοὺς πλέοντας.

3. Apollo, Vulcan.

Ἥφαι. Ἑώρακας, ὦ Ἄπολλον, τὸ τῆς Μαίας βρέφος τὸ ἄρτι τεχθὲν, ὡς καλόν τέ ἐστι, καὶ προσγελᾷ πᾶσι, καὶ δηλοῖ τι ἤδη ὡς μέγα ἀγαθὸν ἀποβησόμενον;

Ἀπόλ. Ἐκεῖνό γε φῶ βρέφος, ὦ Ἥφαιστε, ἢ μέγα ἀγαθὸν, ὃ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν, ὅσον ἐπὶ τῇ πανουργίᾳ;

Ἥφαι. Καὶ τίνα ἂν ἀδικῆσαι δύναιτο ἀρτίτοκον ὄν;

Ἀπόλ. Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαιναν ἔκλεψεν· ἢ τὸν Ἄρη· καὶ τούτου γὰρ ἐξείλκυσε λαθὼν τοῦ κουλεοῦ τὸ ξίφος, ἵνα μὴ ἑαυτὸν λίγω, ὃν ἀφώπλισε τοῦ τόξου, καὶ τῶν βελῶν.

Ἥφαι. Τὸ νεογνὸν ταῦτα, ὃ μόγις ἑκατὸν ἐν τοῖς σπαργάνοις;

Ἀπόλ. Εἶσῃ, ὦ Ἥφαιστε, ἢν σοι προσέλθῃ μόνον.

Ἥφαι. Καὶ μὴν προσῆλθεν ἤδη.

Ἀπόλ. Τί οὖν, πάντα ἔχεις τὰ ἐργαλεῖα, καὶ οὐδὲν ἀπόλωλεν αὐτῶν;

Ἥφαι. Πάντα, ὦ Ἄπολλον.

Ἀπόλ. Ὅμως ἐπίσκεψαι ἀκριβῶς.

Ἥφαι. Νὴ Δία, τὴν πυράγραν οὐχ ὁρῶ.

Ἀπόλ. Ἀλλ' ὄψει αὐτήν που ἐν σπαργάνοις τοῦ βρέφους.

Ἥφαι. Οὕτως ὀξύχειρ ἐστὶ, καθάπερ ἐν τῇ γαστρὶ ἐμελετήσας τὴν κλεπτικήν;

Ἀπόλ. Οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα, καὶ ἐπίτροχα. Ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. Χθὲς δὲ προκαλεσάμενος τὸν Ἔρωτα κατεπάλαισεν εὐθύς, οὐκ οἶδ' ὅπως ὑφέλκων τὼ πόδε· εἶτα μεταξὺ ἐπαινούμενος, τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε, προσπτυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ· τοῦ Διὸς δὲ γελῶντος, τὸ σκῆπτρον· εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν, καὶ πολὺ τὸ πῦρ εἶχε, κἀκεῖνον ἂν ὑφείλετο.

Ἥφαι. Γυργόν τινα τὸν παῖδα φῄς.

Ἀπόλ. Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.

Ἥφαι. Τῷ τοῦτο τεκμαίρεσθαι ἔχεις;

Ἀπόλ. Χελώνην που νεκρὰν εὗρών, ὄργανον ἀπ' αὐτῆς συνεστήσατο· πήχεις γὰρ ἐναρμόσας, καὶ ζυγώσας, ἔπειτα κολλάβους ἐμπήξας, καὶ μαγάδα ὑποθεὶς, καὶ ἐντεινάμενος ἑπτὰ χορδὰς, ἐμελῴδει πάνυ γλαφυρὸν, ὦ Ἥφαιστε, καὶ ἐναρμόνιον, ὡς κἀμὲ αὐτῷ φθονεῖν τὸν πάλαι κιθαρίζειν ἀσκοῦντα. Ἔλεγε δὲ ἡ Μαῖα, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρι τοῦ ᾅδου κατίοι, κλέψων τι κἀκεῖθεν δηλαδή. Ὑπόπτερος δ' ἐστὶ· καὶ ῥάβδον τινὰ πεποίηται θαυμασίαν τὴν δύναμιν, ᾗ ψυχαγωγεῖ, καὶ κατάγει τοὺς νεκρούς.

Ἥφαι. Ἐγω ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

6. Mars, Mercury.

Ἄρ. Ἤκουσας, ὦ Ἑρμῆ, οἷα ἠπείλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικὰ καὶ ἀπίθανα; · "Ἢν ἐθελήσω," φησὶν, "ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ' ἢν ἀποκρεμασθέντες κατασπᾶν βιάζησθέ με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύσετε. Εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα, καὶ τὴν θάλατταν συναρτήσας μετεωριῶ." Καὶ τἆλλα ὅσα καὶ σὺ ἀκήκοας. Ἐγὼ δὲ, ὅτι μὲν καθ' ἓν ἁπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, οὐκ ἂν ἀρνηθείην· ὁμοῦ δὲ τῶν τοσούτων ὑπερφέρειν ὡς μὴ καταβαρήσειν αὐτὸν, κἂν τὴν γῆν κἂν τὴν θάλασσαν προσλάβωμεν, οὐκ ἂν πεισθείην.

Ἑρμ. Εὐφήμει, ὦ Ἄρες· οὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καί τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

Ἄρ. Οἶει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σὲ, ὃν ἐχεμυθεῖν ἠπιστάμην; Ὃ γοῦν μάλιστα γελοῖον ἔδοξέ μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπῆσαι πρὸς σέ· μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὁπότε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ ἐπαναστάντες, ἐπεβούλευσαν ξυνδῆσαι αὐτὸν λαβόντες, ὡς παντοῖος ἦν δεδιὼς, καὶ ταῦτα τρεῖς ὄντας· καὶ εἰ μή γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἑκατόγχειρα ὄντα, κἂν ἐδέδετο αὐτῷ κεραυνῷ καὶ βροντῇ. Ταῦτα λογιζομένῳ ἐπῄει μοι γελᾶν ἐπὶ τῇ καλλιρημοσύνῃ αὐτοῦ.

Ἑρμ. Σιώπα· εὐφήμει· οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν, οὔτε ἐμοὶ ἀκούειν τὰ τοιαῦτα.

7. Mercury, Maia.

Ἑρμ. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

Ἑρμ. Τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω, μόνος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; Ἕωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώσαντα τὴν κλισίαν, εἶτα εὐθετήσαντα ἕκαστα, παρεστάναι τῷ Διΐ, καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα·

καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἧκεν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μηδὲ νυκτὸς παθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτωνι ψυχαγωγεῖν, καὶ νεκροπομπὸν εἶναι, καὶ παρίστασθαι τῷ δικαστηρίῳ· οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, πᾶν ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐπιδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ᾅδου εἰσίν· ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν καὶ ταῦτα κἀκεῖνα ποιεῖν ἀναγκαῖον· καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης υἱοὶ, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες·, ὁ δὲ Μαίας τῆς Ἄτλαντος διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἥκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν πέπομφά με ὀψόμενον ὅ τι πράττει ἡ παῖς, μηδὲ ἀναπνεύσαντα, πέπομφεν αὖθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· "Εἶτ' ἐκεῖθεν ἐς Βοιωτίαν," φησὶν, "ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ." Καὶ ὅλως ἀπηγόρευκα ἤδη. Εἰ γοῦν μοι δυνατὸν ἦν, ἡδέως ἂν ἠξίωσα πεπρᾶσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖ. Ἔα ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα. Καὶ νῦν ὥσπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἶτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

8. Jupiter, the Sun.

Ζεύς. Οἷα πεποίηκας, ὦ Τιτιήνων κάκιστε; ἀπολώλεκας τὰ ἐν τῇ γῇ ἅπαντα, μειρακίῳ ἀνοήτῳ πιστεύσας τὸ ἅρμα, ὃς τὰ μὲν κατέφλεξε, πρόσγειος ἐνεχθεὶς, τὰ δὲ ὑπὸ κρύους διαφθαρῆναι ἐποίησε, πολὺ αὐτῶν ἀποσπάσας τὸ πῦρ· καὶ ὅλως οὐδὲν ὅ τι οὐ ξυνετάραξε, καὶ ξυνέχεε. Καὶ εἰ μὴ ἐγὼ ξυνεὶς τὸ γιγνόμενον, κατέβαλον αὐτὸν τῷ κεραυνῷ, οὐδὲ λείψανον ἀνθρώπων ἐπέμεινεν ἄν· τοιοῦτον ἡμῖν τὸν καλὸν ἡνίοχον καὶ διφρηλάτην ἐκπέπομφας.

Ἥλ. Ἥμαρτον, ὦ Ζεῦ· ἀλλὰ μὴ χαλέπαινε, εἰ ἐπείσθην υἱῷ πολλὰ ἱκετεύοντι· πόθεν γὰρ ἂν καὶ ἤλπισα τηλικοῦτον γενήσεσθαι κακόν;

Ζεύς. Οὐκ ἤδεις, ὅσης ἐδεῖτο ἀκριβείας τὸ πρᾶγμα, καὶ ὡς, εἰ βραχύ τις ἐκβαίη τῆς ὁδοῦ, οἴχεται πάντα; Ἡγνόεις δὲ καὶ τῶν ἵππων τὸν θυμόν, ὡς δεῖ ξυνέχειν ἀνάγκῃ τὸν χαλινόν· εἰ γὰρ ἐνδοίη τὶς, ἀφηνιάζουσιν εὐθύς· ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν, ἄρτι μὲν ἐπὶ τὰ λαιὰ, μετ' ὀλίγον δὲ ἐπὶ τὰ δεξιὰ, καὶ ἐς τὸ ἐναντίον τοῦ δρόμου ἐνίοτε, καὶ ἄνω καὶ κάτω ὅλως ἔνθα ἐβούλοντο αὐτοί· ὁ δὲ οὐκ εἶχεν ὅ τι χρήσαιτο αὐτοῖς.

Ἥλ. Ταῦτα μὲν πάντα ἠπιστάμην, καὶ διὰ τοῦτο ἀντεῖχον ἐπιπολὺ, καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν· ἐπεὶ δὲ κατελιπάρησε δακρύων, καὶ ἡ μήτηρ Κλυμένη μετ' αὐτοῦ, ἀναβιβασάμενος ἐπὶ τὸ ἅρμα ὑπεθέμην, ὅπως μὲν χρὴ βεβηκέναι αὐτὸν, ἐφ' ὁπόσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερενεχθῆναι, εἶτα ἐς τὸ κάταντες αὖθις ἐπινεύειν, καὶ ὡς ἐγκρατῆ εἶναι τῶν ἡνιῶν, καὶ μὴ ἐφιέναι τῷ θυμῷ τῶν ἵππων· εἶπον δὲ καὶ ἡλίκος ὁ κίνδυνος, εἰ μὴ ὀρθὴν ἐλαύνοι· ὁ δὲ (παῖς γὰρ ἦν) ἐπιβὰς τοσούτου πυρὸς, καὶ ἐπικύψας ἐς βάθος ἀχανὲς, ἐξεπλάγη, ὡς τὸ εἰκός· οἱ δὲ ἵπποι, ὡς ἤσθοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μειρακίου, ἐξετράποντο τῆς ὁδοῦ, καὶ τὰ δεινὰ ταῦτα ἐποίησαν. Ὁ δὲ τὰς ἡνίας ἀφεὶς, οἶμαι, δεδιὼς, μὴ ἐκπέσῃ αὐτὸς, εἶχετο τῆς ἄντυγος. Ἀλλὰ ἐκεῖνός τε ἤδη ἔχει τὴν δίκην, καμοὶ, ὦ Ζεῦ, ἱκανὸν τὸ πένθος.

Ζεύς. Ἱκανὸν λέγεις, τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι· ἐς δὲ τὸ λοιπὸν, ἤν τι ὅμοιον παρανομήσῃς, ἢ τινὰ τοιοῦτον σεαυτοῦ διάδοχον ἐκπέμψῃς, αὐτίκα εἴσῃ, ὁπόσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς πυρωδέστερος. Ὥστ' ἐκεῖνον μὲν αἱ ἀδελφαὶ θαπτέτωσαν ἐπὶ τῷ Ἠριδανῷ, ἵνα περ ἔπεσεν ἐκδιφρευθεὶς, ἠλεκτρον ἐπ' αὐτῷ δακρύουσαι, καὶ αἴγειροι γενέσθωσαν ἐπὶ τῷ πάθει· σὺ δὲ συμπηξάμενος τὸ ἅρμα (κατέαγε γὰρ καὶ ὁ ῥυμὸς αὐτοῦ, καὶ ἄτερος τῶν τροχῶν συντέτριπται) ἔλαυνε, ὑπαγαγὼν τοὺς ἵππους· ἀλλὰ μέμνησο τούτων ἁπάντων.

9. Apollo, Mercury.

Ἀπόλ. Ἔχεις μοι εἰπεῖν, ὦ Ἑρμῆ, πότερος ὁ Κάστωρ ἐστὶ τούτων, ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναιμι αὐτούς.

Ἑρμ. Ὁ μὲν χθὲς ἡμῖν ξυγγενόμενος, ἐκεῖνος Κάστωρ ἦν, οὗτος δὲ Πολυδεύκης.

Ἀπόλ. Πῶς διαγιγνώσκεις; ὅμοιοι γάρ.

Ἑρμ. Ὅτι οὗτος μέν, ὦ Ἄπολλον, ἔχει ἐπὶ τοῦ προσώπου τὰ ἴχνη τῶν τραυμάτων ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων, καὶ μάλιστα, ὁπόσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου ἐτρώθη, τῷ Ἰάσονι συμπλέων· ἕτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἀλλὰ καθαρός ἐστι, καὶ ἀπαθὴς τὸ πρόσωπον.

Ἀπόλ. Ὄνησας, δείξας τὰ γνωρίσματα· ἐπεὶ τάγε ἄλλα πάντα ἴσα, τοῦ ὠοῦ τὸ ἡμίτομον, καὶ ἀστὴρ ὑπεράνω, καὶ ἀκόντιον ἐν τῇ χειρὶ, καὶ ἵππος ἑκατέρῳ λευκός· ὥστε πολλάκις ἐγὼ τὸν μὲν προσεῖπον Κάστορα, Πολυδεύκην ὄντα· τὸν δὲ τῷ τοῦ Πολυδεύκους ὀνόματι. Ἀτὰρ εἰπέ μοι καὶ τόδε, τί θήποτε οὐκ ἄμφω ξύνεισιν ἡμῖν, ἀλλ' ἐξ ἡμέρας ἄρτι μὲν νεκρὸς, ἄρτι δὲ θεός ἐστιν ἕτερος αὐτῶν.

Ἑρμ. Ὑπὸ φιλαδελφίας τοῦτο ποιοῦσιν· ἐπεὶ γὰρ ἔδοξε ἕνα μὲν τεθνάναι τῶν Λήδας υἱέων, ἕνα δὲ ἀθάνατον εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.

Ἀπόλ. Οὐ ξυνετὴν, ὦ Ἑρμῆ, τὴν νομήν· οἵγε οὐδ' ὄψονται οὕτως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα· πῶς γὰρ ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὤν; Πλὴν ἀλλὰ, ὥσπερ ἐγὼ μαντεύομαι, ὁ δὲ Ἀσκληπιὸς ἰᾶται, σὺ δὲ παλαίειν διδάσκεις, παιδοτρίβης ἄριστος ὤν, ἡ δὲ Ἄρτεμις μαιεύεται, καὶ τῶν ἄλλων ἕκαστος ἔχει τινὰ τέχνην, ἢ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί ποιήσουσιν ἡμῖν; ἢ ἀργοὶ εὐοιχήσονται, τηλικοῦτοι ὄντες;

Ἑρμ. Οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν τῷ Ποσειδῶνι, καὶ καθιππεύειν δὴ τὸ πέλαγος, καὶ ἤν που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον, σώζειν τοὺς ἐμπλέοντας.

Ἀπόλ. Ἀγαθὴν, ὦ Ἑρμῆ, καὶ σωτήριον λέγεις τὴν τέχνην.

10. Cyclops, Neptune.

Κύκ. Ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

Ποσ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκ. Τὸ μὲν πρῶτον Οὖτιν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.

Ποσ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσὴς ὤν;

Κύκ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλούς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐγαυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον λῃστὰς ὄντας. Ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὖτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγχέας, ἡδὺ μὲν καὶ εὔοσμον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πιόντι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκ ἔτι ὅλως ἐν ἐμαυτῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλός εἰμί σοι, ὦ Πόσειδον.

Ποσ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ' ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκ. Ἀλλ' ἐγὼ ἀφεῖλον, ὡς μᾶλλον αὐτὸν λιβοῖμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων, τὰς χεῖρας ἐκπετάσας, μόνα παρεὶς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ, ὁπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

Ποσ. Μανθάνω, ὑπ' ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθών σε· ἀλλὰ τοὺς ἄλλους γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

Κύκ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοὔνομα, κἀγὼ ἔφην ὅτι Οὖτίς ἐστι, μελαγχολᾷν οἰηθέντες με, ᾤχοντο ἀπιόντες. Οὕτω κατευσοφίσατό με ὁ κατάρατος τῷ ὀνόματι· καὶ ὃ μάλιστα ἡνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, "Οὐδὲ ὁ πατήρ," φησιν, "ὁ Ποσειδῶν ἰάσεταί σε.

Ποσ. Θάρρει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτὸν, ὡς μάθῃ, ὅτι, εἰ καὶ πήρωσίν μοι ὀφθαλμῶν ἴασθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων, τὸ σώζειν αὐτοὺς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεστι· πλεῖ δὲ ἔτι.

11. Menelaus, Proteus.

Μεν. Ἀλλὰ ὕδωρ μέν σε γίγνεσθαι, ὦ Πρωτεῦ οὐκ ἀπίθανον, ἁλίου γε ὄντα· καὶ δίνδρον, ἔτι φορητόν· καὶ ἐς λέοντα εἶπως ἀλλαγείης, ὅμως οὐδὲ τοῦτο ἔξω πίστεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατὸν ἐν τῇ θαλάττῃ οἰκοῦντά σε, τοῦτο πάνυ θαυμάζω, καὶ ἀπιστῶ.

Πρωτ. Μὴ θαυμάσῃς, ὦ Μενέλαε· γίγνομαι γάρ.

Μεν. Εἶδον καὶ αὐτός· ἀλλά μοι δοκεῖς, (ἱκήσεται γὰρ πρὸς σέ,) γοητείαν τινὰ προσάγειν τῷ πράγματι, καὶ τοὺς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὁρώντων, αὐτὸς οὐδὲν τοιοῦτόν τι γιγνόμενος.

Πρωτ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; σὺκ ἀνεῳγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἐμαυτόν; Εἰ δὲ ἀπιστεῖς, καὶ τὸ πρᾶγμά σοι ψευδὲς εἶναι δοκεῖ, καὶ φαντασία τις πρὸ τῶν ὀφθαλμῶν ἱσταμένη, ἐπειδὰν πῦρ γένωμαι, προσένεγκαί μοι, ὦ γενναιότατε, τὴν χεῖρα· ἔσῃ γὰρ, εἰ ὁρῶμαι μόνον, ἢ καὶ τὸ κάειν τότε μοι πρόσεστιν.

Μεν. Οὐκ ἀσφαλὴς ἡ πεῖρα, ὦ Πρωτεῦ.

Πρωτ. Σὺ δέ μοι, ὦ Μενέλαε, δοκεῖς οὐδὲ πολύπουν ἰσρακέναι πώποτε, οὐδὲ ἃ πάσχει ὁ ἰχθὺς οὗτος, εἰδέναι.

Μεν. Ἀλλὰ τὸν μὲν πολύπουν εἶδον· ἃ δὲ πάσχει, ἡδέως ἂν μάθοιμι παρὰ σοῦ.

Πρωτ. Ὁποίᾳ ἂν πέτρᾳ προσελθὼν ἁρμόσῃ τὰς κοτύλας, καὶ προσφὺς ἔχηται κατὰ τὰς πλεκτάνας, ἐκείνῃ ὅμοιον ἀπεργάζεται ἑαυτὸν, καὶ μεταβάλλει τὴν χρόαν, μιμούμενος τὴν πέτραν, ὡς ἂν λάθῃ τοὺς ἁλιέας, μὴ διαλλάττων, μηδὲ φανερὸς ὢν διὰ τοῦτο, ἀλλ' ἐοικὼς τῷ λίθῳ.

Μεν. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ.

Πρωτ. Οὐκ οἶδα, ὦ Μενέλαε, τίνι ἂν ἄλλῳ πιστεύσειας, τοῖς ἀεαυτοῦ ὀφθαλμοῖς ἀπιστῶν;

Μεν. Ἰδὼν εἶδον· ἀλλὰ τὸ πρᾶγμα τεράστιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίγνεσθαι.

12. Neptune, the Dolphins.

Ποσ. Εὖγε, ὦ Δελφῖνες, ὅτι ἀεὶ φιλάνθρωποί ἐστε· καὶ πάλαι μὲν τὸ τῆς Ἰνοῦς παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν· καὶ νῦν σὺ τὸν κιθαρῳδὸν τουτονὶ τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξενήξω ἐς Ταίναρον αὐτῇ σκευῇ καὶ κιθάρᾳ· οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον.

Δελφ. Μὴ θαυμάσῃς, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ ποιοῦμεν, ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι.

Ποσ. Καὶ μέμφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγετο. Πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν;

Δελφ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, καὶ πολλὰ ἐδωρήσατο. Ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε, πλεύσας οἴκαδε ἐς τὴν Μήθυμναν, ἐπιδείξασθαι τὸν πλοῦτον· καὶ ἐπιβὰς πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται· ὁ δὲ, (ἠκροώμην γὰρ ἅπαντα παρανέων τῷ σκάφει,) "Ἐπεὶ ταῦτα ὑμῖν δέδοκται," ἔφη, "ἀλλὰ τὴν σκευὴν ἀναλαβόντα με, καὶ ᾄσαντα θρῆνόν τινα ἐπ' ἐμαυτῷ, ἑκόντα ἐάσατε ῥίψαι ἐμαυτόν." Ἐπέτρεψαν οἱ ναῦται, καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρόν· καὶ ἔπεσεν ἐς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανούμενος. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμενος αὐτὸν, ἐξενηξάμην ἔχων εἰς Ταίναρον.

Ποσ. Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ ἀκροάσεως.

13. Xanthus, the Sea.

Ξάνθ. Δέξαι με, ὦ θάλαττα, δεινὰ πεπονθότα, καὶ κατάσβεσόν μου τὰ τραύματα.

Θάλ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;

Ξάνθ. Ὁ Ἥφαιστος. Ἀλλ' ἀπορρήξομαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

Θάλ. Διατί δέ σοι ἐνέβαλε τὸ πῦρ;

Ξάνθ. Διὰ τὸν υἱὸν τῆς Θέτιδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἐκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἀπέφραττέ μοι τὸν ῥοῦν, ἑλκήσας τοὺς ἀθλίους ἐπῆλθον, ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα ὁ Ἥφαιστος, (ἔτυχε γάρ που πλησίον,) πᾶν, οἶμαι, ὅσον ἐν τῇ καμίνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἰσθοῦ ἄλλοθι, φέρων ἐπῆλθέ μοι· καὶ κατέκαυσε μὲν τὰς πτελέας, καὶ μυρίκας· ὤπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς, καὶ τὰς ἐγχέλεις· αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργάσατο. Ὁρᾷς δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

Θάλ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὡς φῄς, ἀπὸ τοῦ πυρός. Καὶ εἰκότως, ὦ Ξάνθε, ὃς ἐπὶ τὸν ἐμὸν υἱὸν ὥρμησας, οὐκ αἰδεσθεὶς ὅτι Νηρηίδος υἱὸς ἦν.

Ξάνθ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλ. Τὸν Ἥφαιστον δὲ, οὐκ ἔδει ἐλεῆσαι Θέτιδος υἱὸν ὄντα τὸν Ἀχιλλέα;

14. Zephyrus, Notus.

Ζέφ. Οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάττῃ, ἀφ' οὗ γέ εἰμι καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν.

Ζέφ. Ἰδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότ. Παρὰ τὴν Ἐρυθρὰν γὰρ θάλατταν εἰργαζόμην· ἐπέπνευσα δὲ καὶ μέρος τι τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐδὲν οὖν οἶδα, ὧν λέγεις.

Ζέφ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότ. Ναί· τὸν τῆς Εὐρώπης πατέρα. Τί μήν;

Ζέφ. Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

Νότ. Μῶν ὅτι ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην.

Ζέφ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατελήλυθει ἐπὶ τὴν ἠιόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἑαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπὴς, καὶ τὸ βλέμμα ἥμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἠιόνος, καὶ ἐμυκᾶτο ἥδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὥρμησεν ἐπὶ τὴν Θάλατταν φέρων αὐτὴν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὡς μὴ ἀπολίσθοι· τῇ ἑτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον ξυνεῖχε.

Νότ. Ἤδὺ τοῦτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικὸν, νηχόμενον τὸν Δία, φέροντα τὴν ἀγαπωμένην.

Ζέφ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδίω παραπολὺ, ὦ Νότε· ἥ τε γὰρ Θάλαττα εὐθὺς ἀκύμων ἐγένετο, καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρεῖχεν ἑαυτήν. Ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες, οὐδὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων, παρηκολουθοῦμεν· ἔρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν Θάλατταν, ὡς ἐνίοτε ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδατος, ἡμμένας τὰς δᾷδας φέροντες, ἥδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πόλλαι. Τό τε τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν Θαλαττίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἅρματος, παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθώς, προοδοιπορῶν νηχομένῳ τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον, ἐπὶ κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκ ἔτι ἐφαίνετο· Ἡμεῖς δ' ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότ. Ὦ μακάριε Ζέφυρε τῆς θέας. Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους εὐρών.

15. Diogenes, Pollux.

Διογ. Ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὰν τάχιστα ἀνιλθῇς (σὸν γάρ ἐστιν, οἶμαι, τὸ ἀναβιῶναι αὖριον), ἦν που ἴδῃς Μένιππον τὸν κύνα (εὑρεῖς δ' ἂν αὐτὸν ἐν Κόρινθῳ κατὰ τὸ Κράνειον, ἢ ἐν Λυκείῳ, τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα), εἰπεῖν πρὸς αὐτὸν, ὅτι "Σοὶ, ὦ Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῷ πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ σοι ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, 'Τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον,' ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· καὶ μάλιστα ἐπειδὰν ὁρᾷς τοὺς πλουσίους, καὶ σατράπας, καὶ τυράννους αὖτω ταπεινοὺς καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς διαγινωσκομένους· καὶ ὅτι μαλθακοὶ καὶ ἀγεννεῖς εἰσι, μεμνημένοι τῶν ἄνω." Ταῦτα λέγε αὐτῷ· καὶ προσέτι, ἐμπλησάμενον τὴν πήραν ἥκειν θέρμων τε πολλῶν, καὶ εἴ που εὕροι ἐν τῇ τριόδῳ Ἑκάτης δεῖπνον κείμενον, ἢ ὠὸν ἐκ καθαρσίου, ἤ τι τοιοῦτον.

Πολ. Ἀλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενες· ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τίς ἐστι τὴν ὄψιν;

Διογ. Γέρων, φαλακρὸς, τριβώνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπταμένον, καὶ ταῖς ἐπιπτυχαῖς τῶν ῥακίων ποικίλον· γελᾷ δ' ἀεὶ, καὶ ταπολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει.

Πολ. Ῥᾴδιον εὑρεῖν ἀπό γε τούτων.

Διογ. Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντείλωμαί τι τοὺς φιλοσόφους;

Πολ. Λέγε· οὐ βαρὺ γὰρ οὐδὲ τοῦτο.

Διογ. Τὸ μὲν ὅλον, παύσασθαι αὐτοῖς παρεγγύα ληροῦσι, καὶ περὶ τῶν ὅλων ἐρίζουσι, καὶ κέρατα φύουσιν ἀλλήλοις, καὶ κροκοδείλους ποιοῦσι, καὶ τοιαῦτα ἄπορα ἐρωτᾷν διδάσκουσι τὸν νοῦν.

Πολ. Ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φήσουσι, κατηγοροῦντα τῆς σοφίας αὐτῶν.

Διογ. Σὺ δὲ οἰμώζειν αὐτοῖς παρ' ἐμοῦ λέγε.

Πολ. Καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ.

Διογ. Τοῖς πλουσίοις δὲ, ὦ φίλτατον Πολυδεύκιον, ἀπάγγελε

ταῦτα παρ' ἡμῶν· "Τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους, καὶ τάλαντα ἐπὶ ταλάντοις συντιθέντες, οὓς χρὴ ἕνα ὀβολὸν ἔχοντας ἥκειν μετ' ὀλίγον;"

Πολ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

Διογ. Ἀλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλῳ τε τῷ Κορινθίῳ, καὶ Δαμοξένῳ τῷ παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη, οὔτε τὰ χαροπὰ, ἢ μέλανα ὄμματα, ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἐστὶν, ἢ νεῦρα εὔτονα, ἢ ὦμοι καρτεροί· ἀλλὰ πάντα μία ἡμῖν κόνις, φασὶ, κρανία γυμνὰ τοῦ κάλλους.

Πολ. Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυρούς.

Διογ. Καὶ τοῖς πένησιν, ὦ Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἀχθόμενοι τῷ πράγματι, καὶ οἰκτειρόντες τὴν ἀπορίαν,) λέγε μήτε δακρύειν, μήτ' οἰμώζειν, διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν· καὶ ὅτι ὄψονται τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν. Καὶ Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον, λέγων ἐκλελύσθαι αὐτούς.

Πολ. Μηδὲν, ὦ Διόγενες, περὶ Λακεδαιμονίων λέγε· οὐ γὰρ ἀνέξομαί γε· ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα, ἀπαγγελῶ.

Διογ. Ἐάσωμεν τούτους, ἐπεί σοι δοκεῖ· σὺ δὲ οἷς προεῖπον ἀπένεγκαι παρ' ἐμοῦ τοὺς λόγους.

16. Pluto, Menippus, Midas, Sardanapalus, Crœsus.

Κροῖσ. Οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα· ὥστε ἢ ἐκεῖνόν ποι κατάστησον, ἢ ἡμεῖς μετοικήσομεν εἰς ἕτερον τόπον.

Πλούτ. Τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὤν;

Κροῖσ. Ἐπειδὰν ἡμεῖς οἰμώζομεν, καὶ στένομεν, ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὑτοσὶ, τοῦ χρυσίου, Σαρδανάπαλος δὲ, τῆς πολλῆς τρυφῆς, ἐγὼ δὲ, Κροῖσος, τῶν θησαυρῶν, ἐπιγελᾷ καὶ ἐξονειδίζει, ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν· ἐνίοτε δὲ καὶ ᾠδὴν ἐπιταράττει ἡμῶν τὰς οἰμωγάς· καὶ ὅλως, λυπηρός ἐστι.

Πλούτ. Τί ταῦτα φασὶν, ὦ Μένιππε;

Μέν. Ἀληθῆ, ὦ Πλούτων. Μισῶ γὰρ αὐτοὺς ἀγεννεῖς καὶ ὀλεθρίους ὄντας· οἷς οὐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαροῦν ἀνιῶν αὐτούς.

Πλούτ. Ἀλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερούμενοι.

Μέν. Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς;

Πλούτ. Οὐδαμῶς· ἀλλ' οὐκ ἂν ἐθελήσαιμι στασιάζων ὑμᾶς.

Μέν. Καὶ μήν, ὦ κάκιστοι Λυδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὡς οὐδὲ παυσομένου μου· ἴσθα γὰρ ἂν ζῆτε, ἀκολουθήσω ἀνιῶν, καὶ κατάδων, καὶ καταγελῶν.

Κροῖσ. Ταῦτα οὐχ ὕβρις;

Μέν. Οὔκ· ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσιν ἐντρυφῶντες, καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες. Τοιγαροῦν εἰμέζετε, πάντων ἐκείνων ἀφῃρημένοι.

Κροῖσ. Πολλῶν γε, ὦ θεοί, καὶ μεγάλων κτημάτων.

Μίδ. Ὅσον μὲν ἐγὼ χρυσοῦ.

Σαρδ. Ὅσης δ' ἐγὼ τρυφῆς.

Μέν. Εὖγε οὕτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς. Ἐγὼ δέ, τὸ ΓΝΩΘΙ ΣΑΥΤΟΝ πολλάκις συνείρων, ἐπάσομαι ὑμῖν. Πρέποι γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπᾴδόμενον.

17. Mercury, Charon.

Ἑρμ. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὁπόσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὖθις ἐρίζωμέν τι περὶ αὐτῶν.

Χάρ. Λογισώμεθα, ὦ Ἑρμῆ· ἄμεινον γὰρ ὁρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.

Ἑρμ. Ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

Χάρ. Πολλοῦ λέγεις.

Ἑρμ. Νὴ τὸν Ἀίδωνέα, τῶν πέντε ὠνησάμην, καὶ τροπωτῆρα δύο ὀβολῶν.

Χάρ. Τίθει πέντε δραχμὰς, καὶ ὀβολοὺς δύο.

Ἑρμ. Καὶ ἀκίστραν ὑπὲρ τοῦ ἰστίου· πέντε ὀβολοὺς ἐγὼ κατέβαλον.

Χάρ. Καὶ τούτους προστίθει.

Ἑρμ. Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεῳγότα, καὶ ἧλους δὲ, καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

Χάρ. Εὖγε, καὶ ἄξια ταῦτα ὠνήσω.

Ἑρμ. Ταῦτά ἐστιν, εἰ μή τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φής;

Χάρ. Νῦν μὲν, ὦ Ἑρμῆ, ἀδύνατον Ἢν δὲ λοιμός τις, ἢ πόλεμος καταπέμψῃ ἀθρόους τινὰς, ἐνέσται τότε ἀποκερδᾶναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία.

Ἑρμ. Νῦν οὖν ἐγὼ καθεδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολαύοιμι.

Χάρ. Οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. Νῦν δ' ὀλίγοι, ὡς ὁρᾷς, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.

Ἑρμ. Ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. Πλὴν ἀλλ' οἱ μὲν παλαιοὶ, ὦ Χάρων, οἷσθα οἷοι παρεγίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεῳ, καὶ τραυματίαι οἱ πολλοί· νῦν δὲ ἢ φαρμάκῳ τις ὑπὸ τοῦ παιδὸς ἀποθανὼν, ἢ ὑπὸ τῆς γυναικὸς, ἢ ὑπὸ τρυφῆς ἐξῳδηκὼς τὴν γαστέρα καὶ τὰ σκέλη· ὠχροὶ γὰρ ἅπαντες, καὶ ἀγεννεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλεῖστοι αὐτῶν διὰ χρήματα ἥκουσιν ἐπιβουλεύοντες ἀλλήλοις, ὡς ἐοίκασι.

Χάρ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

Ἑρμ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἁμαρτάνειν, πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ σοῦ.

18. Pluto, Mercury.

Πλούτ. Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ εἰσὶν, οἱ τὸν κλῆρον δὲ θηρῶντες, πεντακισμύριοι;

Ἑρμ. Ναὶ, τὸν Σικυώνιον φής. Τί οὖν;

Πλούτ. Ἐκεῖνον μὲν, ὦ Ἑρμῆ, ζῆν ἔασον, ἐπὶ τοῖς ἐννενήκοντα ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα, εἶγε οἷόν τε

ἦν, καὶ ἔτι πλείω. Τοὺς δέ γε κόλακας αὐτοῦ, Χαρῖνον τὸν νέον, καὶ Δάμωνα, καὶ τοὺς ἄλλους, κατάσπασον ἐφεξῆς ἅπαντας.

Ἑρμ. Ἄτοπον ἂν δόξειε τὸ τοιοῦτον.

Πλούτ. Οὔμενοῦν, ἀλλὰ δικαιότατον. Τί γὰρ ἐκεῖνοι πασθόντες εὔχονται ἀποθανεῖν ἐκείνῳ; ἢ τῶν χρημάτων ἀντιποιοῦνται οὐδὲν προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαρώτατον, ὅτι καὶ τοιαῦτα εὐχόμενοι ὅμως θεραπεύουσιν, ἵν' γε τῷ φανερῷ· καὶ νοσοῦντος, ἃ μὲν βουλεύονται, πᾶσι πρόδηλα· θύσειν δὲ ὅμως ὑπισχνοῦνται, ἢν φαῖεν· καὶ ὅλως, ποικίλη τις ἡ κολακεία τῶν ἀνδρῶν. Διὰ ταῦτα ὁ μὲν ἔστω ἀθάνατος· οἱ δὲ προσπίτνοντες αὐτοῦ μάτην ἐπιχανόντες.

Ἑρμ. Γλιοῖα πείσονται, πανοῦργοι ὄντες· πολλὰ κἀκεῖνος εὖ μάλα διαβουκολεῖ αὐτούς, καὶ ἐπελπίζει· καὶ ὅλως, ἀεὶ θανόντι ἐοικὼς ἐρῴωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἤδη τὸν κλῆρον ἐν σφίσι διῃρημένοι βόσκονται, ζωὴν μακαρίαν πρὸς ἑαυτοὺς τιθέντες.

Πλούτ. Οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλεως, ἀνηβησάτω· οἱ δ' ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὀνειροποληθέντα πλοῦτον ἀπολιπόντες, ἡκέτωσαν ἤδη κακοὶ κακῶς ἀποθανόντες.

Ἑρμ. Ἀμέλησον, ὦ Πλούτων· μετελεύσομαι γάρ σοι ἤδη αὐτοὺς καθ' ἕνα ἑξῆς· ἑπτὰ δέ, οἶμαι, εἰσί.

Πλούτ. Κατάσπα· ὁ δὲ παραπέμψει ἕκαστον, ἀντὶ γέροντος αὖθις πρωθήβης γενόμενος.

19. Alexander, Hannibal, Minos, Scipio.

Ἀλέξ. Ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γάρ εἰμι.

Ἀν. Οὔμενοῦν, ἀλλ' ἐμέ.

Ἀλέξ. Οὐκοῦν ὁ Μίνως δικασάτω.

Μίν. Τίνες δ' ἐστέ;

Ἀλέξ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου.

Μίν. Νὴ Δία ἔνδοξοί γε ἀμφότεροι· ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις;

Ἀλέξ. Περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ. Ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημὶ διενεγκεῖν τὰ πολέμια.

Μίν. Οὐκοῦν ἐν μέρει ἑκάτερος εἰπάτω. Σὺ δὲ πρῶτος ὁ Λίβυς λέγε.

Ἀν. Ἓν μὲν τοῦτο, ὦ Μίνως, ὠνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. Φημὶ δὲ τούτους μάλιστα ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὑτῶν δύναμίν τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς· ἐγὼ γοῦν μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὕπαρχος ὢν τῷ ἀδελφῷ, μεγίστων ἠξιώθην, ἄριστος κριθείς· καὶ τούς γε Κελτιβήρας εἷλον, καὶ Γαλατῶν ἐκράτησα τῶν Ἑσπερίων, καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἠριδανὸν ἅπαντα κατέδραμον, καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προαστείων τῆς προυχούσης πόλεως ἦλθον· καὶ τοσούτους ἀπέκτεινα μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις ἀπομετρῆσαι, καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἔπραξα, οὔτε Ἄμμωνος υἱὸς ὀνομαζόμενος, οὔτε θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιών, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεξεταζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος· οὐ Μήδους καὶ Ἀρμενίους καταγωνιζόμενος ὑποφεύγοντας πρὶν διώκειν τινά, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην. Ἀλέξανδρος δὲ πατρῴαν ἀρχὴν παραλαβὼν ηὔξησε, καὶ παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' οὖν ἐνίκησέ τε, καὶ τὸν Ὄλεθρον ἐκεῖνον, Δαρεῖον, ἐν Ἰσσῷ τε καὶ Ἀρβήλοις ἐκράτησεν, ἀποστὰς τῶν πατρῴων προσκυνεῖσθαι ἠξίου, καὶ ἐς δίαιταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν, καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἦρξα ἐπίσης τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἐμαυτὸν παρέσχον, καὶ καταδικασθεὶς ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἔπραξα βάρβαρος ὤν, καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς·

καὶ οὔτε Ὁμήρου, ὥσπερ οὗτος, φαρφαῶν, οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθείς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημὶ εἶναι. Εἰ δ' ἔστι καλλίων οὑτοσί, διότι διαθήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μέν ἴσως καὶ ταῦτα σεμνά· οὐ μὴν διὰ τοῦτ' ἀμείνων δόξειεν ἂν γενναίου καὶ στρατηγικοῦ ἀνδρὸς, τῇ γνώμῃ πλέον ἤπερ τῇ τύχῃ κεχρημένου.

Μίν. Ὁ μὲν εἴρηκεν οὐκ ἀγαννῆ τὸν λόγον, οὐδὲ ὡς Λίβυν εἰκὸς ἦν, ὑπὲρ αὐτοῦ. Σὺ δέ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῄς;

Ἀλέξ. Ἐχρῆν μέν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω θρασύν· ἱκανὴ γὰρ ἡ φήμη διδάξαι σε, οἷος μὲν ἐγὼ βασιλεὺς, οἷος δὲ οὗτος ληστὴς ἐγένετο· ὅμως δὲ ὅρα, εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα· ὃς, νέος ὢν ἔτι, παρελθὼν ἐπὶ τὰ πράγματα, καὶ τὴν ἀρχὴν τεταραγμένην κατέσχον, καὶ τοὺς φονέας τοῦ πατρὸς μετῆλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ, στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, οὐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων ἀγαπᾶν ἄρχειν ὁπόσων ὁ πατὴρ κατέλιπεν, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὸν ἡγησάμενος, εἰ μὴ ἁπάντων κρατήσαιμι, ὀλίγους ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν· καὶ ἐπί τε Γρανικῷ ἐκράτησα μεγάλῃ μάχῃ· καὶ τὴν Λυδίαν λαβὼν, καὶ Ἰωνίαν καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν ἀεὶ χειρούμενος ἦλθον ἐπὶ Ἰσσόν, ἔνθα Δαρεῖος ὑπέμεινε μυριάδας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα. Φημὶ γοῦν ὁ πορθμεὺς μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ σχεδίας διαπηξαμένους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἀξιῶν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγήσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὅρον ἐποιησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας αὐτῶν εἷλον, καὶ Πῶρον ἐχειρωσάμην· καὶ Σκύθας δὲ, οὐκ εὐκαταφρονήτους ἄνδρας, ὑπερβὰς τὸν Ταναΐν, ἐνίκησα μεγάλῃ ἱππομαχίᾳ· καὶ τοὺς φίλους εὖ ἐποίησα, καὶ τοὺς ἐχθροὺς ἠμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκουν τοῖς ἀνθρώποις, συγγνωστοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' οὖν τελευταῖον, ἐγὼ μὲν βασιλεύων ἀπέθανον, οὗτος δὲ ἐν φυγῇ ὢν παρὰ Προυσίᾳ τῷ Βιθυνῷ, κα-

θάπερ ἄξιον ἦν πανουργότατον, καὶ ὠμότατον ὄντα· ὡς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐῶ λέγειν, ὅτι οὐκ ἰσχύϊ, ἀλλὰ πονηρίᾳ, καὶ ἀπιστίᾳ, καὶ δόλοις· νόμιμον δὲ, ἢ προφανὲς οὐδέν. Ἐπεὶ δέ μοι ὠνείδισε τὴν τρυφὴν, ἐκλελῆσθαί μοι δοκεῖ, οἷα ἐποίει ἐν Καπύῃ, ἑταίρας συνὼν, καὶ τοὺς τοῦ πολέμου καιροὺς ὁ θαυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ Ἑσπέρια δόξας, ἐπὶ τὴν ἕω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν ἀναιμωτὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἔδοξέ μοι ἐκεῖνα, ὑποπτήσσοντα ἤδη, καὶ δεσπότην ὁμολογοῦντα. Εἴρηκα. Σὺ δὲ, ὦ Μίνως, δίκαζε. Ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

Σκηπ. Μὴ πρότερον, ἢ μὴ καὶ ἐμοῦ ἀκούσῃς.

Μίν. Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς;

Σκηπ. Ἰταλιώτης Σκηπίων, στρατηγὸς, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλαις μάχαις.

Μίν. Τί οὖν καὶ σὺ ἐρεῖς;

Σκηπ. Ἀλεξάνδρου μὲν ἥττων εἶναι, τοῦ δ' Ἀννίβου ἀμείνων· ὃς ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν καταναγκάσας ἀτίμως. Πῶς οὖν οὐκ ἀναίσχυντος οὗτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, ᾧ οὐδὲ Σκηπίων ἐγὼ, ὁ νενικηκὼς αὐτὸν, παραβάλλεσθαι ἀξιῶ;

Μίν. Νὴ Δί' εὐγνώμονα φῄς, ὦ Σκηπίων· ὥστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος, μετ' αὐτὸν δὲ, σύ· εἶτα, εἰ δοκεῖ, τρίτος Ἀννίβας, οὐδὲ οὗτος εὐκαταφρόνητος ὤν.

20. Diogenes, Alexander.

Διογ. Τί τοῦτο, ὦ Ἀλέξανδρε; τέθνηκας καὶ σὺ, ὥσπερ καὶ ἡμεῖς ἅπαντες;

Ἀλέξ. Ὁρᾷς, ὦ Διόγενες· οὐ παράδοξον δὲ, εἰ ἄνθρωπος ὢν ἀπέθανον.

Διογ. Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα;

Ἀλέξ. Φιλίππου δηλαδή· οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὤν.

Διογ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγοντο, δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἶτα οὕτω σε

τεχθῆναι· τὸν δὲ Φίλιππον ἐξηπατῆσθαι, οἰόμενον πατέρα σου εἶναι.

Ἀλέξ. Καγὼ ταῦτα ἤκουον, ὥσπερ σύ· νῦν δὲ ὁρῶ, ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ, οὔτε οἱ τῶν Ἀμμωνίων προφῆται ἔλεγον.

Διογ. Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγίνετο· πολλοὶ γὰρ ὑπέπτησσον θεὸν εἶναί σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τίνι τὴν τοσαύτην ἀρχὴν καταλέλοιπας;

Ἀλέξ. Οὐκ οἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ αὐτῆς· ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκᾳ τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες;

Διογ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐποίει ἡ Ἑλλὰς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, καὶ προστάτην αἱρούμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους· ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες, καὶ νεὼς οἰκοδομούμενοι, καὶ θύοντες ὡς δράκοντος υἱῷ. Ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

Ἀλέξ. Ἔτι ἐν Βαβυλῶνι κεῖμαι τρίτην ἡμέραν ταύτην· ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστὴς, ἣν ποτε ἀγάγῃ σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσὶν, ἐς Αἴγυπτον ἀπαγαγὼν με θάψειν ἐκεῖ, ὡς γενοίμην εἷς τῶν Αἰγυπτίων θεῶν.

Διογ. Μὴ γελάσω, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ᾅδου ἔτι σε μωραίνοντα, καὶ ἐλπίζοντα Ἄνουβιν ἢ Ὄσιριν γενέσθαι; πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσῃς· οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην, καὶ ἐς τὸ εἴσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελὴς ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνο δέ γε ἤδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὁπόσ' ἂν ἐννοήσῃς, ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφῖξαι, σωματοφύλακας, καὶ ὑπασπιστὰς, καὶ σατράπας, καὶ χρυσὸν τοσοῦτον, καὶ ἔθνη προσκυνοῦντα· καὶ Βαβυλῶνα, καὶ Βάκτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν· καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα, διαδεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορπημένον· οὐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ μάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἴεσθαι βέβαια εἶναι, τὰ παρὰ τῆς τύχης;

Ἀλέξ. Ὁ σοφός; ἁπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὤν; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὡς δὲ κατεχρῆτό μου τῇ περὶ παιδείαν φιλοτιμίᾳ θωπεύων, καὶ ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὂν ταγαθοῦ, ἄρτι δ' ἐς τὰς πράξεις, καὶ τὸν πλοῦτον· καὶ γὰρ αὖ καὶ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων. Ἰύης, ὦ Διόγενες, ἄνθρωπος, καὶ τεχνίτης. Πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνοις, ἃ κατηριθμήσω μικρῷ γε ἔμπροσθεν.

Διογ. Ἀλλ' οἶσθα ὃ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανδὸν ἐπισπασάμενος πίε· καὶ αὖθις πίε, καὶ πολλάκις. Οὕτω γὰρ ἂν παύσαιο ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώμενος. Καὶ γὰρ καὶ Κλεῖτον ἐκεῖνον ὁρῶ, καὶ Καλλισθένη, καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὁρμῶντας, ὡς διασπάσαιντο, καὶ ἀμύναιντό-σε, ὧν ἔδρασας αὐτούς. Ὥστε τὴν ἑτέραν σὺ ταύτην βάδιζε, καὶ πῖνε πολλάκις, ὡς ἔφην.

21. Diogenes, Hercules.

Διογ. Οὐχ Ἡρακλῆς οὗτός ἐστιν; οὔμενουν ἄλλος, μὰ τὸν Ἡρακλέα· τὸ τόξον, τὸ ῥόπαλον, ἡ λεοντῆ, τὸ μέγεθος, ὅλος Ἡρακλῆς ἐστιν. Εἶτα τέθνηκε Διὸς υἱὸς ὤν; Εἰπέ μοι, ὦ Καλλίνικε, νεκρὸς εἶ; ἐγὼ γάρ σοι ἔθυον ὑπὲρ γῆς ὡς θεῷ.

Ἡρα. Καὶ ὀρθῶς ἔθυες. Αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν οὐρανῷ τοῖς θεοῖς σύνεστι, καὶ ἔχει καλλίσφυρον Ἥβην· ἐγὼ δ' εἴδωλον εἰμὶ αὐτοῦ.

Διογ. Πῶς λέγεις; εἴδωλον τοῦ θεοῦ; καὶ δυνατὸν ἐξ ἡμισείας μέν τινα θεὸν εἶναι, τεθνάναι δὲ τῷ ἡμίσει;

Ἡρα. Ναί· οὐ γὰρ ἐκεῖνος τέθνηκεν, ἀλλ' ἐγὼ ἡ εἰκὼν αὐτοῦ.

Διογ. Μαθάνω· ἄνταν δρόν σε τῷ Πλούτωνι παρέδωκεν ἀνθ' ἑαυτοῦ· καὶ σὺ νῦν ἀντ' ἐκείνου νεκρὸς εἶ.

Ἡρα. Τοιοῦτό τι.

Διογ. Πῶς οὖν ἀκριβὴς ὢν ὁ Αἰακὸς οὐκ ἔγνω σε μὴ ὄντα ἐκεῖνον, ἀλλὰ παρεδέξατο ὑποβολιμαῖον Ἡρακλέα παρόντα;

Ἡρα. Ὅτι ἐοίκειν ἀκριβῶς.

Διογ. Ἀληθῆ λέγεις, ἀκριβῶς γάρ, ὥστε αὐτὸς ἐκεῖνος εἶναι. Ὅρα γοῦν μὴ τὸ ἐναντίον ἐστὶ, καὶ σὺ μὲν εἶ ὁ Ἡρακλῆς, τὸ δὲ εἴδωλον γεγάμηκε τὴν Ἥβην παρὰ τοῖς θεοῖς.

Ἡρα. Θρασὺς εἶ, καὶ λάλος· καὶ εἰ μὴ παύσῃ σκώπτων ἐς ἐμὲ, εἴσῃ αὐτίκα, οἷον θεοῦ εἴδωλόν εἰμι.

Διογ. Τὸ μὲν τόξον γυμνὸν, καὶ πρόχειρον· ἐγὼ δὲ τί ἂν ἧττι φοβοίμην σε, ἅπαξ τεθνεώς; Ἀτὰρ εἰπέ μοι, πρὸς τοῦ σοῦ Ἡρακλέους, ὁπότε ἐκεῖνος ἔζη, συνῆς αὐτῷ καὶ τότε εἴδωλον ὤν; ἢ εἷς μὲν ἦτε παρὰ τὸν βίον· ἐπεὶ δ' ἀπεθάνετε, διαιρεθέντες, ὁ μὲν ἐς θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἴδωλον, ὥσπερ εἰκὸς ἦν, εἰς Ἅιδου πάρει;

Ἡρα. Ἐχρῆν μὲν μηδ' ἀποκρίνεσθαι πρὸς ἄνδρα ἐπίτηδες ἐρεσχελοῦντα· ὅμως δ' οὖν καὶ τοῦτ' ἄκουσον· ὁπόσον μὲν Ἀμφιτρύωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο τέθνηκε, καὶ εἰμὶ ἐγὼ ἐκεῖνο πᾶν· ὃ δὲ ἦν τοῦ Διὸς, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

Διογ. Σαφῶς νῦν μανθάνω· δύο γάρ, φὴς, ἔτεκεν ἡ Ἀλκμήνη κατὰ τὸ αὐτὸ Ἡρακλέας, τὸν μὲν ὑπ' Ἀμφιτρύωνι, τὸν δὲ παρὰ τοῦ Διός· ὥστε ἐλελήθειτε δίδυμοι ὄντες ὁμομήτριοι.

Ἡρα. Οὐκ, ὦ μάταιε· ὁ γὰρ αὐτὸς ἄμφω ἦμεν.

Διογ. Οὐκ ἔστι μαθεῖν τοῦτο ῥᾴδιον, συνθέτους δύ' ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἱπποκένταυρός τις ἦτε, ἐς ἓν συμπεφυκότες, ἄνθρωπος καὶ θεός.

Ἡρα. Οὐ γὰρ καὶ πάντες οὕτω σοι δοκοῦσι σύγκεισθαι ἐκ δυοῖν ψυχῆς τε καὶ σώματος; ὥστε τί τὸ κωλύον ἐστὶ, τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ ἦν ἐκ Διὸς, τὸ δὲ θνητὸν ἐμὲ παρὰ τοῖς νεκροῖς;

Διογ. Ἀλλ', ὦ βέλτιστε Ἀμφιτρυωνιάδη, καλῶς ἂν ταῦτ' ἔλεγες, εἰ σῶμα ἦσθα· νῦν δὲ ἀσώματον εἴδωλον εἶ· ὥστε κινδυνεύεις τριπλοῦν ἤδη ποιῆσαι τὸν Ἡρακλέα.

Ἡρα. Πῶς τριπλοῦν;

Διογ. Ἧδέ πως· εἰ γάρ ὁ μέν τις ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν σὺ τὸ εἴδωλον, τὸ δὲ σῶμα ἐν Οἴτῃ ἐλύθη κόνις ἤδη γενόμενον, τρία δὴ ταῦτα γίνεται. Καὶ σκόπει, ὅν τινα τὸν τρίτον πατέρα ἐπινοήσεις τῷ σώματι.

Ἡρα. Θρασύς τις εἶ, καὶ σοφιστὴς· τίς δὲ καὶ ὢν τυγχάνεις;

Διογ. Διογένους τοῦ Σινωπέως εἴδωλον. Αὐτὸς δὲ οὐ μὰ Δία μετ' ἀθανάτοισι θεοῖσιν, ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν σύνειμι, Ὁμήρου, καὶ τῆς τοσαύτης ψυχρολογίας καταγελῶν.

22. Menippus, Tantalus.

Μέν. Τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἑστώς;

Τάν. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

Μέν. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ἢ καὶ νὴ Δία γε ἀρυσάμενος κοίλῃ τῇ χειρί;

Τάν. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἴσθηταί με· ἢν δέ ποτε καὶ ἀρύσωμαι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαῤῥὺεν οὐκ οἶδ' ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά μου.

Μέν. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ καὶ δέῃ τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ, που τέθαπται, ὅπερ καὶ πεινῆν καὶ διψῆν ἐδύνατο. Σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι ἢ διψῴης, ἢ πίνοις;

Τάν. Τοῦτ' αὐτό ἡ κόλασίς ἐστι, τὸ διψῆν μου τὴν ψυχὴν ὡς σῶμα οὖσαν.

Μέν. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ φῂς τῷ δίψει κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας, μὴ ἐνδεὶᾳ τοῦ ποτοῦ ἀποθάνῃς; Οὐχ ὁρῶ γὰρ ἄλλον μετὰ τοῦτον ᾅδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.

Τάν. Ὀρθῶς μὲν λέγεις. Καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.

Μέν. Ληρεῖς, ὦ Τάνταλε, καὶ ὡς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἑλλεβόρου νὴ Δία, ὅστις τοὐναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

Τάν. Οὐδὲ τὸν ἑλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γένοιτό μοι μόνον.

Μέν. Θάῤῥει, ὦ Τάνταλε, ὡς οὔτε σὺ, οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ πάντες, ὥσπερ σὺ, ἐκ καταδίδιψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

23. Menippus, Æacus, certain Philosophers.

Μέν. Πρὸς τοῦ Πλούτωνος, ὦ Αἰακέ, περιήγησαί μοι τὰ ἐν ᾅδου πάντα.

Αἰακ. Οὐ φάδιον, ὦ Μένιππε, ἅπαντα. Ὅσα μέν τοι κεφαλαιώδη, μάνθανε· οὗτοσὶ μέν ὅτι Κέρβερός ἐστιν, οἶσθα. Καὶ τὸν πορθμέα τοῦτον, ὃς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἤδη ἑώρακας ἐσιών.

Μέν. Οἶδα ταῦτα, καὶ σέ, ὅτι πυλωρεῖς· καὶ τὸν βασιλέα εἶδον, καὶ τὰς Ἐριννῦς· τοὺς δ' ἀνθρώπους μοι τοὺς πάλαι δεῖξον, καὶ μάλιστα τοὺς ἐπισήμους αὐτῶν.

Αἰακ. Οὗτος μὲν Ἀγαμέμνων, οὗτος δ' Ἀχιλλεύς, οὗτος δὲ Ἰδομενεὺς πλησίον, ἔπειτα Ὀδυσσεύς, εἶτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

Μέν. Βαβαί, ὦ Ὅμηρε, οἷά σοι τῶν ψαψφδιῶν τὰ κεφάλαια χαμαὶ ἔῤῥιπται ἄγνωστα, καὶ ἄμορφα, κόνις πάντα, καὶ λῆρος πολύς, ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὗτος δέ, ὦ Αἰακέ, τίς ἐστι;

Αἰακ. Κῦρός ἐστιν. Οὗτος δὲ Κροῖσος, καὶ ὁ παρ' αὐτῷ Σαρδανάπαλος· ὁ δ' ὑπὲρ αὐτὸν, Μίδας· ἐκεῖνος δὲ Ξέρξης.

Μέν. Εἶτα σὲ, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγνύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα; οἷος δὲ καὶ ὁ Κροῖσός ἐστι· τὸν Σαρδανάπαλον δέ, ὦ Αἰακέ, πατάξαι μοι κατὰ κόῤῥης ἐπίτρεψον.

Αἰακ. Μηδαμῶς· διαθρύψεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν.

Μέν. Οὐκοῦν ἀλλὰ προσπτύξομαί γε πάντως ἀνδρογύνῳ ὄντι.

Αἰακ. Βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφούς;

Μέν. Νὴ Δία γε.

Αἰακ. Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

Μέν. Χαῖρε, ὦ Εὔφορβε, ἢ Ἄπολλον, ἢ ὅ τι ἂν ἐθέλοις.

Πυθ. Νὴ καὶ σύ γε, ὦ Μένιππε.

Μέν. Οὐκ ἔτι χρυσοῦς ὁ μηρός ἐστί σοι;

Πυθ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω εἴ τί σοι ἐδώδιμον ἢ πήρα ἔχει.

Μέν. Κυάμους, ὦ γαθέ· ὥστε οὐ τοῦτό σοι ἐδώδιμον.

Πυθ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα. Ἔμαθον γὰρ, ὡς οὐδὲν ὕσον κύαμοι καὶ κεφαλαὶ τοκήων ἐνθάδε.

Αἰακ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου, καὶ Θαλῆς ἐκεῖνος· καὶ παρ' αὐτοὺς, Πιττακὸς καὶ οἱ ἄλλοι· ἑπτὰ δὲ πάντες εἰσὶν ὡς ὁρᾷς.

Μέν. Ἄλυποι, ὦ Αἰακὲ, οὗτοι μόνοι καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδοῦ ἀνάπλεως, ὥσπερ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυκταίναις ὅλος ἐξηνθηκὼς, τίς ἐστιν;

Αἰακ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτνης παρών.

Μέν. Ὦ χαλκόπου βέλτιστε, τί παθὼν σαυτὸν ἐς τοὺς κρατῆρας ἐνέβαλες;

Ἐμπ. Μελαγχολία τις, ὦ Μένιππε.

Μέν. Οὐ μὰ Δί', ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ κόρυζα· ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα. Πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς. Ὁ Σωκράτης δὲ, ὦ Αἰακέ, ποῦ ποτε ἆρά ἐστιν;

Αἰακ. Μετὰ Νέστορος καὶ Παλαμήδους ἐκεῖνος ληρεῖ τὰ πολλά.

Μέν. Ὅμως ἐβουλόμην ἰδεῖν αὐτὸν, εἴπου ἐνθάδε ἐστίν.

Αἰακ. Ὁρᾷς τὸν φαλακρόν;

Μέν. Ἅπαντες φαλακροὶ εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνώρισμα.

Αἰακ. Τὸν σιμὸν λέγω.

Μέν. Καὶ τοῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες.

Σωκ. Ἐμὲ ζητεῖς, ὦ Μένιππε;

Μέν. Καὶ μάλα, ὦ Σώκρατες.

Σωκ. Τί τὰ ἐν Ἀθήναις;

Μέν. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τάγε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι.

Σωκ. Μάλα πολλοὺς ἑώρακα.

Μέν. Ἀλλὰ ἑώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίστιππος, καὶ Πλάτων αὐτός. Ὁ μὲν ἀποπνέων μύρου· ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθών.

Σωκ. Περὶ ἐμοῦ δὲ τί φρονοῦσιν;

Μέν. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἰ τάγε τοιαῦτα·

πάντες γοῦν σε θαυμάσιον οἴοντται ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι, καὶ ταῦτα (δεῖ γάρ, οἶμαι, τἀληθὲς λέγειν) οὐδὲν εἰδότα.

Σωκ. Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς· οἱ δὲ εἰρωνείαν ᾤοντο τὸ πρᾶγμα εἶναι.

Μέν. Τίνες δὲ οὗτοί εἰσιν οἱ περὶ σέ;

Σωκ. Χαρμίδης, ὦ Μένιππε, καὶ Φαίδρος, καὶ ὁ τοῦ Κλεινίου.

Μέν. Εὖγε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σαυτοῦ τέχνην, καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.

Σωκ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; ἀλλὰ πλησίον ἡμῶν κατάκεισο, εἰ δοκεῖ.

Μέν. Μὰ Δί', ἐπὶ τὸν Κροῖσον γάρ, καὶ Σαρδανάπαλον ἄπειμι, πλησίον οἰκήσων αὐτῶν. Ἔοικα γοῦν οὐκ ὀλίγα γελάσεσθαι, αἰμωζόντων ἀκούων.

Αἰακ. Κἀγὼ ἤδη ἄπειμι, μὴ καί τις ἡμᾶς νεκρῶν λάθῃ διαφυγών. Τὰ πολλὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε.

Μέν. Ἄπιθι· καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

24. Nireus, Thersites, Menippus.

Νιρ. Ἰδοὺ δή, Μένιππος οὑτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. Εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ;

Μέν. Τίνες δὲ καὶ ἐστέ; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

Νιρ. Νιρεὺς καὶ Θερσίτης.

Μέν. Πότερος οὖν ὁ Νιρεύς, καὶ πότερος ὁ Θερσίτης; οὐδέπω γὰρ τοῦτο δῆλον.

Θερσ. Ἐν μὲν ἤδη τοῦτ' ἔχω, ὅτι ὅμοιός εἰμί σοι, καὶ οὐδὲν τηλικοῦτον διαφέρεις, ἠλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς ἐπῄνεσεν, ἁπάντων εὐμορφότατον προσειπών· ἀλλ' ὁ φοξὸς ἐγὼ, καὶ ψεδνὸς, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δέ, ὦ Μένιππε, ὅν τινα καὶ εὐμορφότερον ἠγῇ.

Νιρ. Ἐμέ γε τὸν Ἀγλαΐας, καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

Μέν. Ἀλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὀστᾶ ὅμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρί-

νοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὔθρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτὸ, καὶ οὐκ ἀνδρῶδες ἔχεις.

Νιρ. Καὶ μὴν ἔρου Ὁμηρον, ὁποῖος ἦν, ὁπότε συνεστράτευον τοῖς Ἀχαιοῖς.

Μέν. Ὀνείρατά μοι λέγεις· ἐγὼ δὲ ἃ βλέπω, καὶ νῦν ἔχεις· ἐκεῖνα δὲ οἱ τότε ἴσασιν.

Νιρ. Οὔκουν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιππε;

Μέν. Οὔτε σὺ, οὔτε ἄλλος εὔμορφος· ἰσοτιμία γὰρ ἐν ᾅδου, καὶ ὅμοιοι ἅπαντες.

Θερσ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

25. Menippus, Chiron.

Μέν. Ἤκουσα, ὦ Χείρων, ὡς θεὸς ὢν ἐπιθυμήσειας ἀποθανεῖν.

Χείρ. Ἀληθῆ ταῦτ' ἤκουσας, ὦ Μένιππε· καὶ τέθνηκα, ὡς ὁρᾷς, ἀθάνατος εἶναι δυνάμενος.

Μέν. Τίς δέ σε τοῦ θανάτου ἔρως ἔσχεν, ἀνεράστου τοῖς πολλοῖς χρήματος;

Χείρ. Ἐρῶ πρὸς σὲ οὐκ ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας.

Μέν. Οὐχ ἡδὺ ἦν, ζῶντα ὁρᾶν τὸ φῶς;

Χείρ. Οὐκ, ὦ Μένιππε· τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι καὶ οὐχ ἁπλοῦν ἡγοῦμαι εἶναι· ἐγὼ δὲ ἓξων ἀεὶ, καὶ ἀπέλαυον τῶν ὁμοίων, ἡλίου, φωτὸς, τροφῆς· αἱ ὧραι δὲ αἱ αὐταὶ, καὶ τὰ γιγνόμενα ἅπαντα ἑξῆς ἕκαστον, ὥσπερ ἀκολουθοῦντα θάτερον θατέρῳ· ἐνεπλήσθην γοῦν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μετασχεῖν ὅλως τὸ τέρπνον ἦν.

Μέν. Εὖ λέγεις, ὦ Χείρων· τὰ ἐν ᾅδου δὲ πῶς φέρεις, ἀφ' οὗ προελόμενος αὐτὰ ἧκεις;

Χείρ. Οὐκ ἀηδῶς, ὦ Μένιππε· ἡ γὰρ ἰσοτιμία πάνυ δημοτικὸν, καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον, ἐν φωτὶ εἶναι, ἢ καὶ ἐν σκότῳ· ἄλλως τε οὐδὲ διψῇν, ὥσπερ ἄνω, οὔτε πεινῇν δεῖ, ἀλλ' ἀτελεῖς τούτων ἁπάντων ἐσμέν.

Μέν. Ὅρα, ὦ Χείρων, μὴ περιπίπτῃς σεαυτῷ, καὶ ἐς τὸ αὐτό σοι ὁ λόγος περιστῇ.

Χειρ. Πῶς τοῦτο φῄς;

Μέν. Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον ἀεὶ καὶ ταὐτὸν ἐγένετό σοι προσκορὲς, καὶ ἐνταῦθα ὅμοια ὄντα προσκορῆ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολήν σε ζητεῖν τινα καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον.

Χειρ. Τί οὖν ἂν πάθοι τις, ὦ Μένιππε;

Μέν. Ὅπερ, οἶμαι, καὶ φασὶ, συνετὸν ὄντα ἀρέσκεσθαι καὶ ἀγαπᾷν τοῖς παροῦσι, καὶ μηδὲν αὐτῶν ἀφόρητον οἴεσθαι.

26. Minos, Sostratus.

Μίν. Ὁ μὲν λῃστὴς οὑτοὶ, Σώστρατος, ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω· ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω· ὁ δὲ τύραννος, ὦ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθεὶς, ὑπὸ τῶν γυπῶν καὶ αὐτὸς κειρέσθω τὸ ἧπαρ· ὑμεῖς δὲ οἱ ἀγαθοὶ, ἅπιτε κατὰ τάχος ἐς τὸ Ἠλύσιον πεδίον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον.

Σώστ. Ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.

Μίν. Νῦν ἀκούσω αὖθις; οὐ γὰρ ἐξελήλεγξαι, ὦ Σώστρατε, πονηρὸς ὤν, καὶ τοσούτους ἀπεκτονώς;

Σώστ. Ἐλήλεγμαι μέν· ἀλλ' ὅρα, εἰ καὶ δικαίως κολασθήσομαι.

Μίν. Καὶ πάνυ, εἴγε ἀποτίνειν τὴν ἀξίαν δίκαιον.

Σώστ. Ὅμως ἀπόκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι ἐρήσομαί σε.

Μίν. Λέγε, μὴ μακρὰ μόνον, ὡς καὶ τοὺς ἄλλους διακρίνομεν ἤδη.

Σώστ. Ὁπόσα ἔπραττον ἐν τῷ βίῳ, πότερα ἑκὼν ἔπραττον, ἢ ἐπεκέκλωστό μοι ὑπὸ τῆς Μοίρας;

Μίν. Ὑπὸ τῆς Μοίρας δηλαδή.

Σώστ. Οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες, καὶ οἱ πονηροὶ δοκοῦντες ἡμεῖς, ἐκείνῃ ὑπηρετοῦντες, ταῦτα δρῶμεν;

Μίν. Ναὶ, τῇ Κλωθοῖ, ἥ ἑκάστῳ ἐπέταξε γεννηθέντι τὰ πρακτέα.

Σώστ. Εἰ τοίνυν ἀναγκασθείς τις ὑπ' ἄλλου φονεύσειέ τινα, οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος, οἷον δήμιος, ἢ δορυ-

φόρος, ὁ μὲν δικαστῇ πεισθεὶς, ὁ δὲ τυράννῳ, τίνα αἰτιάσῃ τοῦ φόνου;

Μίν. Δῆλον ὡς τὸν δικαστὴν, ἢ τὸν τύραννον· ἐπεὶ οὐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ τοῦτο, ὄργανον ὂν πρὸς τὸν θυμὸν, τῷ πρώτως παρασχόντι τὴν αἰτίαν.

Σώσ. Εὖγε, ὦ Μίνως, ὅτι καὶ ἐπιδαψιλεύῃ τῷ παραδείγματι. Ἦν δέ τις, ἀποστείλαντος τοῦ δεσπότου, ἦκῃ αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνι τὴν χάριν ἰστέον, ἢ τίνα εὐεργέτην ἀναγραπτέον;

Μίν. Τὸν πέμψαντα, ὦ Σώστρατε· διάκονος γὰρ ὁ κομίσας ἦν.

Σώσ. Οὐκοῦν ὁρᾷς, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους, ὧν ἡ Κλωθὼ προσέταττε, καὶ τούτους τιμῶν τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; οὐ γὰρ δὴ ἐκεῖνό γε εἰπεῖν ἔχοι τις ἄν, ὡς ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις.

Μίν. Ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. Πλὴν ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἐπερωτήσεως, διότι οὐ λῃστὴς μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς. Ἀπόλυσον αὐτὸν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω. Ὅρα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς ἐρωτᾷν τὰ ὅμοια διδάξῃς.

27. Jupiter, Mercury, Momus.

Ζεύς. Μηκέτι τονθορίζετε, ὦ θεοὶ, μηδὲ κατὰ γωνίας συστρεφόμενοι, πρὸς τὸ οὖς ἀλλήλοις κοινολογεῖσθε, ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ συμποσίου. Ἀλλ' ἐπείπερ ἀποδέδοται περὶ τούτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερὸν τὰ δοκοῦντά οἱ, καὶ κατηγορείτω. Σὺ δὲ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου.

Ἑρμ. Ἄκουε, σίγα· τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν, οἷς ἔξεστιν; ἢ δὲ σκέψις περὶ τῶν μετοίκων καὶ ξένων.

Μῶμ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἴ μοι ἐπιτρέψειας εἰπεῖν.

Ζεύς. Τὸ κήρυγμα ἤδη ἐφίησιν· ὥστε οὐδὲν ἐμοῦ δεήσῃ.

Μῶμ. Φημὶ τοίνυν δεινὰ ποιεῖν ἐνίους ἡμῶν, οἷς οὐκ ἀπόχρῃ, θεοὺς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ', εἰ μὴ καὶ τοὺς ἀκολούθους, καὶ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφανοῦσιν,

οὐδὲν μέγα, οὐδὲ νεανικὸν οἴονται εἰργάσθαι. Ἀξιῶ δέ, ὦ Ζεῦ, μετὰ παῤῥησίας μοι δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων. Διελέγχω γὰρ ὃ ἅπαντα, καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φανερόν, οὔτε δειδιώς τινα, οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην· ὥστε καὶ ἐπαχθὴς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπείπερ ἔξεστι, καὶ κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν, 10 οὐδὲν ὑποστειλάμενος ἐρῶ. Πολλοὶ γὰρ, φημὶ, οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνιδρίων, καὶ εὐωχοῦνται ἐπίσης, καὶ ταῦτα θητοὶ ἐξ ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας, καὶ θιασώτας τοὺς αὑτῶν ἀνήγαγον ἐς τὸν οὐρανὸν, καὶ παρενέγραψαν, καὶ νῦν ἐπίσης διανομάς τε νέμονται, καὶ θυσιῶν 15 μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον.

Ζεύς. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαῤῥήδην λέγε, προστιθεὶς καὶ τοὔνομα. Νῦν γὰρ ἐς τὸ μέσον ἀπέῤῥιπταί σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παῤῥησιαστὴν ὄντα, μηδὲν 20 ὀκνεῖν λέγειν.

Μῶμ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παῤῥησίαν, ποιεῖς γὰρ τοῦτο βασιλικὸν, ὡς ἀληθῶς, καὶ μεγαλόφρον, ὥστε καὶ ἐρῶ τοὔνομα. Ὁ γάρτοι γενναιότατος οὗτος Διόνυσος, ἡμιάνθρωπος ὤν, οὐδὲ Ἕλλην μητρόθεν, ἀλλὰ Συροφοινικός τινος 25 ἐμπόρου, τοῦ Κάδμου, θυγατριδοῦς, ἐπείπερ ἠξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μίτραν, οὔτε τὴν μέθην, οὔτε τὸ βάδισμα. Πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς καὶ γυναικεῖος τὴν φύσιν, ἡμιμανὴς, ἀκράτου ἔωθεν ἀποπνέων. Ὁ δὲ καὶ ὅλην φρατρίαν εὐεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγό- 30 μενος πάρεστι, καὶ θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σειληνὸν, καὶ Σατύρους, ἀγροίκους τινὰς, καὶ αἰπόλους τοὺς πολλοὺς, σκιρτητικοὺς ἀνθρώπους, καὶ τὰς μορφὰς ἀλλοκότους· ὧν ὁ μὲν κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἐοικὼς, καὶ γένειον βαθὺ καθειμένος, ὀλίγον τράγου διαφέρων ἐστὶν· ὁ δὲ 35 φαλακρὸς γέρων, σιμὸς τὴν ῥῖνα, ἐπὶ ὄνου τὰ πολλὰ ὀχούμενος, Λυδὸς οὗτος· οἱ δὲ Σάτυροι, ὀξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροὶ,

κεράσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται, Φρύγες τινὲς ὄντες. Ἔχουσι δὲ καὶ οὐρὰς ἅπαντες. Ὁρᾶτε οἵους ἡμῖν θεοὺς ποιεῖ ὁ γεντάδας; Εἶτα θαυμάζομεν, εἰ καταφρονοῦσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; Ἐῶ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην οὖσαν αὐτοῦ, τὴν Ἀριάδνην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ· τὴν δὲ, Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. Καὶ ὦ πάντων γελοιότατον, ὦ θεοί, καὶ τὸν κύνα τῆς Ἠριγόνης, καὶ τοῦτον ἀνήγαγεν, ὡς μὴ ἀνιῷτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκεῖνο, καὶ ὅπερ ἠγάπα κυνίδιον. Ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροινία, καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους.

Ζεύς. Μηδὲν, ὦ Μῶμε, εἴπῃς, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὁρῶ γὰρ οἱ φέρῃ τῷ λόγῳ. Οὗτοι γὰρ, ὁ μὲν αὐτῶν ἰᾶται, καὶ ἀνίστησιν ἐκ τῶν τόκων, καὶ ἔστι πολλῶν ἀντάξιος ἄλλων· ὁ δὲ Ἡρακλῆς, υἱὸς ὢν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν, ὥστε μὴ κατηγόρει αὐτῶν.

Μῶμ. Σιωπήσομαι, ὦ Ζεῦ, διὰ σὲ, πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτόν σε τῇ παῤῥησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν.

Ζεύς. Καὶ μὴν πρὸς ἐμὲ ἔξεστι μάλιστα. Μῶν δ' οὖν κἀμὲ ξενίας διώκεις;

Μῶμ. Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαί ἐστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν· ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Λίγιεῦσιν, ὑποζολιμαῖόν σε εἶναι φάσκουσιν. Ἃ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. Τὴν γάρτοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον, σὺ, ὦ Ζεῦ, παρέσχες, θνηταῖς ἐπιμιγνύμενος, καὶ κατιὼν παρ' αὐτὰς, ἐν ἄλλοτε ἄλλῳ σχήματι· ὥστε ἡμᾶς δεδιέναι, μή σε καταθύσῃ τις ξιλλαβὼν, ὁπότ' ἂν ταῦρος ᾖς, ἢ τῶν χρυσοχόων τις κατεργάσηται, χρυσὸν ὕστις, καὶ ἀντὶ Διὸς, ἢ ὅρμος, ἢ φέλλιον, ἢ ἑλλόβιον ἡμῖν γένῃ. Πλὴν ἀλλὰ ἐμπέπληκάς γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· οὐ γὰρ ἂν ἄλλως εὔποιμι. Καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὁπότ' ἄν τις ἄφνω ἀκούσῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη· ὁ δὲ Εὐρυσθεὺς, ὃς ἐπέταττεν αὐτῷ, τέθνηκε, καὶ πλησίον Ἡρακλέους

νεὼς, οἰκέτου ὄντος, καὶ Εὐρυσθέως τάφος, τοῦ δεσπότου αὐτοῦ. Καὶ πάλιν ἐν Θήβαις Διόνυσος μὲν θεός· οἱ δ' ἀντφοὶ αὐτοῦ, ὁ Πενθεὺς, καὶ ὁ Ἀκταίων, καὶ ὁ Λίαρχος, ἀνθρώπων ἁπάντων κακοδαιμονέστατοι. Ἀφ' οὗ δὲ ἅπαξ σὺ, ὦ Ζεῦ, ἀνέῳξας τοῖς τοιούτοις τὰς θύρας, καὶ ἐπὶ τὰς θνητὰς ἑτράπου, ἅπαντες μεμίμηνταί σε· καὶ οὐχ οἱ ἄῤῥενες μόνον, ἀλλ', ὅπερ αἴσχιστον, καὶ αἱ θήλειαι θεαί. Τίς γὰρ οὐκ οἶδε τὸν Ἀγχίσην, καὶ τὸν Τιθωνὸν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰασίωνα, καὶ τοὺς ἄλλους; ὥστε ταῦτα μὲν ἐάσειν μοι δοκῶ· μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

Ζεύς. Μηδὲν περὶ τοῦ Γανυμήδους, ὦ Μῶμε, εἴπῃς· χαλεπανῶ γὰρ, εἰ λυπήσεις τὸ μειράκιον, ὀνειδίσας ἐς τὸ γένος.

Μῶμ. Οὐκοῦν μηδὲ περὶ τοῦ ἀετοῦ εἴπω, ὅτι καὶ οὗτος ἐν τῷ ῥυρανῷ ἐστιν, ἐπὶ τοῦ βασιλείου σκήπτρου καθεζόμενος, καὶ μονονουχὶ ἐπὶ τὴν κεφαλήν σοι νεοττεύων, θεὸς εἶναι δοκῶν; ἢ καὶ τοῦτον τοῦ Γανυμήδους ἕνεκα ἐάσομεν; Ἀλλ' ὁ Ἄττις γε, ὦ Ζεῦ, καὶ ὁ Κορύβας, καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπεισεκυκλήθησαν οὗτοι, ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κάνδυν, καὶ τὴν τιάραν, οὐδὲ ἑλληνίζων τῇ φωνῇ, ὥστε οὐδ', ἢν προσίῃ τις, ξυνιῆσαι; Τοιγαροῦν οἱ Σκύθαι καὶ οἱ Γέται ταῦτα ὁρῶντες αὐτῶν, μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοὶ ἀπαθανατίζουσι, καὶ θεοὺς χειροτονοῦσιν, οὓς ἂν ἐθελήσωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις, δοῦλος ὤν, παρενεγράφη, οὐκ οἶδ' ὅπως διαλαθών. Καίτοι ταῦτα πάντα, ὦ θεοὶ, μέτρια· σὺ δὲ, ὦ κυνοπρόσωπε, καὶ σινδόσιν ἑσταλμένε Αἰγύπτιε, τίς εἶ, ὦ βέλτιστε, ἢ πῶς ἄξιος θεὸς εἶναι ὑλακτῶν; τί δὲ βουλόμενος καὶ ὁ ποικίλος οὗτος ταῦρος, ὁ Μεμφίτης, προσκυνεῖται, καὶ χρᾷ, καὶ προφήτας ἔχει; Αἰσχύνομαι δὲ ἴβιδας καὶ πιθήκους εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῷ γελοιότερα, οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου περαβυσθέντα ἐς τὸν οὐρανόν, ἃ ὑμεῖς, ὦ θεοὶ, πῶς ἀνέχεσθε ὁρῶντες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; ἢ σὺ, ὦ Ζεῦ, πῶς φέρεις, ἐπειδὰν κριοῦ κέρατα φύσωσί σοι;

Ζεύς. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῂς τὰ περὶ τῶν Αἰγυπτίων ὅμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστι, καὶ οὐ πάνυ χρὴ καταγελᾶν ἀμύητον ὄντα.

Μῶμ. Πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι θεοὺς μὲν τοὺς θεούς, κυνοκεφάλους δὲ τοὺς κυνοκεφάλους.

Ζεύς. Ἔα, φημὶ, τὰ περὶ τῶν Αἰγυπτίων· ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τοὺς ἄλλους λέγε.

Μῶμ. Τὸν Τροφώνιον, ὦ Ζεῦ, καὶ, ὃ μάλιστά με ἀποπνίγει, τὸν Ἀμφίλοχον, ὃς ἐναγοῦς ἀνθρώπου καὶ μητραλοίου υἱὸς ὢν, Θεσπιῳδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ, καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. Τοιγαροῦν οὐκ ἔτι σὺ, ὦ Ἄπολλον, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς λίθος καὶ πᾶς βωμὸς χρησμῳδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ στεφάνους ἔχῃ, καὶ γήτους ἀνδρὸς εὐπορήσῃ, οἷοι πολλοί εἰσιν. Ἤδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλητοῦ ἀνδριὰς ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένους ἐν Θάσῳ, καὶ Ἕκτορι θύουσιν ἐν Ἰλίῳ, καὶ Πρωτεσιλάῳ καταντικρὺ ἐν Χερρονήσῳ. Ἀφ' οὗ δ' οὖν τοσοῦτοι γεγόναμεν, ἐπιδέδωκε μᾶλλον ἡ ἐπιορκία, καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονήκασιν ἡμῶν, εὖ ποιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρεγγράπτων. Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκούων, οὔτε ὄντων τινῶν παρ' ἡμῖν, οὔτε συστῆναι ὅλως δυναμένων, πάνυ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. Ἵππου γάρ ἐστιν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἱμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς ἀνοήτους πέπεικεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ θύειν βούλεται, εἰδὼς ὅτι κἂν μυρίας ἑκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσαν τὰ μεμοιραμένα, καὶ ἃ ἐξ ἀρχῆς ἑκάστῳ ἐπεκλώσθη. Ἡδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ που εἶδες ἢ ἀρετὴν, ἢ φύσιν, ἢ εἱμαρμένην; ὅτι μὲν γὰρ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ καὶ κωφός τις εἶ, ὡς βοώντων αὐτῶν, μὴ ἐπαΐειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὁρῶ γοῦν τοὺς πολλοὺς ἀχθομένους μοι λέγοντι, καὶ συρίττοντας· ἐκείνους μάλιστα, ὧν καθήψατο ἡ παῤῥησία τῶν λόγων. Πέρας γοῦν εἰ ἐθέλεις, ὦ Ζεῦ, ψήφισμά τι περὶ τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον.

Ζεύς. Ἀνάγνωθι· οὐ πάντα γὰρ ἀλόγως ἠτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὡς μὴ ἐπὶ πλεῖον ἂν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘΗι ΤΥΧΗι.

Ἐκκλησίας ἐννόμου ἀγομένης, ἑβδόμῃ ἱσταμένου, ὁ Ζεὺς ἐπρυ-

τάνευε, καὶ προήδρευε Ποσειδῶν, ἐπιστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος Νυκτός, καὶ ὁ Ὕπνος τὴν γνώμην εἶπεν. Ἐπειδὴ πολλοὶ τῶν ξένων, οὐ μόνον Ἕλληνες, ἀλλὰ καὶ βάρβαροι, οὐδαμῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας παριγγραφέντες, οὐκ οἶδ' ὅπως, καὶ θεοὶ δόξαντες, ἐμπεπλήκασι μὲν τὸν οὐρανὸν, ὡς μεστὸν εἶναι τὸ συμπόσιον ὄχλου παραχώδους, πολυγλώσσων τινῶν καὶ ξυγκλύδων· ἐπιλέλοιπε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε μνᾶς ἤδη τὴν κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς θεούς, προεδρίας ἠξιώκασιν ἑαυτοὺς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι· Διεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τροπὰς χειμερινάς, ἑλέσθαι δὲ ἐπιγνώμονας τελείους θεοὺς ἑπτὰ, τρεῖς μὲν ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία. Τούτους δὲ τοὺς ἐπιγνώμονας αὐτοὺς μὲν καθεζεσθαι ὀμόσαντας τὸν νόμιμον ὅρκον, τὴν Στύγα· τὸν Ἑρμῆν δὲ κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἀξιοῦσι ξυντελεῖν εἰς τὸ συνέδριον· τοὺς δὲ ἥκειν μάρτυρας ἐπαγομένους ἐνωμότους, καὶ ἀποδείξεις τοῦ γένους. Τοὐντεῦθεν δὲ οἱ μὲν παρίτωσαν καθ' ἕνα, οἱ δὲ ἐπιγνώμονες ἐξετάζοντες, ἢ θεοὺς εἶναι ἀποφανοῦνται, ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἠρία, καὶ τὰς θήκας τὰς προγονικάς. Ἢν δέ τις ἁλῷ τῶν ἀδοκίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνωμόνων ἐκκριθέντων, ἐπιβαίνων τοῦ οὐρανοῦ, ἐς τὸν Τάρταρον ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκαστον, καὶ μήτε τὴν Ἀθηνᾶν ἰᾶσθαι, μήτε τὸν Ἀσκληπιὸν χρησμῳδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνον ποιεῖν, ἀλλ' ἕν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρῳδὸν, ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀναπλάττειν κενὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν οὐκ ἴσασιν. Ὁπόσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς, ἢ Ἥρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ τάφον χῶσαι τὴν πόλιν, καὶ στήλην ἐπιστῆσαι ἀντὶ βωμοῦ. Ἢν δέ τις παρακούσῃ τοῦ κηρύγματος, καὶ μὴ ἐθελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν, ἐρήμην αὐτοῖ καταδικαιτησάντων. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα.

Ζεύς. Δικαιότατον, ὦ Μῶμε, καὶ ὅτῳ δοκεῖ, ἀνατεινάτω τὴν χεῖρα· μᾶλλον δὲ οὕτω γιγνέσθω. Ἰλιείους γὰρ οἶδ' ὅτι ἔσεσθαι

Διογ. Διογένους τοῦ Σινωπέως εἴδωλον. Αὐτὸς δὲ οὐ μὰ Δία μετ' ἀθανάτοισι θεοῖσιν, ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν σύνειμι, Ὁμήρου, καὶ τῆς τοσαύτης ψυχρολογίας καταγελῶν.

22. MENIPPUS, TANTALUS.

Μέν. Τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἑστώς;

Τάν. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

Μέν. Οὕτως ἀργὸς εἶ, ὡς μὴ ἐπικύψας πιεῖν, ἢ καὶ νὴ Δία γε ἀρυσάμενος κοίλῃ τῇ χειρί;

Τάν. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἴσθηταί με· ἢν δέ ποτε καὶ ἀρύσωμαι, καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαῤῥὺεν οὐκ οἶδ' ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χεῖρά μου.

Μέν. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ καὶ δέῃ τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκεῖνο μὲν ἐν Λυδίᾳ, που τέθαπται, ὅπερ καὶ πεινῇν καὶ διψῇν ἐδύνατο. Σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι ἢ διψῴης, ἢ πίνοις;

Τάν. Τοῦτ' αὐτό ἡ κόλασίς ἐστι, τὸ διψῇν μου τὴν ψυχὴν ὡς σῶμα οὖσαν.

Μέν. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ φῄς τῷ δίψει κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιας, μὴ ἐνδείᾳ τοῦ ποτοῦ ἀποθάνῃς; Οὐχ ὁρῶ γὰρ ἄλλον μετὰ τοῦτον ᾅδην, ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.

Τάν. Ὀρθῶς μὲν λέγεις. Καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.

Μέν. Ληρεῖς, ὦ Τάνταλε, καὶ ὡς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἑλλεβόρου νὴ Δία, ὅστις τοὐναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν δεδηγμένοις πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

Τάν. Οὐδὲ τὸν ἑλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γέ- νοιτό μοι μόνον.

Μέν. Θάῤῥει, ὦ Τάνταλε, ὡς οὔτε σὺ, οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶσι, τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

ἔρημα, (καταδιδραμήκεσαν γὰρ ἁρπασόμενοι τὰ ἐκ τῶν οἰκιῶν,) εὐθὺς συνεκάλεσεν αὐτῶν τοὺς ἄρχοντας, καὶ εἶπεν αὐτοῖς ἀπιέναι ἐκ τοῦ στρατεύματος ὡς τάχιστα. "Οὐ γὰρ ἄν," ἔφη, "ἀισχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας. Καὶ εὖ μὲν," ἔφη, "ἐπίστασθε, ὅτι παρεσκευαζόμην ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μαχαριστοὺς ποιῆσαι· νῦν δ'," ἔφη, "μὴ θαυμάζετε, ἤν τις καὶ ἀπιοῦσιν ὑμῖν κρείττων ἐντύχῃ." Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἔδεισάν τε καὶ ἱκέτευον παύσασθαι ὀργιζόμενον, καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ δὲ εἶπεν, ὅτι οὐδὲν αὐτῶν δέοιτο. "Ἀλλ' εἰ μέ," ἔφη, "βούλεσθε παύσασθαι ἀχθόμενον, ἀπόδοτε πάντα, ὅσα ἐλάβετε, τοῖς διαφυλάξασι τὴν ἄκραν. Ἴσμεν γὰρ αὖ σωτῆρι οἱ ἄλλοι στρατιῶται, ὅτι πλεονεκτοῦσιν οἱ εὔτακτοι γενόμενοι, πάντα μοι καλῶς ἥξει." Οἱ μὲν δὴ Χαλδαῖοι οὕτως ἐποίησαν, ὡς ἐκέλευσεν ὁ Κῦρος· καὶ ἔλαβον οἱ πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ Κῦρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδειότατον εἶναι τῆς πόλεως, μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα διαπραξάμενος, ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον, "Χαῖρε, ὦ δέσποτα," ἔφη· "τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσί σοι, καὶ ἐμοὶ, προσαγορεύειν." "Καὶ σύ γε," ἔφη, "ὦ Κροῖσε· ἐπείπερ ἄνθρωποι ἐσμὲν ἀμφότεροι. Ἀτὰρ," ἔφη, "ὦ Κροῖσε, ἆρ' ἄν τί μοι ἐθελήσαις συμβουλεῦσαι;" "Καὶ βουλοίμην γ' ἄν," ἔφη, "ὦ Κῦρε, ἀγαθόν τί σοι εὑρεῖν· τοῦτο γὰρ ἄν οἶμαι ἀγαθὸν κἀμοὶ γενέσθαι." "Ἄκουσον τοίνυν," ἔφη, "ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεπονηκότας, καὶ πολλὰ κεκινδυνευκότας, καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην τῶν ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἠξίωσ ὠφεληθῆναι τοὺς στρατιώτας. Γιγνώσκω γάρ," ἔφη, "ὅτι, εἰ μή τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν χρόνον πειθομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφεῖναι τὴν πόλιν οὐ βούλομαι· τήν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἔν τε τῇ ἁρπαγῇ εὖ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσειαν ἄν." Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, "Ἀλλ' ἐμὲ," ἔφη, "ἔασον λέξαι, πρὸς οὓς ἂν ἐγὼ λυδῶν ἐθέλω, ὅτι διαπέπραγμαι παρὰ σοῦ μὴ ποιῆσαι ἁρπαγήν,

Πυθ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα. Ἔμαθον γὰρ, ὡς οὐδὲν ἴσον κύαμοι καὶ κεφαλαὶ τοκήων ἐνθάδε.

Αἰακ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου, καὶ Θαλῆς ἐκεῖνος· καὶ παρ' αὐτοὺς, Πιττακὸς καὶ οἱ ἄλλοι· ἑπτὰ δὲ πάντες εἰσὶν ὡς ὁρᾷς.

Μέν. Ἄλυποι, ὦ Αἰακὲ, οὗτοι μόνοι καὶ φαιδροὶ τῶν ἄλλων. Ὁ δὲ σποδοῦ ἀνάπλεως, ὥσπερ ἐγκρυφίας ἄρτος, ὁ ταῖς φλυκταίναις ὅλος ἐξηνθηκὼς, τίς ἐστιν;

Αἰακ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμιεφθος ἀπὸ τῆς Αἴτνης παρών.

Μέν. Ὦ χαλκόπου βέλτιστε, τί παθὼν σαυτὸν ἐς τοὺς κρατῆρας ἐνέβαλες;

Ἐμπ. Μελαγχολία τις, ὦ Μένιππε.

Μέν. Οὐ μὰ Δί', ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ κόρυζα· ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα. Πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς. Ὁ Σωκράτης δὲ, ὦ Αἰακέ, ποῦ ποτε ἆρά ἐστιν;

Αἰακ. Μετὰ Νέστορος καὶ Παλαμήδους ἐκεῖνος ληρεῖ τὰ πολλά.

Μέν. Ὅμως ἐβουλόμην ἰδεῖν αὐτὸν, εἶπου ἐνθάδε ἐστίν.

Αἰακ. Ὁρᾷς τὸν φαλακρόν;

Μέν. Ἅπαντες φαλακροί εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνώρισμα.

Αἰακ. Τὸν σιμὸν λέγω.

Μέν. Καὶ τοῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες.

Σωκ. Ἐμὲ ζητεῖς, ὦ Μένιππε;

Μέν. Καὶ μάλα, ὦ Σώκρατες.

Σωκ. Τί τὰ ἐν Ἀθήναις;

Μέν. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τάγε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι.

Σωκ. Μάλα πολλοὺς ἑώρακα.

Μέν. Ἀλλὰ ἑώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀριστιππος, καὶ Πλάτων αὐτός. Ὁ μὲν ἀποπνέων μύρου· ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθών.

Σωκ. Περὶ ἐμοῦ δὲ τί φρονοῦσιν;

Μέν. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἶ τάγε τοιαῦτα·

Ἄλους μὲν γὰρ γιγνώσκειν τοὺς μὲν φίλον τ' εἶναι, τοὺς δ' οὔ· ἑαυτὸν δὲ, ὅστις ἐστὶ, πάντα τινὰ ἀνθρώπων οἰόμενον εἰδέναι. Καὶ τὸν μετὰ ταῦτα δὴ χρόνον, ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις. Ἐπειδὴ δὲ ἀνεπείσθην ὑπὸ τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, ὡς πάντα κίνδυνον ἦλθον· ἐσώθην μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε τὸν θεόν. Ἐπεὶ γὰρ ἔγνων ἐμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ θεῷ ἀπῆλθον, καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν δ' αὖ πάλιν ὑπό τε πλούτου τοῦ παρόντος διαθρυπτόμενος, καὶ ὑπὸ τῶν θεραπόντων μου προστάτην γενέσθαι, καὶ ὑπὸ τῶν δώρων, ὧν ἐδίδοσάν μοι, καὶ ὑπ' ἀνθρώπων, οἳ με κολακεύοντες ἔλεγον, ὡς, εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ πείθοιντο, καὶ μέγιστος ἂν εἴην ἀνθρώπων· ὑπὸ τοιούτων δὴ λόγων ἀναφυσώμενος, ὡς εἴλοντό με πάντες οἱ κύκλῳ βασιλῆς προστάτην τοῦ πολέμου, ὑπεδεξάμην τὴν στρατηγίαν, ὡς ἱκανὸς ὢν μέγιστος γενέσθαι· ἀγνοῶν ἄρα ἐμαυτὸν, ὅτι σοι ἀντιπολεμεῖν ἱκανὸς ὤμην εἶναι, πρῶτον μὲν ἐκ θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων πεφυκότι, ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσκοῦντι· τῶν δ' ἐμῶν προγόνων ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα καὶ ἐλεύθερον γενέσθαι. Ταῦτ' οὖν ἀγνοήσας, δικαίως," ἔφη, "ἔχω τὴν δίκην. Ἀλλὰ νῦν γὰρ, ἔφη, ὦ Κῦρε, γιγνώσκω μὲν ἐμαυτόν· σὺ δ'," ἔφη, "δοκεῖς ἔτι ἀληθεύειν τὸν Ἀπόλλω, ὡς εὐδαίμων ἔσομαι γιγνώσκων ἐμαυτόν; Σὲ δ' ἐρωτῶ διὰ τοῦτο, ὅτι ἄριστ' ἄν μοι δοκεῖς εἰκάσαι τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι."

Καὶ ὁ Κῦρος εἶπε, "Βουλήν μοι δὸς περὶ τούτου, ὦ Κροῖσε· ἐγὼ γάρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν, οἰκτίρω τέ σε, καὶ ἀποδίδωμι ἤδη γυναῖκά τε ἔχειν, ἣν ἔχεις, καὶ τὰς θυγατέρας, (ἀκούω γάρ σοι εἶναι,) καὶ τοὺς φίλους, καὶ τοὺς θεραπόντας, καὶ τράπεζαν, σὺν οἵαπερ ἔζῆτε· μάχας δέ σοι καὶ πολέμους ἀφαιρῶ." "Μὰ Δία μηδέν τοίνυν," ἔφη ὁ Κροῖσος, "σὺ ἐμοὶ ἔτι βουλεύου ἀποκρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι λέγω, ἢν ταῦτά μοι ποιήσῃς, ἃ σὺ λέγεις, ὅτι, ἢν ἄλλοι τε μακαριώτατόν μ' ἐνόμιζον εἶναι βιοτήν, καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην καὶ ἐγὼ νῦν ἔχων διάξω." Καὶ ὁ Κῦρος εἶπε, "Τίς δὴ ὁ ἔχων ταύτην τὴν μακαρίαν βιοτήν;" "Ἡ ἐμὴ γυνὴ," εἶπεν, "ὦ Κῦρε·

ἐκείνη γὰρ τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πασῶν ἐμοὶ τὸ ἴσον μετεῖχε· φροντίδων δὲ, ὅπως ταῦτα ἔσται, καὶ πολέμου καὶ μάχης οὐ μετῆν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς ἐμὲ κατασκευάζειν, ὥσπερ ἐγὼ, ἣν ἐφίλουν μάλιστ' ἀνθρώπων· ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια ὀφειλήσειν." Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ, ἐθαύμασε μὲν τὴν εὐθυμίαν· ἤγετο δὲ τὸ λοιπὸν, ὅποι καὶ αὐτὸς πορεύοιτο· εἴτ' ἄρα καὶ χρήσιμόν τι νομίζων αὐτὸν εἶναι, εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. Τῇ δ' ὑστεραίᾳ καλέσας ὁ Κῦρος τοὺς φίλους καὶ τοὺς ἡγεμόνας τοῦ στρατεύματος, τοὺς μὲν αὐτῶν ἔταξε τοὺς θησαυροὺς παραλαμβάνειν, τοὺς δ' ἐκέλευσεν, ὁπόσα παραδοίη Κροῖσος χρήματα, πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν, ὁποῖα ἂν οἱ μάγοι ἐξηγῶνται, ἔπειτα τὰ ἄλλα χρήματα παραδεχομένους, ἐν ζυγάστροις στήσαντας ἐφ' ἁμαξῶν ἐπισκευάσαι, καὶ διαλαχόντας τὰς ἁμάξας κομίζειν, ὅποιπερ ἂν αὐτοὶ πορεύωνται· ἵνα, ὅπῃ καιρὸς εἴη, διαλαμβάνοιεν ἕκαστοι τὰ ἄξια. Οἳ μὲν δὴ ταῦτ' ἐποίουν.

Ὁ δὲ Κῦρος, καλέσας τινὰς τῶν παρόντων ὑπηρετῶν, "Εἰπατέ μοι," ἔφη, "ἑώρακέ τις ὑμῶν Ἀβραδάταν; Θαυμάζω γάρ," ἔφη, "ὅτι, πρόσθεν θαμίζων ἐφ' ἡμᾶς, νῦν οὐδαμοῦ φαίνεται." Τῶν οὖν ὑπηρετῶν τις ἀπεκρίνατο, ὅτι, "Ὦ δέσποτα, οὐ ζῇ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν, ἐμβαλὼν τὸ ἅρμα εἰς τοὺς Αἰγυπτίους· οἱ δ' ἄλλοι, πλὴν τῶν ἑταίρων αὐτοῦ, ἐξέκλιναν, ὡς φασιν, ἐπεὶ τὸ στῖφος εἶδον τὸ τῶν Αἰγυπτίων. Καὶ νῦν γε," ἔφη, "λέγεται αὐτοῦ ἡ γυνὴ, ἀνελομένη τὸν νεκρὸν, καὶ ἐνθεμένη εἰς τὴν ἁρμάμαξαν, ἐν ᾗπερ αὐτὴ ᾤχετο, προσκεκομικέναι αὐτὸν ἐνθάδε πη πρὸς τὸν Πακτωλὸν ποταμόν. Καὶ τοὺς μὲν εὐνούχους καὶ τοὺς θεράποντας αὐτοῦ ὀρύττειν φασὶν ἐπὶ λόφου τινὸς θήκην τῷ τελευτήσαντι· τὴν δὲ γυναῖκα λέγουσιν, ὡς κάθηται χαμαὶ, κεκουμηκυῖα, οἷς εἶχε, τὸν ἄνδρα, τὴν κεφαλὴν αὐτοῦ ἔχουσα ἐπὶ τοῖς γόνασι." Ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα τὸν μηρὸν, καὶ εὐθὺς ἀναπηδήσας ἐπὶ τὸν ἵππον, λαβὼν χιλίους ἱππέας ἤλαυνεν ἐπὶ τὸ πάθος. Γαδάταν δὲ καὶ Γωβρύαν ἐκέλευσεν, ὅ τι δύναιντο λαβόντας καλὸν κόσμημα ἀνδρὶ φίλῳ καὶ ἀγαθῷ τετελευτηκότι μεταδιώκειν· καὶ ὅστις εἶχε τὰς ἑπομένας ἀγέλας, καὶ βοῦς καὶ ἵππους

εἶπε τούτῳ καὶ ἄλλα πρόβατα πολλὰ ἐλαύνειν, ὅπη ἂν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπιφαγεῖται τῷ Ἀβραδάτᾳ.

Ἐπεὶ δὲ εἶδε τὴν γυναῖκα χαμαὶ καθημένην καὶ τὸν νεκρὸν κείμενον, ἐδάκρυσέ τε ἐπὶ τῷ πάθει, καὶ εἶπε, "Φεῦ, ὦ ἀγαθὴ καὶ πιστὴ ψυχή, οἵᾳ δὴ ἀπολιποῦσα ἡμᾶς;" καὶ ἅμα ἐδεξιοῦτο αὐτὸν, καὶ ἡ χεὶρ τοῦ νεκροῦ ἐπηκολούθησεν· ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. Ὁ δέ, ἰδὼν, πολὺ ἔτι μᾶλλον ἤλγησε· καὶ ἡ γυνὴ δὲ ἀνωδύρατο, καὶ δεξαμένη τὴν χεῖρα παρὰ τοῦ Κύρου ἐφίλησέ τε, καὶ πάλιν, ὡς οἷόν τ' ἦν, προσήρμοσε, καὶ εἶπε, "Καὶ ταῦτά τοι, ὦ Κῦρε, οὕτως ἔχει· ἀλλὰ τί δεῖ σε ὁρᾶν; Καὶ ταῦτ',"ἔφη, "οἶδ', ὅτι δι' ἐμὲ οὐχ ἥκιστα ἔπαθεν, ἵνα δὲ καὶ διὰ σέ, ὦ Κῦρε, οὐδὲν ἧττον. Ἐγώ τε γὰρ ἡ μωρὰ πολλὰ διεκελευόμην αὐτῷ οὕτω ποιεῖν, ὅπως σοι φίλος ἄξιος λόγου φανείη· αὐτός τε οἶδ' ὅτι οὗτος οὐ τοῦτο ἐνενόει, ὅ τι πείσωτο, ἀλλὰ τί ἂν ποιήσας σοι χαρίσοιτο. Καὶ γὰρ οὖν," ἔφη, "αὐτὸς μὲν ἀμέμπτως τετελεύτηκεν, ἐγὼ δ' ἡ παρακελευομένη, ζῶσα παρακάθημαι." Καὶ ὁ Κῦρος χρόνον μέν τινα σιωπῇ κατεδάκρυσεν, ἔπειτα δὲ ἐφθέγξατο· "Ἀλλ' οὗτος μέν δή, ὦ γύναι, ἔχει τὸ κάλλιστον τέλος· νικῶν γὰρ τετελεύτηκε· σὺ δὲ λαβοῦσα τοῦσδε ἐπικούμει αὐτὸν τοῖς παρ' ἐμοῦ·" (παρῆν δὲ ὁ Ἰωβρύας καὶ ὁ Γαδάτας πολὺν καὶ καλὸν κόσμον φέροντες·) "ἔπειτα δ'," ἔφη, "ἴσθι, ὅτι οὐδὲ τἆλλα ἄτιμος ἔσται, ἀλλὰ καὶ τὸ μνῆμα πολλοὶ χώσουσιν ἀξίως ἡμῶν, καὶ ἐπιφαγήσεται αὐτῷ, ὅσα εἰκὸς ἀνδρὶ ἀγαθῷ. Καὶ σὺ δὲ," ἔφη, "οὐκ ἔρημος ἔσῃ, ἀλλ' ἐγώ τε καὶ σωφροσύνης ἕνεκα καὶ πάσης ἀρετῆς καὶ τἆλλα τιμήσω, καὶ συστήσω, ὅστις ἀποκομιεῖ σε, ὅποι ἂν αὐτὴ ἐθέλῃς· μόνον," ἔφη, "δήλωσον, πρὸς ὅντινα χρῄζεις κομισθῆναι. Καὶ ἡ Πάνθεια εἶπεν, "Ἀλλὰ θαῤῥῶ," ἔφη, "ὦ Κῦρε οὐ μή σε κρύψω, πρὸς ὄντινα βούλομαι ἀφικέσθαι."

Ὁ μὲν δὴ ταῦτα εἰπὼν ἀπῆλθε, κατοικτείρων τήν τε γυναῖκα, οἷον ἀνδρὸς στερομένη, καὶ τὸν ἄνδρα, οἷον γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο. Ἡ δὲ γυνὴ τοὺς μὲν εὐνούχους ἐκέλευσεν ἀποστῆναι, "Ἕως ἄν," ἔφη, "τόνδε ἐγὼ ὀδύρωμαι, ὡς βούλομαι·" τῇ δὲ τροφῷ εἶπε παραμένειν, καὶ ἐτέτακτο αὐτῇ, ἐπειδὰν ἀποθάνῃ, περικαλύψαι αὐτήν τε καὶ τὸν ἄνδρα ἐν ἑνὶ ἱματίῳ. Ἡ δὲ τροφὸς πολλὰ ἱκετεύουσα, μὴ ποιεῖν τοῦτο, ἐπεὶ οὐδὲν ἦνυε καὶ χαλεπαί-

νουσαν ἐώρα, ἐκάθητο κλαίουσα. Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἑαυτὴν, καὶ ἐπιθεῖσα ἐπὶ τὰ στέρνα τοῦ ἀνδρὸς τὴν ἑαυτῆς κεφαλὴν ἀπέθνησκεν. Ἡ δὲ τροφὸς ἀνωλοφύρατό τε καὶ περιεκάλυπτεν ἄμφω, ὥσπερ ἡ Πάνθεια ἐπέστειλεν. Ὁ δὲ Κῦρος, ὡς ᾔσθετο τὸ ἔργον τῆς γυναικὸς, ἐκπλαγεὶς ἦεται, εἴ τι δύναιτο βοηθῆσαι. Οἱ δὲ εὐνοῦχοι, ἰδόντες τὸ γεγενημένον, τρεῖς ὄντες, σπασάμενοι κἀκεῖνοι τοὺς ἀκινάκας, ἀποσφάττονται, οὕπερ ἔταξεν αὐτοὺς, ἑστηκότες. Ὁ δὲ Κῦρος, ὡς ἐπλησίασε τῷ πάθει, ἀγασθείς τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπῆει· καὶ τούτων μέν, ᾗ εἰκὸς ἐπεμελήθη, ὡς τύχοιεν πάντων τῶν καλῶν, καὶ τὸ μνῆμα ὑπερμέγεθες ἐχώσθη, ὥς φασι. Καὶ νῦν τὸ μνῆμα μέχρι τοῦ νῦν τῶν εὐνούχων κεχῶσθαι λέγεται· καὶ ἐπὶ μὲν τῇ ἄνω στήλῃ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐπιγεγράφθαι φασὶ τὰ ὀνόματα, Σύρια γράμματα· κάτω δὲ εἶναι τρεῖς λέγουσι στήλας, καὶ ἐπιγεγράφθαι σκηπτούχων.

Ἐκ δὲ τούτου στασιάζοντες οἱ Κᾶρες καὶ πολεμοῦντες πρὸς ἀλλήλους, ἅτε τὰς οἰκήσεις ἔχοντες ἐν ἐχυροῖς χωρίοις, ἑκάτεροι ἐπεκαλοῦντο τὸν Κῦρον. Ὁ δὲ Κῦρος αὐτὸς μὲν μένων ἐν Σάρδεσι μηχανὰς ἐποιεῖτο καὶ κριοὺς, ὡς τῶν μὴ πειθομένων κατερείψων τὰ τείχη, Ἀβρόκομον δὲ, ἄνδρα Πέρσην, καὶ τἆλλα αὐκ ἄφρονα οὐδ' ἀπόλεμον, καὶ πάνυ δὴ εὔχαριν, πέμπει ἐπὶ τὴν Καρίαν, στράτευμα δούς· καὶ Κίλικες δὲ καὶ Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. Ὧν ἕνεκα οὐδ' ἔπεμψε πώποτε Πέρσην σατράπην οὔτε Κιλίκων οὔτε Κυπρίων, ἀλλ' ἤρκουν αὐτῷ ἀεὶ οἱ ἐπιχώριοι βασιλεύοντες· δασμὸν μέντοι ἐλάμβανε, καὶ στρατείας, ὁπότε δέοιτο, ἐπήγγελλεν αὐτοῖς.

Ὁ δὲ Ἀβρόκομος ἄγων τὸ στράτευμα ἐπὶ τὴν Καρίαν ἦλθε, καὶ ἀπ' ἀμφοτέρων τῶν Καρῶν παρῆσαν πρὸς αὐτὸν, ἕτοιμοι ὄντες δέχεσθαι εἰς τὰ τείχη, ἐπὶ κακῷ τῶν ἀντιστασιαζόντων. Ὁ δὲ Ἀβρόκομος πρὸς ἀμφοτέρους ταὐτὰ ἐποίει· δικαιότερά τε ἔφη λέγειν τούτους, ὁποτέροις διαλέγοιτο, λαθεῖν τε ἔφη δεῖν τοὺς ἀντίους φίλους σφᾶς γενομένους, ὡς δὴ οὕτως ἂν μᾶλλον ἐπιπεσὼν ἀπαρασκεύοις τοῖς ἐναντίοις. Πιστὰ δ' ἠξίου γενέσθαι, καὶ τοὺς μὲν Κᾶρας ὁμόσαι ἀβόλως τε δέξασθαι εἰς τὰ τείχη σφᾶς, καὶ ἐπ' ἀγαθῷ τοῦ Κύρου καὶ Περσῶν· αὐτὸς δὲ ὁμόσαι θέλειν ἀβόλως εἶναι εἰς τὰ τείχη, καὶ ἐπ' ἀγαθῷ τῶν δεχομένων. Ταῦτα δὲ

ποιήσας, ἀμφοτέροις λάθρα ἑκατέρων νύκτα συνέθετο τὴν αὐτὴν, καὶ ἐν ταύτῃ εἰσῆλθεν εἰς τὰ τείχη, καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. Ἅμα δὲ τῇ ἡμέρᾳ καθεζόμενος εἰς τὸ μέσον σὺν τῇ στρατιᾷ, ἐκάλεσεν ἑκατέρων τοὺς ἐπικαιρίους. Οἱ δὲ, ἰδόντες ἀλλήλους, ἠχθέσθησαν, νομίζοντες ἐξηπατῆσθαι ἀμφότεροι. Ὁ μέντοι Ἀδούσιος ἔλεξε τοιάδε.

"Ἐγὼ ὑμῖν, ὦ ἄνδρες, ὤμοσα ἀβόλως εἰσιέναι εἰς τὰ τείχη, καὶ ἐπ' ἀγαθῷ τῶν δεχομένων. Ἔπειρ οὖν ἀπολῶ ὁποτέρους ὑμῶν, νομίζω ἐπὶ κακῷ εἰσεληλυθέναι Καρῶν· ἢν δὲ εἰρήνην ὑμῖν ποιήσω καὶ ἀσφάλειαν ἐργάζεσθαι ἀμφοτέροις τὴν γῆν, νομίζω ὑμῖν ἐπ' ἀγαθῷ παρεῖναι. Νῦν δὲ χρὴ ἀπὸ τῆσδε τῆς ἡμέρας ἐπιμίγνυσθαί τε ἀλλήλοις φιλικῶς, ἐργάζεσθαί τε τὴν γῆν ἀθεῶς, διδόναι τε τέκνα καὶ λαμβάνειν παρ' ἀλλήλων· ἢν δὲ παρὰ ταῦτα ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κῦρός τε καὶ ἡμεῖς πολέμιοι ἐσόμεθα."

Ἐκ τούτου πύλαι μὲν ἀνεῳγμέναι ἦσαν τῶν τειχῶν, μεταὶ δὲ αἱ ὁδοὶ πορευομένων παρ' ἀλλήλους, μεστοὶ δὲ οἱ χῶροι ἐργαζομένων· ἑορτὰς δὲ κοινῇ ἦγον, εἰρήνης δὲ καὶ εὐφροσύνης πάντα πλέα ἦν. Ἐν δὲ τούτῳ ἦκον οἱ παρὰ Κύρου, ἐρωτῶντες, εἴ τι στρατιᾶς προσδέοιτο, ἢ μηχανημάτων· ὁ δὲ Ἀδούσιος ἀπεκρίνατο, ὅτι καὶ τῇ παρούσῃ ἔχει ἀλλαχοῦ χρῆσθαι στρατιᾷ· καὶ ἅμα ταῦτα λέγων ἀπῆγε τὸ στράτευμα, φρουροὺς ἐν ταῖς ἄκραις καταλιπών. Οἱ δὲ Κῦροι ἐκέλευον μένειν αὐτόν· ἐπεὶ δ' οὐκ ἤθελεν, ἔπεμψαν πρὸς τὸν Κῦρον, δεόμενοι πέμψαι Ἀδούσιον σφίσι σατράπην.

Ὁ δὲ Κῦρος ἐν τούτῳ ἀπεστάλκει Τσιάσπαν, στράτευμα ἄγοντα ἐπὶ Φρυγίαν τὴν περὶ Ἑλλήσποντον. Ἐπεὶ δ' ἦκεν ὁ Ἀδούσιος, μετάγειν αὐτὸν ἐκέλευσεν, ἅπερ ὁ Τσιάσπας προῃρεῖτο, ὅπως μᾶλλον πείθοιντο τῷ Τσιάσπᾳ, ἀκούοντες ἄλλο στράτευμα προσιόν. Οἱ μὲν οὖν Ἕλληνες οἱ ἐπὶ θαλάττῃ οἰκοῦντες, πολλὰ δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τείχη βαρβάρους μὴ δέχεσθαι, διαμὸν δὲ ἀποφέρειν, καὶ στρατεύειν, ὅποι Κῦρος ἐπαγγέλλοι. Ὁ δὲ τῶν Φρυγῶν βασιλεὺς παρεσκευάζετο μὲν ὡς καθέξων τὰ ἐρυμνὰ, καὶ οὐ πεισόμενος, καὶ παρήγγειλεν οὕτως· ἐπεὶ δὲ ἀφίσταντο αὐτοῦ οἱ ὕπαρχοι, καὶ ἔρημος ἐγίγνετο, τελευτῶν εἰς χεῖρας ἦλθεν Τσιάσπᾳ, ἐπὶ τῇ Κύρου δίκῃ. Καὶ ὁ

Τυτασπας, καταλιπὼν ἐν ταῖς ἄκραις ἰσχυρὰς Περσῶν φρουράς, ἀπῆει ἄγων σὺν τοῖς ἑαυτοῦ καὶ Φρυγῶν πολλοὺς ἱππέας καὶ πελταστάς. Ὁ δὲ Κῦρος ἐπέστελλε Ἀδουσίῳ, συμμίξαντα πρὸς Τυτάσπαν, τοὺς μὲν ἑλομένους Φρυγῶν τὰ σφέτερα, σὺν τοῖς ὅπλοις ἄγειν· τοὺς δ' ἐπιθυμήσαντας πολεμεῖν τούτων ἀφελομένους τοὺς ἵππους καὶ τὰ ὅπλα, σφενδόνας ἔχοντας πάντας κελεύειν ἕπεσθαι.

Οὗτοι μὲν δὴ ταῦτ' ἐποίουν. Κῦρος δὲ ὡρμᾶτο ἐκ Σάρδεων, φρουρὰν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, Κροῖσον δὲ ἔχων, ἄγων δὲ πολλὰς ἁμάξας πολλῶν καὶ παντοδαπῶν χρημάτων. Ἦκε δὲ καὶ ὁ Κροῖσος γεγραμμένα ἔχων ἀκριβῶς· ὅσα ἐν ἑκάστῃ ἦν τῇ ἁμάξῃ· καὶ διδοὺς τῷ Κύρῳ τὰ γράμματα, εἶπε, "Ταῦτα," ἔφη, "ἔχων, ὦ Κῦρε, εἶσῃ τόν τέ σοι ὀρθῶς ἀποδιδόντα, ἃ ἄγει, καὶ τὸν μή." Καὶ ὁ Κῦρος ἔλεξεν, "Ἀλλὰ σὺ μὲν καλῶς ποιεῖς, ὦ Κροῖσε, προνοῶν· ἔμοιγε μέντοι ἄξουσι τὰ χρήματα, οἵπερ καὶ ἔχειν αὐτὰ ἄξιοί εἰσιν· ὥστε, ἤν τι καὶ κλέψωσι, τὰ ἑαυτῶν κλέψονται." Καὶ ἅμα ταῦτα λέγων ἔδωκε τὰ γράμματα τοῖς φίλοις καὶ τοῖς ἄρχουσιν, ὅπως εἰδεῖεν τῶν ἐπιτρόπων οὗ τε σῶα αὐτοῖς ἀποδιδοῖεν, οὗ τε μή.

Ἦγε δὲ καὶ Λυδῶν, οὓς μὲν ἑώρα καλλωπιζομένους καὶ ὅπλοις καὶ ἵπποις καὶ ἅρμασι, καὶ πάντα πειρωμένους ποιεῖν, ὅ τι ᾤοντο αὐτῷ χαριεῖσθαι, τούτους μὲν σὺν τοῖς ὅπλοις· οὓς δὲ ἑώρα ἀχρίστως ἑπομένους, τοὺς μὲν ἵππους αὐτῶν παρέδωκε Πέρσαις τοῖς πρώτοις συστρατευσαμένοις, τὰ δὲ ὅπλα κατέκαυσε· σφενδόνας δὲ καὶ τούτους ἠνάγκασεν ἔχοντας ἕπεσθαι. Καὶ πάντας δὲ τοὺς ἀόπλους τῶν ὑποχειρίων γενομένων σφενδονᾶν ἠνάγκαζε μελετᾶν, νομίζων τοῦτο τὸ ὅπλον δουλικώτατον εἶναι· σὺν μὲν γὰρ ἄλλῃ δυνάμει μάλα ἐστὶν ἔνθα ἰσχυρῶς ὠφελοῦσι σφενδονῆται παρόντες, αὐτοὶ δὲ καθ' ἑαυτοὺς οὐδ' ἂν οἱ πάντες σφενδονῆται μείνειαν πάνυ ὀλίγους ὁμόσε ἰόντας σὺν ὅπλοις ἀγχεμάχοις.

Προϊὼν δὲ τὴν ἐπὶ Βαβυλῶνος, κατεστρέψατο μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ Καππαδόκας, ὑποχειρίους δὲ ἐποιήσατο Ἀραβίους· ἐξέπλησε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας οὐ μεῖον ἢ τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν αἰχμαλώτων καὶ πᾶσι τοῖς συμμάχοις διέδωκε· καὶ πρὸς

Βαβυλῶνα ἀφίκετο παμπόλλους μὲν ἱππέας ἄγων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστὰς, σφενδονήτας δὲ ἀναρίθμους.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, παμέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιῆλαυνε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν συμμάχων. Ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, ἀπάγειν παρεσκευάσατο τὴν στρατιὰν ἀπὸ τῆς πόλεως· ἐξελθὼν δέ τις αὐτόμολος ἦλθεν, ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στράτευμα· "Κατεθεωμένοις γὰρ," ἔφη, "αὐτοῖς ἀπὸ τοῦ τείχους ἀσθενὴς ἐδόκει εἶναι ἡ φάλαγξ." Καὶ οὐδὲν θαυμαστὸν ἦν ῥᾴστως ἔχειν· περὶ γὰρ πολὺ τεῖχος κυκλουμένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος γενέσθαι τὴν φάλαγγα. Ἀκούσας οὖν ὁ Κῦρος ταῦτα, στὰς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς σὺν τοῖς περὶ αὐτὸν, παρήγγειλεν, ἀπὸ τοῦ ἄκρου ἑκατέρωθεν τοὺς ὁπλίτας ἀναπτύσσοντας τὴν φάλαγγα ἀπιέναι παρὰ τὸ ἱστηκὸς τοῦ στρατεύματος, ἕως γένοιτο ἑκατέρωθεν τὸ ἄκρον καθ' ἑαυτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιούντων, οἵ τε μένοντες εὐθὺς θαῤῥαλεώτεροι ἐγίγνοντο, ἐπὶ διπλάσιον τὸ βάθος γιγνόμενοι· οἵ τ' ἀπιόντες ὡσαύτως θαῤῥαλεώτεροι· εὐθὺς γὰρ οἱ μένοντες αὐτῶν πρὸς τοῖς πολεμίοις ἐγίγνοντο.

Ἐπεὶ δὲ πορευόμενοι ἑκατέρωθεν συνῆψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενημένοι, οἵ τε ἀπελθόντες, διὰ τοὺς ἔμπροσθεν, οἵ τ' ἔμπροσθεν, διὰ τοὺς ὄπισθεν προσγεγενημένους. Ἀναπτυχθείσης δ' οὕτω τῆς φάλαγγος, ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι, καὶ πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἱππεῖς δὲ καὶ οἱ γυμνῆται ὧδε ἀπὸ τῶν κεράτων ἀεὶ ἐγγύτερον ἐγίγνοντο τοῦ ἄρχοντος, τοσούτῳ ἡ φάλαγξ βραχυτέρα ἐγίγνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συντεσπειράθησαν, ἀπῆσαν, ἕως μὲν ἐξεκεῖτο τὰ βέλη ἀπὸ τοῦ τείχους, ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν πρῶτον ὀλίγα βήματα προϊόντες μετεβάλλοντο ἐπ' ἀσπίδα, καὶ ἵσταντο πρὸς τὸ τεῖχος βλέποντες· ὧδε δὲ προσωτέρω ἐγίγνοντο, τοσῷδε μανότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῷ ἀσφαλεῖ ἐδόκουν εἶναι, ξυστὸν ἀπιόντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.

Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦρος τοὺς ἐπι-

καιρίους, καὶ ἔλεξεν· "Ἄνδρες σύμμαχοι, τεθεάμεθα μὲν κύκλῳ τὴν πόλιν· ἐγὼ δέ, ὅπως μὲν ἄν τις τείχη οὕτως ἰσχυρὰ καὶ ὑψηλὰ προσμαχόμενος ἕλοι, οὐκ ἐνορῶν μοι δοκῶ· ὅσῳ δὲ πλέονες ἄνθρωποι ἐν τῇ πόλει εἰσὶν, ἐπείπερ οὐ μάχονται ἐξιόντες, τοσούτῳ ἂν θᾶττον λιμῷ αὐτοὺς ἡγοῦμαι ἁλῶναι. Εἰ μή τινα οὖν ἄλλον τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας." Καὶ ὁ Χρυσάντας εἶπεν· "Ὁ δὲ ποταμὸς," ἔφη, "οὗτος οὐ διὰ μέσης τῆς πόλεως ῥεῖ, πλάτος ἔχων πλεῖον, ἢ ἐπὶ δύο στάδια;" "Ναὶ μὰ Δί'," ἔφη ὁ Γωβρύας· "καὶ βάθος γε, ὡς οὐδ' ἂν δύο ἄνδρες, ὁ ἕτερος ἐπὶ τοῦ ἑτέρου ἑστηκώς, τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις, ἢ τοῖς τείχεσι." Καὶ ὁ Κῦρος, "Ταῦτα μέν," ἔφη, "ὦ Χρυσάντα, ἐῶμεν, ὅσα κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους δὲ χρὴ ὡς τάχιστα τὸ μέρος ἑκάστου ἡμῶν, ὀρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτι ἐλαχίστων ἡμῖν τῶν φυλάκων δέοι."

Οὕτω δὴ κύκλῳ διαμετρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις ἀπὸ τοῦ ποταμοῦ, ὤρυσσεν ἔνθεν καὶ ἔνθεν τοῦ τείχους τάφρον ὑπερμεγέθη, καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς. Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ᾠκοδόμει, φοίνιξι θεμελιώσας οὐ μεῖον ἢ πλεθριαίοις· (εἰσὶ γὰρ καὶ μείζονες ἢ τοσοῦτοι τὸ μῆκος πεφυκότες· καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρτοῦνται, ὥσπερ οἱ ὄνοι οἱ κανθήλιοι·) τούτους δ' ὑπετίθει τούτου ἕνεκα, ὅπως ὅτι μάλιστα ἐοίκοι πολιορκήσειν παρασκευαζομένῳ, ὡς, εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι τοὺς πύργους. Ἐφίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλεῖστα φυλακτήρια εἴη.

Οἱ μὲν δὴ ταῦτ' ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ εἰκοσιν ἐτῶν. Ἀκούσας δὲ ταῦτα ὁ Κῦρος, τὸ στράτευμα κατένειμε δώδεκα μέρη, ὡς μῆτα τοῦ ἑνιαυτοῦ ἕκαστον τὸ μέρος φυλάξον. Οἱ δὲ αὖ Βαβυλώνιοι, ἀκούσαντες ταῦτα, πολὺ ἔτι μᾶλλον κατεγέλων, ἐνοούμενοι, εἰ σφᾶς Φρύγες καὶ Λυδοὶ καὶ Ἄραβιοι καὶ Καππαδόκαι φυλάξοιεν, οὓς σφίσιν ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσαις.

Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ δὲ Κῦρος, ἐπεὶ

ἑορτὴν τοιαύτην ἐν Βαβυλῶνι ἤκουσεν εἶναι, ἐν ᾗ πάντες οἱ Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐν ταύτῃ, ἅπερ τάχιστα συνεσκόταζε, λαβὼν πολλοὺς ἀνθρώπους, ἀνεστόμωσε τὰς τάφρους πρὸς τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγίνετο, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί· ἡ δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορεύετο, παρηγγύησεν ὁ Κῦρος Πέρσαις χιλιάρχοις καὶ πεζῶν καὶ ἱππέων, εἰς δύο ἄγοντας τὴν χιλιοστὺν παρεῖναι πρὸς αὐτὸν, τοὺς δ' ἄλλους συμμίσχους κατ' οὐρὰν τούτων ἕπεσθαι, ἥπερ πρόσθεν τεταγμένους. Οἱ μὲν δὴ παρῆσαν· ὁ δὲ, καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέψασθαι, εἰ πορεύσιμον εἴη τὸ ἔδαφος τοῦ ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν, ὅτι πορεύσιμον εἴη, ἐνταῦθα δὴ, συγκαλέσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων, ἔλεξε τοιάδε.

"Ἄνδρες," ἔφη, "φίλοι, ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαῤῥοῦντες εἰσίωμεν δὴ εἴσω, ἐννοούμενοι, ὅτι οὗτοι, ἐφ' οὓς ἰοῦν πορευσόμεθα, ἐκεῖνοί εἰσιν, οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντες, καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας, καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν· νῦν δ' ἐπ' αὐτοὺς ἴμεν, ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύδουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἴσθωνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπλῆχθαι. Εἰ δέ τις τοῦτο ἐννοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιοῦσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βάλλωσιν ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαῤῥεῖτε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας, ἔχομεν σύμμαχον θεὸν Ἥφαιστον. Ἐὔφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοίνικος μὲν αἱ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι. Ἡμεῖς δ' αὖ πολλὴν μὲν δᾷδα ἔχομεν, ἣ ταχὺ πολὺ πῦρ τέξεται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκην εἶναι, ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν, ἢ ταχὺ κατακεκαῦσθαι. Ἀλλ' ἄγετε, λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ὑμεῖς δ'," ἔφη, "ὦ Γαδάται καὶ Γωβρύα, δείκνυτε τὰς ὁδούς· ἴστε γὰρ· ὅταν δὲ ἐντὸς γενώμεθα, τὴν ταχίστην ἄγετε ἐπὶ τὰ βασίλεια." "Καὶ μήν," ἔφασαν οἱ

ἀμφὶ τὸν Γωβρύαν, "οὐδὲν ἂν εἴη θαυμαστὸν, εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ βασιλείου εἶεν" ὡς ἐν κώμῳ γὰρ δυκεῖ ἡ πόλις πᾶσα εἶναι τῇδε τῇ νυκτί. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰεὶ τεταγμένη." "Οὐκ ἂν ἀμελεῖν δέοι," ἔφη ὁ Κῦρος, "ἀλλ' ἰέναι, ἵνα ἀπαρασκεύους ὡς μάλιστα λάβωμεν τοὺς ἄνδρας."

Ἐπεὶ δὲ ταῦτα ἐῤῥήθη, ἐπορεύοντο· τῶν δὲ ἀπαντώντων οἱ μὲν ἀπέθνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν ὀπίσω, οἱ δ' ἐβόων. Οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ αὐτοί· καὶ ἰόντες ᾗ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο. Καὶ οἱ μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλεισμένας εὑρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺ, καὶ εὐθὺς ὡς πολεμίοις ἐχρῶντο αὐτοῖς. Ὡς δὲ κραυγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι, τί εἴη τὸ πρᾶγμα, ἐκθέουσί τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἀμφὶ τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλώσας, εἰσπίπτουσι, καὶ τοῖς πάλιν φεύγουσιν εὖσω ἑφεπόμενοι, καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἑστηκότα αὐτὸν καὶ σπασάμενον ὃν εἶχεν ἀκινάκην εὑρίσκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δέ γε καὶ ἀμυνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς ὁδούς· καὶ προεῖπεν, οὓς μὲν ἔξω λαμβάνοιεν κατακαίειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δέ τις ἔξω ληφθήσοιτο, ὅτι θανατώσοιτο.

Οἱ μὲν δὴ ταῦτα ἐποίουν. Γαδάτας δὲ καὶ Γωβρύας ἦκον καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τετιμωρημένοι ἦσαν τὸν ἀνόσιον βασιλέα, ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ᾔσθοντο οἱ τὰς ἄκρας ἔχοντες ἁλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκότα, παραδιδόασι καὶ τὰς ἄκρας. Ὁ δὲ Κῦρος τὰς μὲν ἄκρας εὐθὺς παρελάμβανε, καὶ φρουράρχους τε καὶ φρουροὺς εἰς ταύτας ἀνέπεμπε· τοὺς δὲ τεθνηκότας θάπτειν ἐφῆκε τοῖς προσήκουσι· τοὺς δὲ κήρυκας κηρύττειν ἐκέλευσεν, ἀποφέρειν πάντας τὰ ὅπλα Βαβυλωνίους· ὅπου δὲ ληφθήσοιτο

ὅπλα ἐν οἰκίᾳ, προηγόρευεν, ὡς πάντες οἱ ἔνδον ἀποθανοῦντο. Οἱ μὲν δὴ ἀπέφερον· ὁ δὲ Κῦρος ταῦτα μὲν εἰς τὰς ἅμαξας κατέθετο, ὡς εἴη ἕτοιμα, εἴ τί ποτε δέοι χρῆσθαι.

Ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, πρῶτον μὲν τοὺς μάγους καλέσας, ὡς δορυαλώτου τῆς πόλεως οὔσης, ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν· ἐκ τούτου δὲ καὶ οἰκίας διεδίδου καὶ ἀρχεῖα τούτοις, οὕσπερ κοινωνοὺς ἐνόμιζε τῶν κατακεπραγμένων· οὕτω δὲ διένειμεν, ὥσπερ ἐδέδοκτο, τὰ πράτιστα τοῖς ἀρίστοις. Εἴ δέ τις οἴοιτο μεῖον ἔχειν, διδάσκειν προσιόντα ἐκέλευε. Προεῖπε δέ, Βαβυλωνίοις μὲν τὴν γῆν ἐργάζεσθαι, καὶ τοὺς δασμοὺς ἀποφέρειν, καὶ θεραπεύειν τούτους, οἷς ἕκαστοι αὐτῶν ἐδόθησαν· Πέρσας δὲ τοὺς κοινωνοῦντας, καὶ τῶν συμμάχων, ὅσοι μένειν ᾑροῦντο παρ' αὐτῷ, ὡς δεσπότας ὧν ἔλαβον προηγόρευε διαλέγεσθαι.

Ἐκ δὲ τούτου ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι καὶ αὐτὸς, ὡς βασιλεῖ ἠγεῖτο πρέπειν, ἔδοξεν αὐτῷ τοῦτο σὺν τῇ τῶν φίλων γνώμῃ ποιῆσαι, ὡς ὅτι ἥκιστα ἂν ἐπιφθόνως σπάνιός τε καὶ σεμνὸς φανείη. Ὧδε οὖν ἐμηχανᾶτο τοῦτο· ἅμα τῇ ἡμέρᾳ στὰς, ὅπου ἐδόκει ἐπιτήδειον εἶναι, προσεδέχετο τὸν βουλόμενον λέγειν τι, καὶ ἀποκρινούμενος ἀπέπεμπεν. Οἱ δ' ἄνθρωποι, ὡς ἔγνωσαν, ὅτι προσδεχοιτο, ἦκον ἀμήχανοι τὸ πλῆθος· καὶ ὠθουμένων περὶ τοῦ προσελθεῖν, μηχανή τε πολλὴ καὶ μάχη ἦν. Οἱ δὲ ὑπηρέται, ὡς ἠδύναντο διακρίνοντες, προσῆγον. Ὁπότε δέ τις καὶ τῶν φίλων διωσάμενος τὸν ὄχλον προφανείη, προτείνων ὁ Κῦρος τὴν χεῖρα προσῄγετο αὐτούς, καὶ οὕτως ἔλεγεν, "Ἄνδρες φίλοι, περιμένετε, ἕως τὸν ὄχλον διωσώμεθα· ἔπειτα δὲ καθ' ἡσυχίαν συγγενησόμεθα." Οἱ μὲν δὴ φίλοι περιέμενον, ὁ δ' ὄχλος πλείων καὶ πλείων ἐπῄει, ὥστ' ἔφθασεν ἑσπέρα γενομένη, πρὶν τοῖς φίλοις αὐτὸν σχολάσαι καὶ συγγενέσθαι. Οὕτω δὴ ὁ Κῦρος λέγει, "Ὥρα," ἔφη, "ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι· αὔριον δὲ πρωὶ ἔλθετε· καὶ γὰρ ἐγὼ βούλομαι ὑμῖν τι διαλεχθῆναι." Ἀκούσαντες ταῦτα οἱ φίλοι, ἄσμενοι ᾤχοντο ἀποθέοντες, δίκην δεδωκότες ὑπὸ πάντων τῶν ἀναγκαίων. Καὶ τότε μὲν οὕτως ἐκοιμήθησαν.

Τῇ δ' ὑστεραίᾳ ὁ μὲν Κῦρος παρῆν εἰς τὸ αὐτὸ χωρίον· ἀνθρώπων δὲ πολὺ πλεῖον πλῆθος περιειστήκει, βουλομένων προσιέ-

ναι, καὶ πολὺ πρότερον, ἢ οἱ φίλοι παρῆσαν. Ὁ οὖν Κῦρος περιστησάμενος τῶν ξυστοφόρων Περσῶν κύκλον μέγαν, εἶπε μηδένα παριέναι ἄλλον, ἢ τοὺς φίλους τε καὶ ἄρχοντας τῶν Περσῶν τε καὶ τῶν συμμάχων. Ἐπεὶ δὲ συνῆλθον αὐτοὶ, ἔλεξεν ὁ Κῦρος αὐτοῖς τοιάδε·

"Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι, τὸ μὴ οὐχὶ μέχρι τοῦδε πάντα, ὅσα εὐχόμεθα, κατα-πεπραχέναι· εἰ μέντοι τοιοῦτον ἔσται τὸ μεγάλα πράσσειν, ὥστε μὴ οἷόν τε εἶναι, μήτε ἀμφ' αὐτὸν σχολὴν ἔχειν, μήτε μετὰ τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω. Ἐνενοήσατε γὰρ," ἔφη, "καὶ χθὲς δήπου, ὅτι ἕωθεν ἀρξάμενοι ἀκούειν τῶν προσιόντων, οὐκ ἐλήξαμεν πρόσθεν ἐσπέρας· καὶ νῦν ὁρᾶτε τούτους, καὶ ἄλλους πλείονας τῶν χθὲς παρόντων, ὡς πράγματα ἡμῖν παρέξοντας. Εἰ οὖν τις τούτοις ὑφέξει ἑαυτὸν, λογίζομαι μικρὸν μέν τι ὑμῖν μέρος ἐμοῦ μετεσόμενον, μικρὸν δέ τι ἐμοὶ ὑμῶν· ἐμαυτοῦ μέντοι σαφῶς οἶδ' ὅτι οὐδ' ὁτιοῦν μοι μετέσται. Ἔτι δ'," ἔφη, "καὶ ἄλλο ὁρῶ γελοῖον πρᾶγμα. Ἐγὼ γὰρ δήπου ὑμῖν μὲν, ὥσπερ εἰκὸς, διάκειμαι· τούτων δὲ τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα, καὶ οὗτοι πάντες οὕτω παρεσκευασμένοι εἰσὶν, ὡς, ἢν νικῶσιν ὑμᾶς ὠθοῦντες, πρότεροι ἃ βούλονται ὑμῶν παρ' ἐμοῦ διαπραξόμενοι. Ἐγὼ δὲ ἠξίουν τούτους, εἴ τίς τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς. Ἴσως ἂν οὖν εἴποι τις, τί δῆτα οὐχ οὕτως ἐξ ἀρχῆς παρεσκευασάμην, ἀλλὰ παρεῖχον ἐν τῷ μέσῳ ἐμαυτόν; Ὅτι τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα, ὡς μὴ ὑστερίζειν δέον τὸν ἄρχοντα, μήτε τὸ εἰδέναι, ἃ δεῖ, μήτε τὸ πράττειν, ἃ ἂν καιρὸς ᾖ· τοὺς δὲ σπανίους ἰδεῖν στραιηγοὺς πολλὰ ἐνόμιζον, ὧν δεῖ πραχθῆναι, παριέναι. Νῦν δ' ἐπεὶ καὶ ὁ φιλοπονώτατος πόλεμος ἀναπέπαυται, δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξιοῦν τυγχάνειν. Ὡς οὖν ἐμοῦ ἀπορροῦντος, ὅ τι ἂν τύχωμι ποιῶν, ὥστε καλῶς ἔχειν τά τε ἡμέτερα καὶ τὰ τῶν ἄλλων, ὧν ἡμᾶς δεῖ ἐπιμελεῖσθαι, συμβουλευέτω ὅ τι τις ὁρᾷ συμφορώτατον."

Κῦρος μὲν οὕτως εἶπεν· ἀνίσταται δ' ἐπ' αὐτῷ Ἀρτάβαζος, ὃς συγγενὴς ποτε φήσας εἶναι, καὶ εἶπεν, "Ἦ καλῶς," ἔφη, "ἐποίησας, ὦ Κῦρε, ἄρξας τοῦ λόγου. Ἐγὼ γὰρ, ἔτι νέου μὲν ὄντος σοῦ πάνυ, ἀρξάμενος ἐπεθύμουν φίλος γενέσθαι, ὁρῶν δέ σε οὐδὲν

ἔχω

δεόμενον ἐμοῦ, κατοίκτους σοι προσιέναι. Ἐπεὶ δὲ ἔτυχές ποτε καὶ ἐμοῦ θεηθεὶς προθύμως ἐξαγγεῖλαι πρὸς Μήδους τὰ παρὰ τοῦ Κυαξάρους, ἐλογιζόμην, εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὡς οἰκεῖός τέ σοι ἐσοίμην, καὶ ἐξέσοιτό μοι διαλέγεσθαί σοι ὁπόσον ἂν χρόνον βουλοίμην. Καὶ ἐκεῖνα μὲν δὴ ἐπράχθη, ὥστε σε ἐπαινεῖν. Μετὰ δὲ τοῦτο Ἀρπάνιοι μὲν πρῶτοι φίλοι ἡμῖν ἐγένοντο, καὶ μάλα πειθῶσι συμμάχων· ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιφέρομεν αὐτοὺς ἀγαπῶντες. Μετὰ δὲ τοῦτο, ἐπεὶ ἐάλω τὸ πολέμιον στρατόπεδον, οὐκ, οἶμαι, σχολή σοι ἦν ἀμφ' ἐμὲ ἔχειν· καὶ ἐγώ σοι συνεγίγνωσκον. Ἐκ δὲ τούτου Γωβρύας ἡμῖν φίλος ἐγένετο, καὶ ἐγὼ ἔχαιρον· καὶ αὖθις Ἰαδάται· καὶ ἤδη ἔργον σου ἦν μεταλαβεῖν. Ἐπεί γε μέντοι καὶ Σάκαι καὶ Καδούσιοι σύμμαχοι ἐγεγένηντο, θεραπεύειν ἔδει τούτους εἰκότως· καὶ γὰρ οὗτοί σε ἐθεράπευον. Ὡς δ' ἤλθομεν πάλιν, ἔνθεν ὡρμήθημεν, ὁρῶν σε ἀμφ' ἵππους ἔχοντα, ἀμφ' ἅρματα, ἀμφὶ μηχανάς, ἡγούμην, ἐπεὶ ἀπὸ τούτου σχολάσαις, τότε σε καὶ ἀμφ' ἐμὲ ἕξειν σχολήν. Ὡς γε μέντοι ἦλθεν ἡ δεινὴ ἀγγελία, τὸ πάντας ἀνθρώπους ἐφ' ἡμᾶς συλλέγεσθαι, ἐγίγνωσκον, ὅτι ταῦτα μέγιστα εἴη· εἰ δὲ ταῦτα καλῶς γένοιτο, εὖ ἤδη ἐδόκουν εἰδέναι, ὅτι πολλὴ ἔσοιτο ἀφθονία τῆς ἐμῆς καὶ τῆς σῆς συνουσίας. Καὶ νῦν δὴ νενικήκαμέν τε τὴν μεγάλην μάχην, καὶ Σάρδεις καὶ Κροῖσον ὑποχείριον ἔχομεν, καὶ Βαβυλῶνα ᾑρήκαμεν, καὶ πάντα κατεστράμμεθα· καὶ μὰ τὸν Μίθρην ἐγώ τοι ἔχθες, εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν. Ἐπεί γε μέντοι ἐδεξιώσω με, καὶ παρὰ σοὶ ἐκέλευσας μένειν, ἤδη περίβλεπτος ἦν, ὅτι μετὰ σοῦ ἄσιτος καὶ ἄποτος διημέρευον. Νῦν οὖν, εἰ μὲν ἔσται πη, ὅπως οἱ πλείστου ἄξιοι γεγενημένοι πλεῖστόν σου μέρος μεθέξομεν· εἰ δὲ μή, πάλιν αὖ ἐγὼ ἐθέλοι παρὰ σοῦ ἐξαγγέλλειν ἀπιέναι πάντας ἀπὸ σοῦ, πλὴν ἡμῶν τῶν ἐξ ἀρχῆς φίλων."

Ἐπὶ τούτῳ ἐγέλασε μὲν ὁ Κῦρος καὶ ἄλλοι πολλοί· Χρυσάντας δὲ ἀνέστη ὁ Πέρσης, καὶ ἔλεξεν ὧδε· "Ἀλλὰ τὸ μὲν πρόσθεν, ὦ Κῦρε, εἰκότως ἐν τῷ φανερῷ σαυτὸν παρεῖχες, δι' ἃ τε αὐτὸς εἶπες, καὶ ὅτι οὐχ ἡμᾶς σοι μάλιστα ἦν θεραπευτέον. Ἡμεῖς μὲν γὰρ καὶ ἡμῶν αὐτῶν ἕνεκα παρῆμεν· τὸ δὲ πλῆθος ἀνακτᾶσθαι ἔδει ἐκ παντὸς τρόπου, ὅπως ὅτι ἥδιστα συμπονεῖν καὶ συγκινδυνεύειν ἡμῖν ἐθέλοιεν. Νῦν δ' ἐπειδὴ οὐχ οὕτω τρόπου μόνον ἔχεις, ἀλλὰ

καὶ ἄλλους ἀνακτᾶσθαι δύνασαι, οὓς καιρὸς εἴη, ἤδη καὶ οἰκίας σε τυχεῖν ἄξιον· ἢ τί ἀπολαύσαις ἂν τῆς ἀρχῆς, εἰ μόνος ἄμοιρος εἴης ἑστίας, οὗ οὔτε ὁσιώτερον χωρίον ἐν ἀνθρώποις, οὔτε ἥδιον, οὔτε οἰκειότερόν ἐστιν οὐδέν; Ἔπειτα δ','' ἔφη, ''οὐκ ἂν οἶει καὶ ἡμᾶς αἰσχύνεσθαι, εἰ σὲ μὲν ὁρῴημεν ἔξω καρτεροῦντα, αὐτοὶ δ' ἐν οἰκίαις εἴημεν, καὶ σοῦ δοκοίημεν πλεονεκτεῖν;''

Ἐπεὶ δὲ Χρυσάντας ταῦτα ἔλεξε, συνηγόρευον αὐτῷ κατὰ ταὐτὰ πολλοί. Ἐκ τούτου δὴ εἰσέρχεται εἰς τὰ βασίλεια, καὶ τὰ ἐκ Σάρδεων χρήματα ἐνταῦθ' οἱ ἄγοντες ἀπέδοσαν. Ἐπεὶ δὲ εἰσῆλθεν ὁ Κῦρος, πρῶτον μὲν Ἑστίᾳ ἔθυσεν, ἔπειτα Διὶ βασιλεῖ, καὶ εἴ τινι ἄλλῳ θεῷ οἱ μάγοι ἐξηγοῦντο.

Ποιήσας δὲ ταῦτα, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν. Ἐννοῶν δὲ τὸ αὐτοῦ πρᾶγμα, ὅτι ἐπιχειροίη μὲν ἄρχειν πολλῶν ἀνθρώπων, παρασκευάζοιτο δὲ οἰκεῖν ἐν πόλει τῇ μεγίστῃ τῶν φανερῶν, αὕτη δὲ οὕτως ἔχοι αὐτῷ, ὡς ἂν πολεμιωτάτη γένοιτο ἀνδρὶ πόλις, ταῦτα δὴ λογιζόμενος, φυλακῆς περὶ τὸ σῶμα ἡγήσατο δεῖσθαι. Γνοὺς δ', ὅτι οὐδαμοῦ ἄνθρωποι εὐχειρωτότεροί εἰσιν, ἢ ἐν σίτοις καὶ ποτοῖς καὶ λουτροῖς καὶ κοίτῃ καὶ ὕπνῳ, ἐσκόπει, τίνας ἂν ἐν τούτοις περὶ ἑαυτὸν πιστοτάτους ἔχοι. Ἐνόμισε δὲ, μὴ ἂν γενέσθαι ποτὲ πιστὸν ἄνθρωπον, ὅστις ἄλλον μᾶλλον φιλήσει τοῦ τῆς φυλακῆς δεομένου. Τοὺς μὲν οὖν ἔχοντας παῖδας ἢ γυναῖκας συναρμοζούσας ἔγνω φύσει συνηναγκάσθαι ταῦτα μάλιστα φιλεῖν· τοὺς δὲ εὐνούχους ὁρῶν πάντων τούτων στερομένους, ἠγήσατο τούτους ἂν περὶ πλείστου ποιεῖσθαι, οἵτινες δύνανται πλουτίζειν μάλιστα αὐτούς, καὶ βοηθεῖν, εἴ τι ἀδικοῖντο, καὶ τιμᾶς περιάπτειν αὐτοῖς· τούτους δὲ εὐεργετοῦντα ὑπερβάλλειν αὐτὸν οὐδέν' ἂν ἡγεῖτο δύνασθαι. Πρὸς δὲ τούτοις, ἄδοξοι ὄντες οἱ εὐνοῦχοι παρὰ τοῖς ἄλλοις ἀνθρώποις, καὶ διὰ τοῦτο δεσπότου ἐπικούρου προσδέονται· οὐδεὶς γὰρ ἂν ἦν, ὅστις οὐκ ἂν ἀξιώσειεν εὐνούχου πλέον ἔχειν ἐν παντὶ, εἰ μή τι ἄλλο κρεῖττον ἀπείργοι· δεσπότῃ δὲ πιστὸν ὄντα οὐδὲν κωλύει πρωτεύειν καὶ τὸν εὐνοῦχον. Ὃ δ' ἂν μάλιστά τις οἰηθείη, ἀνάλκιδας τοὺς εὐνούχους γίγνεσθαι, οὐδὲ τοῦτο ἐφαίνετο αὐτῷ.

Ἐτεκμαίρετο δὲ καὶ ἐκ τῶν ἄλλων ζώων, ὅτι οἵ τε ὑβρισταὶ ἵπποι ἐκτεμνόμενοι τοῦ μὲν δάκνειν καὶ ὑβρίζειν ἀποπαύονται, πολεμικοὶ δὲ οὐδὲν ἧττον γίγνονται· οἵ τε ταῦροι ἐκτεμνόμενοι

τοῦ μὲν μέγα φρονεῖν καὶ ἀπειθεῖν ἐφίενται, τοῦ δ' ἰσχύειν καὶ ἐργάζεσθαι οὐ στέργουσι, καὶ οἱ νύες δὲ ὡσαύτως τοῦ μὲν ἀπολείπειν τοὺς δεσπότας ἀποπαύονται ἐκτεμνόμενοι, φυλάττειν δὲ καὶ θηρᾶν οὐδὲν κακίους γίγνονται. Καὶ οἵ γε ἄνθρωποι ὡσαύτως ἠρεμέστεροι γίγνονται, στερισκόμενοι ταύτης τῆς ἐπιθυμίας, οὐ μέντοι ἀμελέστεροί γε τῶν προστατουμένων, οὐδ' ἧττόν τι ἱππικοὶ, οὐδὲ ἧττόν τι ἀκοντιστικοὶ, οὐδὲ ἧττόν τι φιλότιμοι. Κατάδηλοι δὲ γίγνονται ἐν τοῖς πολέμοις καὶ ἐν ταῖς θήραις, ὅτι ἔνεστιν τὸ φιλόνεικον ἐν ταῖς ψυχαῖς. Τοῦ δὲ πιστοὶ εἶναι ἐν τῇ φθορᾷ τῶν δεσποτῶν μάλιστα βάσανον ἐδίδοσαν· οὐδένες γὰρ πιστότερα ἔργα ἀπεδείκνυντο ἐν ταῖς δεσποτικαῖς συμφοραῖς τῶν εὐνούχων. Εἰ δέ τι ἄρα τῆς τοῦ σώματος ἰσχύος μειοῦσθαι δοκοῦσιν, ὁ σίδηρος ἀτιοῖ τοὺς ἀυθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Ταῦτα δὴ γιγνώσκων, ἀρξάμενος ἀπὸ τῶν θυρωρῶν, πάντας τοὺς περὶ τὸ ἑαυτοῦ σῶμα θεραπευτῆρας ἐποιήσατο εὐνούχους.

Ἡγησάμενος δὲ οὐχ ἱκανὴν εἶναι τὴν φυλακὴν ταύτην πρὸς τὸ πλῆθος τῶν δυσμενῶς ἐχόντων, ἐσκόπει, τίνας τῶν ἄλλων ἂν πιστοτάτους περὶ τὸ βασίλειον φύλακας λάβοι. Εἰδὼς οὖν Πέρσας τοὺς οἴκοι κακοβιωτάτους μὲν ὄντας διὰ πενίαν, ἐπιποιώτατα δὲ ζῶντας διὰ τὴν τῆς χώρας τραχύτητα, καὶ διὰ τὸ αὐτουργοὺς εἶναι, τούτους ἐνόμισε μάλιστ' ἂν ἀγαπᾶν τὴν παρ' ἑαυτῷ δίαιταν. Λαμβάνει οὖν τούτων μυρίους δοριφόρους, οἳ κύκλῳ μὲν νυκτὸς καὶ ἡμέρας ἐφύλαττον περὶ τὰ βασίλεια, ὁπότε ἐπὶ χώρας εἴη· ὁπότε δὲ ἐξίοι που, ἔνθεν καὶ ἔνθεν τεταγμένοι ἐπορεύοντο. Νομίσας δὲ, καὶ Βαβυλῶνος ὅλης φύλακας δεῖν εἶναι ἱκανούς, εἴτ' ἐπιδημῶν αὐτὸς τυγχάνοι, εἴτε καὶ ἀποδημῶν, κατέστησε καὶ ἐν Βαβυλῶνι φρουροὺς ἱκανούς· μισθὸν δὲ καὶ τούτοις Βαβυλωνίους ἔταξε παρέχειν, βουλόμενος αὐτοὺς ὡς ἀμηχανωτάτους εἶναι, ὅπως ὅτι ταπεινότατοι καὶ εὐκαθεκτότατοι εἶεν.

Αὕτη μὲν δὴ περὶ αὐτόν τε φυλακὴ καὶ ἡ ἐν Βαβυλῶνι τότε κατασταθεῖσα καὶ νῦν ἔτι οὕτως ἔχουσα διαμένει. Σκοπῶν δ' ὅπως ἂν καὶ ἡ πᾶσα ἀρχὴ κατέχοιτο, καὶ ἄλλη ἔτι προσγίγνοιτο, ἡγήσατο, τοὺς μὲν μισθοφόρους τούτους οὐ τοσοῦτον βελτίονας τῶν ὑπηκόων εἶναι, ὅσον ἐλάττονας· τοὺς δ' ἀγαθοὺς ἄνδρας ἐγίγνωσκε συνεκτέον εἶναι, οἵπερ σὺν τοῖς θεοῖς τὸ κρατεῖν παρέσχον, καὶ ἐπιμελητέον, ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἄσκησιν.

Ὅπως δὲ μὴ ἐπιτάττειν αὐτοῖς δοκοίη, ἀλλὰ γνόντες καὶ αὐτοὶ ταῦτα ἄριστα εἶναι, οὕτως ἐμμένοιέν τε καὶ ἐπιμελοῖντο τῆς ἀρετῆς, συνέλεξε τούς τε ὁμοτίμους, καὶ πάντας, ὁπόσοι ἐπικαίριοι ἦσαν, καὶ ἀξιοχρεώτατοι αὐτῷ ἐδόκουν κοινωνοὶ εἶναι καὶ πόνων καὶ ἀγαθῶν. Ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε· 5

"Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς μεγίστη χάρις, ὅτι ἔδοσαν ἡμῖν τυχεῖν, ὧν ἐνομίζομεν ἄξιοι εἶναι. Νῦν μὲν γὰρ δὴ ἔχομεν καὶ γῆν πολλὴν καὶ ἀγαθὴν, καὶ οἵτινες ταύτην ἐργαζόμενοι θρέψουσιν ἡμᾶς· ἔχομεν δὲ καὶ οἰκίας, καὶ ἐν ταύταις κατασκευάς. Καὶ μηδείς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλότρια 10 ἔχειν· νόμος γὰρ ἐν πᾶσιν ἀνθρώποις ἀΐδιός ἐστιν, ὅταν πολεμούντων πόλις ἁλῷ, τῶν ἑλόντων εἶναι καὶ τὰ σώματα τῶν ἐν τῇ πόλει καὶ τὰ χρήματα. Οὔκουν ἀδικίᾳ γε ἕξετε, ὅ τι ἂν ἔχητε, ἀλλὰ φιλανθρωπίᾳ οὐκ ἀφαιρήσεσθε, ἤν τι ἐᾶτε ἔχειν αὐτούς. Τὸ μέντοι ἐκ τοῦδε οὕτως ἐγὼ γιγνώσκω, ὅτι, εἰ μὲν τρεψόμεθα 15 ἐπὶ ῥᾳδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων ἡδυπάθειαν, (οἳ νομίζουσι τὸ μὲν πονεῖν ἀθλιώτατον, τὸ δὲ ἀπόνως βιοτεύειν ἡδυπάθειαν,) ταχὺ ἡμᾶς φημὶ ὀλίγου ἀξίους ἡμῖν αὐτοῖς ἔσεσθαι, καὶ ταχὺ πάντων τῶν ἀγαθῶν στερήσεσθαι. Οὐ γάρ τοι τὸ ἀγαθοὺς ἄνδρας γενέσθαι, τοῦτο ἀρκεῖ, ὥστε καὶ διατελεῖν ὄντας ἀγαθοὺς, 20 ἢν μή τις αὐτοῦ διὰ τέλους ἐπιμελῆται· ἀλλὰ ὥσπερ καὶ αἱ ἄλλαι τέχναι ἀμεληθεῖσαι μείονος ἄξιαι γίγνονται, καὶ τὰ σώματά γε αὐτὰ εὖ ἔχοντα, ὁπόταν τις αὐτὰ ἀνῇ ἐπὶ ῥᾳδιουργίαν, πονήρως πάλιν ἔχει· οὕτω καὶ ἡ σωφροσύνη καὶ ἡ ἐγκράτεια καὶ ἡ ἀλκὴ, ὁπόταν τις αὐτῶν ἀνῇ τὴν ἄσκησιν, ἐκ τούτου εἰς τὴν πονηρίαν 25 πάλιν τρέπεται. Οὔκουν δεῖ μέλλειν, οὐδ' ἐπὶ τὸ αὐτίκα ἡδὺ προϊέναι αὐτούς. Μέγα μὲν γάρ, οἶμαι, ἔργον καὶ τὸ ἀρχὴν καταπράξαι, πολὺ δ' ἔτι μεῖζον, τὸ λαβόντα διασώσασθαι. Τὸ μὲν γὰρ λαβεῖν πολλάκις τῷ τόλμαν μόνον παρασχομένῳ ἐγένετο· τὸ δὲ λαβόντα κατέχειν, οὐκέτι τοῦτο ἄνευ σωφροσύνης, οὐδ' ἄνευ 30 ἐγκρατείας, οὐδ' ἄνευ πολλῆς ἐπιμελείας γίγνεται.

"Ἃ χρὴ γιγνώσκοντας νῦν πολὺ μᾶλλον ἀσκεῖν τὴν ἀρετὴν, ἢ πρὶν τάδε ταγαθὰ κτήσασθαι· εὖ εἰδότας, ὅτι, ὅταν πλεῖστά τις ἔχῃ, τότε πλεῖστοι καὶ φθονοῦσι καὶ ἐπιβουλεύουσι καὶ πολέμιοι γίγνονται, ἄλλως τε κἂν παρ' ἀκόντων τά τε κτήματα καὶ τὴν θε- 35 ραπείαν, ὥσπερ ἡμεῖς, ἔχῃ. Τοὺς μὲν οὖν θεοὺς οἰεσθαι χρὴ

σὺν ἡμῖν ἕσεσθαι· οὐ γὰρ ἐπιβουλεύσαντες ἀδίκως ταῦτα ἴσχομεν, ἀλλ' ἐπιβουλευθέντες ἐτιμωρησάμεθα. Τὸ μέντοι μετὰ τοῦτο πρᾶτιστον ἡμῖν αὐτοῖς παρασκευαστέον· τοῦτο δέ ἐστι, τὸ βελτίονας ὄντας τῶν ἀρχομένων ἄρχειν ἀξιοῦν. Θάλπους μὲν οὖν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ πόνων καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι· μεταδιδόντας γε μέντοι πειρᾶσθαι δεῖ ἐν τούτοις πρῶτον βελτίονας αὐτῶν φαίνεσθαι. Πολεμικῆς δ' ἐπιστήμης καὶ μελέτης παντάπασιν οὐ μεταδοτέον τούτοις, οὕστινας ἐργάτας τε ἡμετέρους καὶ δαυμοφόρους βουλόμεθα καταστήσασθαι, ἀλλ' αὐτοὺς δεῖ τούτοις τοῖς ἀσκήμασι πλεονεκτεῖν, γιγνώσκοντας, ὅτι ἐλευθερίας ταῦτα ἄργανα καὶ εὐδαιμονίας οἱ θεοὶ τοῖς ἀνθρώποις ἀπέδειξαν· καὶ ὥσπερ γε ἐκείνους τὰ ὅπλα ἀφῃρήμεθα, οὕτως ἡμᾶς αὐτοὺς δεῖ μὴ τῶν ὅπλων ποτ' ἐρήμους γίγνεσθαι, εὖ εἰδότας, ὅτι τοῖς ἀεὶ ἐγγυτάτω τῶν ὅπλων ὄντες, τούτοις καὶ οἰκειότατά ἐστιν, ἃ ἂν βούλωνται.

"Εἰ δέ τις τοιαῦτα ἐννοεῖται, 'Τί δῆτα ἡμῖν ὄφελος καταπρᾶξαι, ἃ ἐπεθυμοῦμεν, εἰ ἔτι δεήσει καρτερεῖν καὶ πεινῶντας καὶ διψῶντας καὶ πονοῦντας καὶ ἐπιμελομένους;' ἐκεῖνο δεῖ καταμαθεῖν, ὅτι τοσούτῳ τἀγαθὰ μᾶλλον εἰφραίνει, ὅσῳ ἂν μᾶλλον προπονήσας τις ἐπ' αὐτὰ ἔρχοιτο· (οἱ γὰρ πόνοι ὄψον τοῖς ἀγαθοῖς·) ἄνευ δὲ τοῦ δεόμενον τυγχάνειν τινός, οὐδὲν οὕτω πολιτελῶς παρασκευασθείη ἂν, ὥσθ' ἡδὺ εἶναι. Ἃ δὲ, ὧν μὲν μάλιστα ἄνθρωποι ἐπιθυμοῦσιν, ὁ δαίμων, ἡμῖν ταῦτα συμπαρεσκεύακεν, ὡς δ' ἂν ἥδιστα ταῦτα φαίνοιτο, αὐτός τις αὐτῷ ταῦτα παρασκευάσει, ὁ τοιοῦτος ἀνὴρ τοσούτῳ πλεονεκτήσει τῶν ἐνδεεστέρων βίου, ὅσῳ πεινήσας τῶν ἡδίστων σίτων τεύξεται, καὶ διψήσας τῶν ἡδίστων ποτῶν ἀπολαύσεται, καὶ δεηθεὶς ἀναπαύσεως, ἥδιστον ἀναπαύσεται.

"Ὧν ἕνεκα φημὶ χρῆναι νῦν ἐπιτηδᾶναι ἡμᾶς εἰς ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν, ἧ ἄριστον καὶ ἥδιστον, ἀπολαύσωμεν, καὶ ὅπως τοῦ πάντων χαλεπωτάτου ἄπειροι γενώμεθα. Οὐ γὰρ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω χαλεπὸν, ὥσπερ τὸ λαβόντα στερηθῆναι λυπηρόν.

"Ἐννοήσατε δὲ κἀκεῖνο, τίνα πρόφασιν ἔχοντες ἂν προσιέμεθα κακίονες, ἢ πρόσθεν, γενέσθαι; Πότερον ὅτι ἄρχομεν; Ἀλλ' οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων πονηρότερον προσήκει εἶναι.

Ἀλλ' ὅτι εὐδαιμονέστεροι δοκοῦμεν νῦν, ἢ πρότερον, εἶναι; Ἔπειτα τῇ εὐδαιμονίᾳ φήσει τις τὴν κακίαν ἐπιπρεπεῖν; Ἀλλ' ὅτι, ἐπεὶ κεκτήμεθα δούλους, τούτους κολάσομεν, ἢν πονηροὶ ὦσι; Καὶ τί προσήκει, αὐτὸν ὄντα πονηρὸν, πονηρίας ἕνεκα ἢ βλακείας ἄλλους κολάζειν;

"Ἐννοεῖτε δ' ἔτι καὶ τοῦτο, ὅτι τρέφειν μὲν παρεσκευάσμεθα πολλοὺς καὶ τῶν ἡμετέρων οἴκων φύλακας καὶ τῶν σωμάτων· αἰσχρὸν δὲ πῶς οὐκ ἂν εἴη, εἰ δι' ἄλλους μὲν δορυφόρους τῆς σωτηρίας οἰησόμεθα χρῆναι τυγχάνειν, αὐτοὶ δὲ ἡμῖν αὐτοῖς οὐ δορυφορήσομεν; Καὶ μὴν εὖ γε δεῖ εἰδέναι, ὅτι οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη, οἵα αὐτόν τινα καλὸν κἀγαθὸν ὑπάρχειν· τοῦτο γὰρ δεῖ συμπαρομαρτεῖν· τῷ δ' ἀρετῆς ἐρήμῳ οὐδὲ ἄλλο καλῶς ἔχειν οὐδὲν προσήκει.

"Τί οὖν φημι χρῆναι ποιεῖν, καὶ ποῦ τὴν ἀρετὴν ἀσκεῖν, καὶ ποῦ τὴν μελέτην ποιεῖσθαι; Οὐδὲν καινὸν, ὦ ἄνδρες, ἐρῶ· ἀλλ' ὥσπερ ἐν Μέρσαις ἐπὶ τοῖς ἀρχείοις οἱ ὁμότιμοι διάγουσιν, οὕτω καὶ ἡμᾶς φημὶ χρῆναι ἐνθάδε ὄντας τοὺς ὁμοτίμους πάντας ἅπερ καὶ ἐκεῖ ἐπιτηδεύειν, καὶ ὑμᾶς γε ἐμὲ ὁρῶντας κατανοεῖν παρόντας, εἰ ἐπιμελόμενος, ὧν δεῖ, διάξω· ἐγώ τε ὑμᾶς κατανοῶν θεάσομαι, καὶ οὓς ἂν ὁρῶ τὰ καλὰ καὶ τὰ ἀγαθὰ ἐπιτηδεύοντας, τούτους τιμήσω. Καὶ τοὺς παῖδας δὲ, οἳ ἂν ἡμῖν γίγνωνται, ἐνθάδε παιδεύσομεν· αὐτοί τε γὰρ βελτίονες ἐσόμεθα, βουλόμενοι τοῖς παισὶν ὡς βέλτιστα παραδείγματα ἡμᾶς αὐτοὺς παρέχειν· οἵ τε παῖδες, οὐδ' ἂν εἰ βούλοιντο, ῥᾳδίως πονηροὶ γένοιντο, αἰσχρὸν μὲν μηδὲν μήτε ὁρῶντες μήτε ἀκούοντες, ἐν δὲ καλοῖς κἀγαθοῖς ἐπιτηδεύμασι διημερεύοντες."

ANABASIS.

Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν, ὁπότε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν, καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. Ἀμ

δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμποι σημανοῦντα, ὅ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις, ἃ εἶχον, καὶ ἑξοπλισαμένοις, προϊέναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν.

Ἤδη δὲ ἐν ὁρμῇ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Τιμοῦ. Οὗτοι ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἴη μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ ὡρμῶντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτούς, εἰ μέλλοιεν ἥκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθε.

Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· "Ἀλλ' ὤφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγείλατε Ἀριαίῳ, ὅτι ἡμεῖς γε νικῶμεν βασιλέα, καὶ, ὡς ὁρᾶτε, οὐδεὶς ἡμῖν ἔτι μάχεται· καὶ εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασίλειον αὐτὸν καθιεῖν· τῶν γὰρ τὴν μάχην νικώντων καὶ τὸ ἄρχειν ἐστί." Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὗ ἡ μάχη ἐγένετο, τοῖς τε νεκροῖς, πολλοῖς οὖσιν, (οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως,) καὶ τοῖς γέρρεσι, καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται, καὶ ἅμαξαι ἦσαν φερεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι, κρέα ἕψοντες ἤοδιον ἐκείνην τὴν ἡμέραν.

Καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγοράν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι, βάρβαροι· ἦν δὲ αὐτῶν Φαλῖνος εἷς Ἕλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὤν, καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ τὰς τάξεις τε καὶ ὁπλομαχίαν. Οὗτοι δὲ προσελθόντες τε, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κῦρον ἀπέ-

κτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὑρίσκεσθαι ἤν τι δύνωνται ἀγαθόν. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικώντων εἴη τὰ ὅπλα παραδιδόναι· "Ἀλλ'," ἔφη, "ὑμεῖς μέν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε, ὅ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἥξω." Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος.

Ἔνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὤν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, "Ἀλλ' ἐγὼ," ἔφη, "ὦ Φαλῖνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται." Πρὸς ταῦτα Φαλῖνος εἶπε· "Βασιλεὺς νικᾷν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν ὅστις ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἄγαγεῖν, ὅσον, οὐδ' εἰ παρέχοι ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι."

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· "Ὦ Φαλῖνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ ὅπλα καὶ ἀρετή. Καὶ ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἴου, τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα." Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε, καὶ εἶπεν· "Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὤν, εἰ οἴει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως." Ἄλλους δέ τινας ἔφασαν λέγειν ὑπομαλακιζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιντο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ.

Ἐν τούτῳ καὶ Κλέαρχος ἦκε, καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δ' ὑπολαβὼν εἶπεν· "Οὗτοι μέν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ, τί λέγεις." Ὁ δ' εἶπεν·

"Ἐγώ σε, ὦ Φαλῦνε, ἄσμενος ἑώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες οὗτοι· σύ τε γὰρ Ἕλλην εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες, ὅσους σὺ ὁρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἂν λεγόμενον, ὅτι 'Φαλύνος ποτὲ πεμφθεὶς παρὰ βασιλέως, κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε.' Οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι, ὃ ἂν συμβουλεύσῃς."

Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλεῦσαι μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐελπίδες μᾶλλον οἱ Ἕλληνες εἶεν. Φαλύνος δ' ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε· "Ἔγωμαι, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὅπλα· εἰ δὲ τοι μηδεμία σωτηρίας ἐστὶν ἐλπὶς ἄκοντος βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν."' Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· "Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε ταῦτα, ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες." Ὁ δὲ Φαλύνος εἶπε· "Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεύς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προΐοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἶπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ;" Κλέαρχος δ' ἔλεξεν· "Ἀπάγγελλε τοίνυν καὶ περὶ τούτων, ὅτι καὶ ἡμῖν ταὐτὰ δοκεῖ, ἅπερ καὶ βασιλεῖ." "Τί οὖν ταῦτ' ἐστίν;" ἔφη ὁ Φαλύνος. Ἀπεκρίνατο Κλέαρχος· "Ἢν μὲν μένωμεν, σπονδαί· ἀπιοῦσι δὲ καὶ προϊοῦσι, πόλεμος." Ὁ δὲ πάλιν ἠρώτησε· "Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;" Κλέαρχος δὲ ταὐτὰ πάλιν ἀπεκρίνατο· "Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι πόλεμος." Ὅ τι δὲ ποιήσοι, οὐ διεσήμανε.

Φαλύνος μὲν δὴ ᾤχετο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ·) οὗτοι δ' ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρ-

σας, ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μή, αὐτὸς πρωὶ ἀπιέναι φησίν." Ὁ δὲ Κλέαρχος εἶπεν. "Ἀλλ' οὕτω χρὴ ποιεῖν, ἐὰν μὲν ἥκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε, ὁποῖον ἄν τι ὑμῖν οἴεσθε μάλιστα συμφέρειν." Ὅ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε.

Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς, ἔλεξε τοιάδε· "Ἐμοὶ, ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερὰ ἦν. Ὧδε οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν, ὅ τί τις ἔχει· ἐπειδὰν δὲ σημήνῃ τῷ κέρατι, ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἕπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω."

Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ ἀπῆλθον, καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δ' ἐπείθοντο, οὐχ ἑλόμενοι, ἀλλ' ὁρῶντες, ὅτι μόνος ἐφρόνει, οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐννενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θρᾷξ, ἔχων τούς τε ὑπηρέτας τοὺς μεθ' ἑαυτοῦ εἰς τεσσαράκοντα, καὶ τῶν πεζῶν Θρᾳκῶν ὡς τριακοσίους, ἠυτομόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἵποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα, συνῆλθον οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἵ τε Ἕλληνες καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι·

οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀβόλως. Ταῦτα δ' ὤμοσαν, σφάξαντες κάπρον καὶ ταῦρον καὶ λύκον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· "Ἄγε δὴ ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ἐμοὶ, εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν, ἥπερ ἤλθομεν, ἢ ἄλλην τινὰ ἐννενοημένοι δυκεῖς ὁδὸν κρείττω"; Ὁ δ' εἶπεν· "Ἦν μὲν ἤλθομεν ἀπιόντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἴχομεν λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἄπιξ δυοῖν ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον, οὐ δυνήσεται ταχὺ πορεύεσθαι· ἵνως δὲ καὶ τῶν ἐπιτηδείων ὑπανιεῖ. Ταύτην," ἔφη, "γνώμην ἔχω ἔγωγε."

Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἢ ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ὅτι ἀμφὶ ἡλίου δύσιν εἰς κώμας τὰς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐφεύσθησαν. Ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθεον, καὶ Ἀριαῖος (ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος, διότι ἐτέτρωτο) κατεβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ. Ἐκ ᾧ δὲ ὡπλίζοντο, ἦκον λέγοντες οἱ προπεμφθέντες σκοποὶ ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· (ἤδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὀψὲ ἦν·) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατε-

νυκ, καὶ πολὺ πρότερον, ἢ οἱ φίλοι παρῆσαν. Ὁ οὖν Κῦρος περιστησάμενος τῶν ξυστεφόρων Περσῶν κύκλον μέγαν, εἶπε μηδένα παριέναι ἄλλον, ἢ τοὺς φίλους τε καὶ ἄρχοντας τῶν Περσῶν τε καὶ τῶν συμμάχων. Ἐπεὶ δὲ συνῆλθον αὐτοί, ἔλεξεν ὁ Κῦρος αὐτοῖς τοιάδε·

"Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι, τὸ μὴ οὐχὶ μέχρι τοῦδε πάντα, ὅσα εὐχόμεθα, κατα-πεπραχέναι· εἰ μέντοι τοιοῦτον ἔσται τὸ μεγάλα πράσσειν, ὥστε μὴ οἷόν τε εἶναι, μήτε ἀμφ' αὐτὸν σχολὴν ἔχειν, μήτε μετὰ τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω. Ἐνενοήσατε γάρ," ἔφη, "καὶ χθὲς δήπου, ὅτι ἔωθεν ἀρξάμενοι ἀκούειν τῶν προσιόντων, οὐκ ἐλήξαμεν πρόσθεν ἑσπέρας· καὶ νῦν ὁρᾶτε τούτους, καὶ ἄλλους πλείονας τῶν χθὲς παρόντων, ὡς πράγματα ἡμῖν παρέξοντας. Εἰ οὖν τις τούτοις ὑφέξει ἑαυτόν, λογίζομαι μικρὸν μέν τι ὑμῖν μέρος ἐμοῦ μετεσόμενον, μικρὸν δέ τι ἐμοὶ ὑμῶν· ἐμαυτοῦ μέντοι σαφῶς οἶδ' ὅτι οὐδ' ὁτιοῦν μοι μετέσται. Ἔτι δ'," ἔφη, "καὶ ἄλλο ὁρῶ γελοῖον πρᾶγμα. Ἐγὼ γὰρ δήπου ὑμῖν μὲν, ὥσπερ εἰκὸς, διάκειμαι· τούτων δὲ τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα, καὶ οὗτοι πάντες οὕτω παρεσκευασμένοι εἰσὶν, ὡς, ἢν νικῶσιν ὑμᾶς ὠθοῦντες, πρότεροι ἃ βούλονται ὑμῶν παρ' ἐμοῦ διαπραξόμενοι. Ἐγὼ δὲ ἠξίουν τούτους, εἴ τίς τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς. Ἴσως ἂν οὖν εἴποι τις, τί δῆτα οὐχ οὕτως ἐξ ἀρχῆς παρεσκευασάμην, ἀλλὰ παρεῖχον ἐν τῷ μέσῳ ἐμαυτόν; Ὅτι τὰ τοῦ πολέμου τοιαῦτα ἐγίγνωσκον ὄντα, ὡς μὴ ὑστερίζειν δεῖν τὸν ἄρχοντα, μήτε τὸ εἰδέναι, ἃ δεῖ, μήτε τὸ πράττειν, ἃ ἂν καιρὸς ᾖ· τοὺς δὲ σπανίους ἰδεῖν στρατηγοὺς πολλὰ ἐνόμιζον, ὧν δεῖ πραχθῆναι, παριέναι. Νῦν δ' ἐπεὶ καὶ ὁ φιλοπονώτατος πόλεμος ἀναπέπαυται, δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξιοῦν τυγχάνειν. Ὡς οὖν ἐμοῦ ἀπορροῦντος, ὅ τι ἂν τύχωμι ποιῶν, ὥστε καλῶς ἔχειν τά τε ἡμέτερα καὶ τὰ τῶν ἄλλων, ὧν ἡμᾶς δεῖ ἐπιμελεῖσθαι, συμβουλευέτω ὅ τι τις ὁρᾷ συμφορώτατον."

Κῦρος μὲν οὕτως εἶπεν· ἀνίσταται δ' ἐπ' αὐτῷ Ἀρτάβαζος, ὃ συγγενὴς ποτε φήσας εἶναι, καὶ εἶπεν, "Ἡ καλῶς," ἔφη, "ἐποίησας, ὦ Κῦρε, ἄρξας τοῦ λόγου. Ἐγὼ γὰρ, ἔτι νέου μὲν ὄντος σοῦ πάνυ, ἀρξάμενος ἐπεθύμουν φίλος γενέσθαι, ὁρῶν δέ σε οὐδὲν

ἔχω

οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι, μὴ πορίσας ἄριστον."

Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαυνον, καὶ ἦκον ταχύ· (ᾗ καὶ δῆλον ἦν, ὅτι ἐγγύς που ἦν βασιλεὺς ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν·) ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες, οὓς αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἕξουσι τὰ ἐπιτήδεια. Ὁ δ' ἠρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ καὶ τοῖς ἄλλοις ἔσοιντο σπονδαί. Οἱ δὲ, "Πᾶσιν," ἔφασαν, "μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ." Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι, καὶ ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. Ὁ δὲ Κλέαρχος εἶπε· "Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἵνα' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδοξῇ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι," ἔφη, "καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι." Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσι πλήρεσιν ὕδατος, ὡς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. Καὶ ἐνταῦθα ἦν Κλέαρχον κατανοῆσαι, ὡς ἐπιστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ σφοδρύνεσθαι. Καὶ ἐτύγχανον μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδίον ἄρδειν·) ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησιν δεινὰ εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφιεναι.

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνῆν δὲ σῖτος πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. Αὗται δὲ αἱ βάλανοι τῶν φοινίκων, οἵας μὲν ἐν τοῖς Ἕλλησίν ἐστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιοι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἠλέκτρου οὐδὲν διέφερε· τὰς δέ τινες ξηραίνοντες τραγήματα ἀπεπίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μέν, κεφαλαλγὲς δέ. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμαζον τό τε εἶδος, καὶ τὴν ἰδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Ὁ δὲ φοινιξ, ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος, ὅλος ἐξηυαίνετο.

Ἐνταῦθα δὲ ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἵποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτον Τισσαφέρνης δι' ἑρμηνέως τοιάδε·

"Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ κἀμήχανα ἐμπεπτωκότας, εὕρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι, δοῦναί μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ, οὐκ ἂν ἀχαρίστως μοι ἔχειν, οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἁπάσης. Ταῦτα δὲ γνοὺς, ᾐτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἄν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἠγγειλα, καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε. Καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλεύσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκα ἐστρατεύσατε ἐπ' αὐτόν. Καὶ συμβουλεύω ὑμῖν, μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, ἐάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι."

Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο, καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· "Ἡμεῖς οὔτε συνήλθομεν, ὡς βασιλεῖ

πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κῦρος εὕρισκεν, ὡς καὶ οὐ εὖ οἰόμενα, ἵνα ὑμᾶς τε ἀπίοιμεν σκευάσασθαι λάβοι, καὶ ἡμᾶς ἐνθάδε ἀπαγάγοι. Ἐπεὶ μέντοι ἤδη ἐφορῶμεν αὐτὸν ἐν δεινῷ ὄντα, ἠκούσθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτὸν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. Ἐπεὶ δὲ Κῦρος τετύχηκεν, οὔτε ἀντιποιούμεθα βασιλεῖ τῆς ἀρχῆς, οὔτ' ἔστιν ὅτου ἕνεκ' ἂν βουλοίμεθα τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίη· ἀδικοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνεσθαι· ἐάν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχῃ, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες." Ὁ μὲν οὕτως εἶπεν.

Ἀκούσας δὲ ὁ Τισσαφέρνης, ἔφη· "Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἥκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν." Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἧκεν· ὡσαύτως δὲ οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκον ἔλεγον, ὅτι διαπεπραγμένος ἥκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας· καίπερ πάνυ πολλῶν αἰτιλεγόντων, ὡς οὐκ ἄξιον εἴη βασιλεῖ, ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. Τέλος δ' εἶπε· "Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἢ μὴν φιλίαν ὑμῖν παρέξειν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ παρέχωμεν ἀγορὰν, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. Ὅρκους δ' αὖ ἡμῖν δείσει ὀμόσαι, ἢ μὴν πορεύσεσθαι ὡς διὰ φιλίας ἀσινῶς, οὖσι καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ παρέχωμεν ἀγοράν· ἐὰν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια." Ταῦτα ἔδοξε· καὶ ὤμοσαν, καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων.

Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· "Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι, ἃ δέομαι, ἥξω συσκευασάμενος, ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν."

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἵ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἑστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ

ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Πέρσῶν τινες, παραθαῤῥύνοντές τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες, μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παραιχομένων. Τούτων δὲ γιγνομένων, ἔνδηλοι ἦσαν οἱ περὶ τὸν Ἀριαῖον ἧττον τοῖς Ἕλλησι προσέχοντες τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· "Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ βασιλέα στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἁλισθῇ αὐτῷ ἡ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. Ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτειχίζει, ὡς ἄπορος ἢ ἡ ὁδός. Οὐ γάρ ποτε ἑκών γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὡς ἡμεῖς, τοσοίδε ὄντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπήλθομεν."

Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· "Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δέ, ὅτι, εἰ νῦν ἄπιμεν, δύξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἔπειτα, πρῶτον μὲν ἀγορὰν ῥᾳδίως ἡμῖν παρέξει, οὐδ' ὁπόθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. Ποταμὸς δὲ εἰ μέν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλυόντων τῶν πολεμίων. Οὐ μέν δή, ἂν μάχεσθαι δέῃ, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλεῖστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μέν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἷόν τε σωθῆναι. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἐστὶ τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἕλλησι καὶ βαρβάροις." Τοιαῦτα ἔλεγε πολλά.

Ἐν δὲ τούτῳ Τισσαφέρνης ἧκεν, ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἶκον ἀπιών, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τοῦ βασιλέως ἐπὶ γάμῳ. Ἐντεῦθεν δὲ ἤδη Τισσα-

φέρονος ἡγουμένου καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, ἔχων τὸ Κύρου βαρβαρικὸν στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ, καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἑκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην, καὶ μεῖον· ἐφυλάττοντο δὲ οἱ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρεῖχεν. Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

Διελθόντες δὲ τρεῖς σταθμοὺς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον αὐτοῦ εὖρος. Ἦν δὲ ᾠκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπεῖχε δὲ Βαβυλῶνος οὐ πολύ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἑπτά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέτμητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάσσους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ᾗ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν, ἐγγὺς παραδείσου καλοῦ καὶ μεγάλου καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μέντοιγε καταφανεῖς ἦσαν.

Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὅπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἠρώτησεν ἄνθρωπός τις τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρὰ Ἀριαίου ὤν, τοῦ Μένωνος ξένου. Ἐπεὶ δὲ Πρόξενος εἶπεν ὅτι "Αὐτός εἰμι, ὃν ζητεῖς," εἶπεν ὁ ἄνθρωπος τάδε· "Ἔπεμψέ με Ἀριαῖος καὶ Ἀρταῖος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακήν, ὡς διαπεσεῖται λῦσαι αὐτὴν Τισ-

σαφέρνης τῆς νυκτὸς, ἥνπερ δύνηται, ὡς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος." Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ ἐφοβεῖτο ὑφόδρα. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς "Οὐκ ἀκόλουθα εἴη, τὸ ἐπιθέσθαι καὶ λῦσαι τὴν γέφυραν. Δῆλον γὰρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει αὐτοὺς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἄν, ὅποι φυγόντες ἡμεῖς σωθῶμεν. Ἂν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἕξουσιν ἐκεῖνοι, ὅποι ἂν φύγωσιν· οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας."

Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἤρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἡ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν ὅτι πολλὴ, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες, μὴ οἱ Ἕλληνες, οὐ διελθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνόντων· εἶτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν, ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὡς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιτίθεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμόν· ἐπεὶ δὲ εἶδεν, ὤχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλέθρου· ἐπῆν δὲ γέφυρα. Καὶ ἐνταῦθα ᾠκεῖτο πόλις μεγάλη, ἧ ὄνομα Ὦπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα,

παρερχομένους ἐθεώρει τοὺς Ἕλληνας. Ὁ δὲ Κλέαρχος ἠγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον διʼ ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πέμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλῆχθαι θεωροῦντα.

Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπηγγείλατο διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνῆν δὲ σῖτος πολὺς καὶ πρόβατα, καὶ ἄλλα χρήματα. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους πέντε, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαίμων, ὄνομα Καινὰι, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμόν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερὰ δ' οὐδεμία ἐφαίνετο ἐπιβουλή. Ἔδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι Τισσαφέρνει, καὶ εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἥκειν. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε·

"Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δέ σε ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς, ὁρῶντες ταῦτα, ἀντιφυλαττόμεθα. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἳ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι, πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδέν. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις

μάλιστα ἂν παύεσθαι, ἦκω, καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

"Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὅρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη, οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὕποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὅρκων οὕτω γιγνώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ἡμῖν εἶναι ἀγαθόν. Σὺν μὲν γάρ σοι πᾶσα μὲν ἡμῖν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν ἡ ὁδὸς διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ' ὄχλος φοβερός· φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἦ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἵων ἐλπίδων ἐμαυτὸν ἂν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν ἂν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν αὐξόντα, τὴν δὲ βασιλέως δύναμιν, ᾗ Κῦρος πολεμίᾳ ἐχρῆτο, σοὶ ταύτην σύμμαχον οὖσαν.

"Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ μήν, (ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι,) οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς ἐλπίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. Ἀλλὰ μὴν ἔν γε τοῖς περὶ ξ οἰκοῦσι σὺ, εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δέ τις σὲ λυποίη, ὡς δεσπότης ἀνα-

στρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἵ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. Ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τοὔνομα, τίς ἐστιν οὕτω δεινὸς λέγειν, ὥστε σε πεῖσαι λέγων, ὡς ἡμεῖς σοὶ ἐπιβουλεύομεν."

Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη· "Ἀλλ' ἥδομαι μέν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιγνώσκων, εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σεαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὁπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἄν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὁπόσοις ἂν ὑμῶν βουλοίμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλά τό γε πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. Πῶς οὖν ἄν, ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός; Παντὶ ἰασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἠλίθιοι, οὔτε ἀλόγιστοί ἐσμεν. Ἀλλὰ τί δή, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; Εὖ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος, τρῦ τοῖς Ἕλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίαν πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ

μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι."

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· "Οὐκοῦν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες πολεμίους ποιῆσαι ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν;" "Καὶ ἐγὼ μέν," ἔφη ὁ Τισσαφέρνης, "εἰ βούλευθέ μοι οἵ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἐλθεῖν, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὡς σὺ ἐπιβουλεύεις ἐμοί τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ." "Ἐγὼ δ'," ἔφη ὁ Κλέαρχος, "ἄξω πάντας· καὶ σοὶ αὖ ἐγὼ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω."

Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο. Τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δῆλός τε ἦν πάνυ φιλικῶς οἰόμενος διάκεισθαι τῷ Τισσαφέρνει, καὶ ἔλεγεν, ἃ ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι εἶναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἳ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς πρυδότας αὐτοὺς καὶ κακόνους τοῖς Ἕλλησιν ὄντας τιμωρηθῆναι. Ἐπώπτευε δὲ, εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον Τισσαφέρνει μετὰ Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ᾖ Τισσαφέρνει. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκπυδὼν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ, μὴ εἶναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο, πέντε μὲν στρατηγοὺς εἶναι, ἑξήκοντα δὲ λοχαγούς· συνηκολούθησαν δὲ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Δάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἵ τε ἔνδον συνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ᾧτινι ἐντυγχάνοιεν Ἕλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. Οἱ δὲ Ἕλληνες τήν τε ἱππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατο-

πέδου ὁρῶντες, καὶ, ὅ τι ἐποίουν, ἠμφιγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦλθε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι, καὶ νομίζοντες, αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γιγνώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς, ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως.

Μετὰ ταῦτα ἐξῆλθον τῶν Ἑλλήνων φυλατιόμενοι στρατηγοὶ μὲν, Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθῃ τὰ περὶ Πρόξενον· Χειρίσοφος δ' ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις, ἐπισιτιζόμενος. Ἐπεὶ δ' ἔυτησαν εἰς ἐπήκοον, λέγει Ἀριαῖος· "Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθνηκε· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσὶν· ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναι φησὶν, ἐπείπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου."

Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· "Ὦ κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οἵτινες ὀμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τούς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, ἀπολωλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, σὺν τοῖς πολεμίοις ἔρχεσθε ἐφ' ἡμᾶς;" Ὁ δὲ Ἀριαῖος εἶπε· "Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντᾳ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις." Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· "Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιορκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατιῶται, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν." Πρὸς

ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἷς μὲν αὐτῶν Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει, ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Πειρίνθου Θρᾳξίν. Ἐπεὶ δὲ μεταγνόντες πως οἱ Ἔφοροι, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλήσποντον. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἤδη δὲ φυγὰς ὤν, ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον, ἀλλαχῇ γέγραπται· δίδωσι δ' αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥᾳθυμίαν ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμει τοῖς Θρᾳξί· καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου ἔφερε καὶ ἦγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρις οὗ Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν, ὡς σὺν ἐκείνῳ αὖ πολεμήσων.

Ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἱρεῖται πολεμεῖν· ἐξὸν δὲ ῥᾳθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἱρεῖται πολεμῶν μίσνα ταῦτα ποιεῖν. Ἐκεῖνος δὲ, ὥσπερ εἰς ἡδονὴν, ἤθελε δαπανᾶν εἰς πόλεμον. Οὕτω μὲν οὖν φιλοπόλεμος ἦν. Πολεμικὸς δὲ αὖ ταύτῃ εἶναι ἐδόκει, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι, ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. Ἱκανὸς μὲν γὰρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἕξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον εἴη Κλεάρχῳ. Τοῦτο μὲν ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὀργὴν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε,

ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμῃ δὲ ἐκόλαζον· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι.

Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα, ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἠροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρῳμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ ἀεὶ χαλεπὸς καὶ ὠμὸς ἦν· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. Καὶ γὰρ οὖν φιλίᾳ μὲν καὶ εὐνοίᾳ ἑπομένους οὐδέποτ' εἶχεν· οἵτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρῆτο. Ἐπειδὴ δὲ καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαῤῥαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιώτιος εὐθὺς μὲν μειράκιον ὢν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργίᾳ ἀργύριον τῷ Λεοντίνῳ. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς ἤδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος ὢν τοῖς πρώτοις, μὴ ἠττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. Τούτων δ' ἐπιθυμῶν, σφόδρα ἔνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ᾐσχύνετο μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκεῖνον· καὶ φοβούμενος μᾶλλον ἦν

φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. Ὤιετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ κἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δ' ἄδικοι ἐπεβούλευον, ὡς εὐμεταχειριστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλεῖα κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὧν ἐπιθυμοίη, συντομωτάτην ὁδὸν ᾤετο εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἁπλοῦν τε καὶ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἠλιθίῳ εἶναι. Στέργων δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ὅτι ῥᾷστον ἀφύλακτα λαμβάνειν. Καὶ ὅσους μὲν ἂν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὡς εὖ ὡπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀληθείαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. Ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιότητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδεύτων ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο

Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος, ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὁπότε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τάδ' ἐστί. Παρὰ Ἀριστίππῳ μέν, ἔτι ὡραῖος ὤν, στρατηγεῖν διεπράξατο τῶν ξένων. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, τὰ αὐτὰ πεποιηκὼς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς

ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλάς, (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,) ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὡς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὐδεὶς οὔθ' ὡς ἐν πολέμῳ κακῶν κατεγέλα, οὔτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἦστην τε ἄμφω ἀμφὶ τετταράκοντα ἔτη ἀπὸ γενεᾶς.

HELLENICA.

Οἱ δὲ ἐν τῇ Χίῳ μετὰ τοῦ Ἐτεονίκου στρατιῶται ὄντες, ἕως μὲν θέρος ἦν, ἀπό τε τῆς ὥρας ἐτρέφοντο, καὶ ἐργαζόμενοι μισθοῦ κατὰ τὴν χώριαν· ἐπεὶ δὲ χειμὼν ἐγένετο, καὶ τροφὴν οὐκ εἶχον, γυμνοί τε ἦσαν καὶ ἀνυπόδητοι, ξυνίσταντο ἀλλήλοις καὶ ξυνετίθεντο, ὡς τῇ Χίῳ ἐπιθησόμενοι· οἷς δὲ ταῦτα ἀρέσκοι, κάλαμον φέρειν ἐδόκει, ἵνα ἀλλήλους μάθοιεν, ὁπόσοι εἶησαν.

Πυθόμενος δὲ τὸ ξύνθημα ὁ Ἐτεόνικος, ἀπόρως μὲν εἶχε, τί χρῷτο τῷ πράγματι, διὰ τὸ πλῆθος τῶν καλαμοφόρων· τό τε γὰρ ἐκ τοῦ ἐμφανοῦς ἐπιχειρῆσαι σφαλερὸν ἐδόκει εἶναι, μὴ ἐς τὰ ὅπλα ὁρμήσωσι, καὶ, τὴν πόλιν κατασχόντες καὶ πολέμιοι γενόμενοι, ἀπολέσωσι πάντα τὰ πράγματα, ἂν κρατήσωσι· τό τ' αὖ ἀπολλύναι ἀνθρώπους ξυμμάχους πολλοὺς δεινὸν ἐφαίνετο εἶναι, μή τινα καὶ ἐς τοὺς ἄλλους Ἕλληνας διαβολὴν σχοῖεν, καὶ οἱ στρατιῶται δύσνοοι ἐς τὰ πράγματα ὦσιν. Ἀναλαβὼν δὲ μεθ' ἑαυτοῦ ἄνδρας πεντεκαίδεκα, ἐγχειρίδια ἔχοντας, ἐπορεύετο κατὰ τὴν πόλιν· καὶ ἐντυχών τινι ἀνθρώπῳ ὀφθαλμιῶντι, ἀπιόντι ἐξ ἰατρείου, κάλαμον ἔχοντι, ἀπέκτεινε. Θορύβου δὲ γενομένου, καὶ ἐρωτώντων τινῶν, διὰ τί ἀπέθανεν ὁ ἄνθρωπος, παραγγέλλειν ἐκέλευεν ὁ Ἐτεόνικος, ὅτι τὸν κάλαμον εἶχε. Κατὰ δὲ τὴν παραγγελίαν ἐξέπτουν πάντες, ὅσοι εἶχον, τοὺς καλάμους, ἀεὶ ὁ ἀκούων δεδιὼς, μὴ ὀφθείη ἔχων.

Μετὰ δὲ ταῦτα ὁ Ἐτεόνικος, ξυγκαλέσας τοὺς Χίους, χρήματα ἐκέλευσε ξυνεισενεγκεῖν, ὅπως οἱ ναῦται λάβωσι μισθὸν, καὶ μὴ

νεωτερίσωσί τι· οἱ δὲ εἰσήνεγκαν· ἅμα δὲ ἐς τὰς ναῦς ἐσήμανεν ἐμβαίνειν· προσιὼν δὲ ἐν μέρει παρ' ἑκάστην ναῦν, παρεθάρρυνέ τε καὶ παρῄνει πολλὰ, ὡς τοῦ γεγενημένου οὐδὲν εἰδώς· καὶ μισθὸν ἑκάστῳ μηνὸς διέδωκε.

Μετὰ δὲ ταῦτα οἱ Χῖοι καὶ οἱ ἄλλοι ξύμμαχοι συλλεγέντες ἐς Ἔφεσον, ἐβουλεύσαντο, περὶ τῶν ἐνεστηκότων πραγμάτων πρέσβεις ἐς Λακεδαίμονα πέμπειν, ταῦτά τε ἐροῦντας, καὶ Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς, εὖ φερόμενον παρὰ τοῖς ξυμμάχοις κατὰ τὴν προτέραν ναυαρχίαν, ὅτε καὶ τὴν ἐν Νοτίῳ ἐνίκησε ναυμαχίαν. Καὶ ἀπεπέμφθησαν πρέσβεις, ξὺν αὐτοῖς δὲ καὶ παρὰ Κύρου ταὐτὰ λέγοντες ἄγγελοι. Οἱ δὲ Λακεδαιμόνιοι ἔδοσαν τὸν Λύσανδρον ὡς ἐπιστολέα, ναύαρχον δὲ Ἄρακον, (οὐ γὰρ νόμος αὐτοῖς δὶς τὸν αὐτὸν ναυαρχεῖν,) τὰς μέντοι ναῦς παρέδοσαν Λυσάνδρῳ, ἐτῶν ἤδη τῷ πολέμῳ πέντε καὶ εἴκοσι παρεληλυθότων.

Τούτῳ δὲ τῷ ἐνιαυτῷ καὶ Κῦρος ἀπέκτεινεν Αὐτοβοισάκην καὶ Μιτραῖον, υἱεῖς ὄντας τῆς Δαρειαίου ἀδελφῆς, τῆς τοῦ Ἀρταξέρξου, τοῦ Δαρείου πατρὸς, ὅτι αὐτῷ ἀπαντῶντες οὐ διέψυαν διὰ τῆς κόρης τὰς χεῖρας· ὃ ποιοῦσι βασιλεῖ μόνῳ. (Ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χειρὸς, ἐν ᾗ τὴν χεῖρα ἔχων οὐδὲν ἂν δύναιτο ποιῆσαι.) Ἱραμένης μὲν οὖν καὶ ἡ γυνὴ ἔλεγον πρὸς Δαρειαῖον, δεινὸν εἶναι, εἰ περιόψεται τὴν λίαν ὕβριν τούτου· ὁ δὲ αὐτὸν μεταπέμπεται ὡς ἀῤῥωστῶν, πέμψας ἀγγέλους.

Τῷ δ' ἐπιόντι ἔτει, ἐπὶ Ἀρχύτου μὲν ἐφορεύοντος, ἄρχοντος δ' ἐν Ἀθήναις Ἀλεξίου, Λύσανδρος, ἀφικόμενος ἐς Ἔφεσον μετεπέμψατο Ἐτεόνικον ἐκ Χίου ξὺν ταῖς ναυσὶ, καὶ τὰς ἄλλας πάσας ξυνήθροισεν, εἴ πού τις ἦν, καὶ ταύτας τε ἐπεσκεύαζε, καὶ ἄλλας ἐν Ἀντάνδρῳ ἐναυπηγεῖτο. Ἐλθὼν δὲ παρὰ Κῦρον, χρήματα ᾔτει· ὁ δ'-αὐτῷ εἶπεν, ὅτι τὰ μὲν παρὰ βασιλέως ἀνηλωμένα εἴη, καὶ ἔτι πλείω πολλῷ, δεικνύων, ὅσα ἕκαστος τῶν ναυάρχων ἔχοι· ὅμως δ' ἔδωκε. Λαβὼν δὲ ὁ Λύσανδρος ταχύγυριον, ἐπὶ τὰς τριήρεις τριηράρχους ἐπέστησε, καὶ τοῖς ναύταις τὸν ὀφειλόμενον μισθὸν ἀπέδωκε. Παρεσκευάζοντο δὲ καὶ οἱ τῶν Ἀθηναίων στρατηγοὶ πρὸς τὸ ναυτικὸν ἐν τῇ Σάμῳ.

Κῦρος δ' ἐπὶ τούτοις μετεπέμψατο Λύσανδρον, ἐπεὶ αὐτῷ παρὰ τοῦ πατρὸς ἦκεν ἄγγελος, λέγων, ὅτι ἀῤῥωστῶν ἐκεῖνον καλοίη, ὢν ἐν Θαμνηριοις τῆς Μηδείας, ἐγγὺς Καδουσίων, ἐφ' οὓς ἐστρά-

τευσεν ἀφεστῶτας. Ἥκοντα δὲ Λύσανδρον οὐκ εἶα ναυμαχεῖν πρὸς Ἀθηναίους, ἐὰν μὴ πολλῷ πλείους ναῦς ἔχῃ· εἶναι γὰρ χρήματα πολλὰ καὶ βασιλεῖ καὶ ἑαυτῷ, ὥστε τούτου ἕνεκεν πολλὰς πληροῦν. Παρέδειξε δ' αὐτῷ πάντας τοὺς φόρους τοὺς ἐκ τῶν πόλεων, οἳ αὐτῷ ἴδιοι ἦσαν, καὶ τὰ περιττὰ χρήματα ἔδωκε. Καὶ ἀναμνήσας, ὡς εἶχε φιλίας πρός τε τὴν τῶν Λακεδαιμονίων πόλιν καὶ πρὸς Λύσανδρον ἰδίᾳ, ἀνέβαινε παρὰ τὸν πατέρα.

Λύσανδρος δ', ἐπεὶ αὐτῷ Κῦρος πάντα παραδοὺς τὰ αὑτοῦ πρὸς τὸν πατέρα ἀῤῥωστοῦντα μετάπεμπτος ἀνέβαινε, μισθὸν διαδοὺς τῇ στρατιᾷ, ἀνήχθη τῆς Καρίας ἐς τὸν Κεράμειον κόλπον· καὶ προσβαλὼν πόλει τῶν Ἀθηναίων ξυμμάχῳ, ὄνομα Κεδρειαις, τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἱρεῖ, καὶ ἐξηνδραπόδισεν· (ἦσαν δὲ μιξοβάρβαροι οἱ ἐνοικοῦντες·) ἐκεῖθεν δ' ἀπέπλευσεν ἐς Ῥόδον.

Οἱ δὲ Ἀθηναῖοι, ἐκ τῆς Σάμου ὁρμώμενοι, τὴν βασιλέως κακῶς ἐποίουν, καὶ τὴν ἐπὶ Χίον καὶ τὴν Ἔφεσον ἐπίπλεον, καὶ παρεσκευάζοντο πρὸς ναυμαχίαν· καὶ στρατηγοὺς πρὸς τοῖς ὑπάρχουσιν εἵλοντο Μένανδρον, Τυδέα, Κηφισόδοτον. Λύσανδρος δ' ἐκ τῆς Ῥόδου παρὰ τὴν Ἰωνίαν ἐκπλεῖ πρὸς τὸν Ἑλλήσποντον, πρός τε τῶν πλοίων τὸν ἔκπλουν, καὶ ἐπὶ τὰς ἀφεστηκυίας αὐτῶν πόλεις. Ἀνήγοντο δὲ καὶ οἱ Ἀθηναῖοι ἐπὶ τῆς Χίου πελάγιοι· ἦ γὰρ Ἀσία πολεμία αὐτοῖς ἦν.

Λύσανδρος δ' ἐξ Ἀβύδου παρέπλει ἐς Λάμψακον, ξύμμαχον οὖσαν Ἀθηναίων. Καὶ οἱ Ἀβυδηνοὶ καὶ οἱ ἄλλοι παρῆσαν πεζῇ· ἡγεῖτο δὲ Θώραξ Λακεδαιμόνιος. Προσβαλόντες δὲ τῇ πόλει, αἱροῦσι κατὰ κράτος, καὶ διήρπασαν οἱ στρατιῶται, οὖσαν πλουσίαν, καὶ χρῆνου καὶ σίτου καὶ τῶν ἄλλων ἐπιτηδείων πλήρη· τὰ δὲ ἐλεύθερα σώματα πάντα ἀφῆκε Λύσανδρος. Οἱ δὲ Ἀθηναῖοι, κατὰ πόδας πλέοντες, ὡρμίσαντο τῆς Χερρονήσου ἐν Ἐλεοῦντι ναυσὶν ὀγδοήκοντα καὶ ἑκατόν. Ἐνταῦθα δὴ ἀριστοποιουμένοις αὐτοῖς ἀγγέλλεται τὰ περὶ Λάμψακον, καὶ εὐθὺς ἀνήχθησαν ἐς Σηστόν. Ἐκεῖθεν δ' εὐθὺς ἐπισιτισάμενοι ἔπλευσαν ἐς Αἰγὸς Ποταμούς, ἀντίον τῆς Λαμψάκου· (διεῖχε δὲ ὁ Ἑλλήσποντος ταύτῃ σταδίους ὡς πεντεκαίδεκα·) ἐνταῦθα δὴ ἐδειπνοποιοῦντο. Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτὶ, ἐπεὶ ὄρθρος ἦν, ἐσήμηνεν ἐς τὰς ναῦς ἀριστοποιησαμένους ἐμβαίνειν. Πάντα δὲ παρασκευασάμε-

νος ὡς ἐς ναυμαχίαν, καὶ τὰ παραβλήματα παραβάλλων, προεῖπεν, ὡς μηδεὶς κινήσοιτο ἐκ τῆς τάξεως, μηδὲ ἀνάξοιτο.

Οἱ δὲ Ἀθηναῖοι ἅμα τῷ ἡλίῳ ἀνίσχοντι ἐπὶ τῷ λιμένι παρετάξαντο ἐν μετώπῳ ὡς ἐς ναυμαχίαν· ἐπεὶ δ' οὐκ ἀντανήγαγε Λύσανδρος, καὶ τῆς ἡμέρας ὀψὲ ἦν, ἀπέπλευσαν πάλιν ἐς τοὺς Αἰγὸς Ποταμούς. Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν ἕπεσθαι τοῖς Ἀθηναίοις· ἐπειδὰν δὲ ἐκβῶσι, κατιδόντας ὅ τι ποιοῦσιν, ἀποπλεῖν, καὶ αὐτῷ ἐξαγγεῖλαι. Καὶ οὐ πρότερον ἐξεβίβασεν ἐκ τῶν νεῶν, πρὶν αὗται ἦκον. Ταῦτα δ' ἐποίει τέτταρας ἡμέρας· καὶ οἱ Ἀθηναῖοι ἐπανήγοντο.

Ἀλκιβιάδης δὲ, κατιδὼν ἀπὸ τῶν τειχῶν τοὺς μὲν Ἀθηναίους ἐν αἰγιαλῷ ὁρμοῦντας καὶ πρὸς οὐδεμιᾷ πόλει, τὰ δ' ἐπιτήδεια ἐκ Σηστοῦ μετιόντας πεντεκαίδεκα σταδίους ἀπὸ τῶν νεῶν, τοὺς δὲ πολεμίους ἐν λιμένι καὶ πρὸς πόλιν, ἔχοντας πάντα, οὐκ ἐν καλῷ ἔφη αὐτοὺς ὁρμεῖν, ἀλλὰ μεθορμίσαι ἐς Σηστὸν παρῄνει, πρός τε λιμένα καὶ πρὸς πόλιν· "Οὗ ὄντες ναυμαχήσετε," ἔφη, "ὅταν βούλησθε." Οἱ δὲ στρατηγοὶ, μάλιστα δὲ Τυδεὺς καὶ Μένανδρος ἀπιέναι αὐτὸν ἐκέλευσαν· αὐτοὺς γὰρ νῦν στρατηγεῖν, οὐκ ἐκεῖνον. Καὶ ὁ μὲν ᾤχετο. Λύσανδρος δ', ἐπεὶ ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις, εἶπε τοῖς παρ' αὐτοῦ ἑπομένοις, ἐπὰν κατίδωσιν αὐτοὺς ἐκβεβηκότας καὶ ἐσκεδασμένους κατὰ τὴν Χερρόνησον, (ὅπερ ἐποίουν πολὺ μᾶλλον καθ' ἑκάστην ἡμέραν, τά τε σιτία πόρρωθεν ὠνούμενοι καὶ καταφρονοῦντες δὴ τοῦ Λυσάνδρου, ὅτι οὐκ ἀντανῆγεν,) ἀποπλέοντας τοὔμπαλιν παρ' αὐτὸν, ἄραι ἀσπίδα κατὰ μέσον τὸν πλοῦν. Οἱ δὲ ταῦτα ἐποίησαν, ὡς ἐκέλευσε. Λύσανδρος δ' εὐθὺς εὐήμανε, τὴν ταχίστην πλεῖν· ξυμπαρῄει δὲ καὶ Θώραξ, τὸ πεζὸν ἔχων. Κόνων δὲ, ἰδὼν τὸν ἐπίπλουν, εὐήμανεν, ἐς τὰς ναῦς βοηθεῖν κατὰ κράτος. Διεσκεδασμένων δὲ τῶν ἀνθρώπων ὄντων, αἱ μὲν τῶν νεῶν δίκροτοι ἦσαν, αἱ δὲ μονόκροτοι, αἱ δὲ παντελῶς κεναί· ἡ δὲ Κόνωνος καὶ ἄλλαι περὶ αὐτὸν ἐπτὰ πλήρεις ἀνήχθησαν, καὶ ἡ Πάραλος. Τὰς δ' ἄλλας πάσας Λύσανδρος ἔλαβε πρὸς τῇ γῇ. Τοὺς δὲ πλείστους ἄνδρας ἐν τῇ γῇ ξυνέλεξαν· οἱ δὲ καὶ ἔφυγον ἐς τὰ τειχύδρια.

Κόνων δὲ, ταῖς ἐννέα ναυσὶ φεύγων, ἐπεὶ ἔγνω τῶν Ἀθηναίων τὰ πράγματα διεφθαρμένα, κατέσχεν ἐπὶ τὴν Ἀβαρνίδα, τὴν Λαμψάκου ἄκραν, ἔλαβεν αὐτόθεν τὰ μεγάλα τῶν Λυσάνδρου

νεῶν ἱστία. Καὶ αὐτὸς μὲν ὀκτὼ ναυσὶν ἀπέπλευσε παρ' Εὐαγόραν ἐς Κύπρον· ἡ δὲ Πάραλος ἐς τὰς Ἀθήνας, ἀπαγγέλλουσα τὰ γεγονότα. Λύσανδρος δὲ τάς τε ναῦς καὶ τοὺς αἰχμαλώτους καὶ τἆλλα πάντα ἐς Λάμψακον ἀπήγαγεν, ἔλαβε δὲ καὶ τῶν στρατηγῶν ἄλλους τε, καὶ Φιλοκλέα καὶ Ἀδείμαντον. Ἦι δ' ἡμέρᾳ ταῦτα κατειργάσατο, ἔπεμψε Θεόπομπον τὸν Μιλήσιον λῃστὴν ἐς Λακεδαίμονα, ἀπαγγελοῦντα τὰ γεγονότα· ὃς ἀφικόμενος τριταῖος ἀπήγγειλε.

Μετὰ δὲ ταῦτα Λύσανδρος, ἀθροίσας τοὺς ξυμμάχους, ἐκέλευσε βουλεύεσθαι περὶ τῶν αἰχμαλώτων. Ἐνταῦθα δὴ κατηγορίαι ἐγίγνοντο πολλαὶ τῶν Ἀθηναίων, ἃ τε ἤδη παρανενομήκεσαν, καὶ ἃ ἐψηφισμένοι ἦσαν ποιεῖν, εἰ κρατήσειαν τῇ ναυμαχίᾳ, τὴν δεξιὰν χεῖρα ἀποκόπτειν τῶν ζωγρηθέντων πάντων, καὶ ὅτι λαβόντες δύο τριήρεις, Κορινθίαν καὶ Ἀνδρίαν, τοὺς ἄνδρας ἐξ αὐτῶν πάντας κατακρημνίσειαν. Φιλοκλῆς δ' ἦν στρατηγὸς τῶν Ἀθηναίων, ὃς τούτους διέφθειρεν. Ἐλέγετο δὲ καὶ ἄλλα πολλά, καὶ ἔδοξεν, ἀποκτεῖναι τῶν αἰχμαλώτων ὅσοι ἦσαν Ἀθηναῖοι, πλὴν Ἀδειμάντου, ὅτι μόνος ἐπελάβετο ἐν τῇ ἐκκλησίᾳ τοῦ περὶ τῆς ἀποτομῆς τῶν χειρῶν ψηφίσματος. Ἐπιτάθη μέντοι ὑπό τινων, προδοῦναι τὰς ναῦς. Λύσανδρος δέ, Φιλοκλέα πρῶτον ἐρωτήσας, ὃς τοὺς Ἀνδρίους καὶ Κορινθίους κατακρημνίσειε, τί ἂν ἄξιος παθεῖν, ἀρξάμενος ἐς Ἕλληνας παρανομεῖν, ἀπέσφαξεν.

Ἐπεὶ δὲ τὰ ἐν τῇ Λαμψάκῳ κατεστήσατο, ἔπλει ἐπὶ τὸ Βυζάντιον καὶ Χαλκηδόνα. Οἱ δ' αὐτὸν ὑπεδέχοντο, τοὺς τῶν Ἀθηναίων φρουροὺς ὑποσπόνδους ἀφέντες. Οἱ δὲ προδόντες Ἀλκιβιάδῃ τὸ Βυζάντιον τότε μὲν ἔφυγον ἐς τὸν Πόντον, ὕστερον δ' ἐς Ἀθήνας, καὶ ἐγένοντο Ἀθηναῖοι. Λύσανδρος δὲ τούς τε φρουροὺς τῶν Ἀθηναίων, καὶ εἴ τινά που ἄλλον ἴδοι Ἀθηναῖον, ἀπέπεμπεν ἐς τὰς Ἀθήνας, διδοὺς ἐκεῖσε μόνον πλέουσιν ἀσφάλειαν, ἄλλοθι δ' οὔ· εἰδὼς, ὅτι, ὅσῳ ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θᾶττον τῶν ἐπιτηδείων ἔνδειαν ἔσεσθαι. Καταλιπὼν δὲ Βυζαντίου καὶ Χαλκηδόνος Σθενέλαον ἁρμοστὴν Λάκωνα, αὐτὸς ἀποπλεύσας ἐς Λάμψακον, τὰς ναῦς ἐπεσκεύαζεν.

Ἐν δὲ ταῖς Ἀθήναις, τῆς Παράλου ἀφικομένης νυκτὸς ἐλέγετο ἡ ξυμφορὰ, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστυ διῆκεν, ὁ ἕτερος τῷ ἑτέρῳ παραγγέλλων· ὥστε κείνης τῆς

νδκιὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες, ἀλλὰ πολὺ ἔτι μᾶλλον αὐτοὶ ἑαυτοὺς πείσεσθαι νομίζοντες, οἷα ἐποίησαν Μηλίους τε, Λακεδαιμονίων ἀποίκους ὄντας, κρατήσαντες πολιορκίᾳ, καὶ Ἰστιαιέας, καὶ Σκιωναίους, καὶ Τορωναίους, καὶ Αἰγινήτας, καὶ ἄλλους πολλοὺς τῶν Ἑλλήνων. Τῇ δ' ὑστεραίᾳ ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἔδοξε, τούς τε λιμένας ἀποχῶσαι, πλὴν ἑνὸς, καὶ τὰ τείχη εὐτρεπίζειν, καὶ φύλακας ἐφιστάναι, καὶ τἆλλα πάντα ὡς ἐς πολιορκίαν παρασκευάζειν τὴν πόλιν. Καὶ οὗτοι μὲν περὶ ταῦτα ἦσαν.

Λύσανδρος δ' ἐκ τοῦ Ἑλλησπόντου ναυσὶ διακοσίαις ἀφικόμενος ἐς τὴν Λέσβον, κατεσκεύασατο τάς τε ἄλλας πόλεις ἐν αὐτῇ, καὶ Μιτυλήνην· ἐς δὲ τὰ ἐπὶ Θρᾴκης χωρία ἔπεμψε δέκα τριήρεις ἔχοντα Ἐτεόνικον, ὃς τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστησεν. Εὐθὺς δὲ καὶ ἡ ἄλλη Ἑλλὰς ἀφειστήκει Ἀθηναίων μετὰ τὴν ναυμαχίαν, πλὴν Σαμίων. Οὗτοι δὲ, σφαγὰς τῶν γνωρίμων ποιήσαντες, κατεῖχον τὴν πόλιν. Λύσανδρος δὲ μετὰ ταῦτα ἔπεμψε πρὸς Ἄγιν τε ἐς Δεκέλειαν καὶ ἐς Λακεδαίμονα, ὅτι προσπλεῖ αὖν διακοσίαις ναυσί. Λακεδαιμόνιοι δὲ ἐξέπεμψαν παιδημεὶ, καὶ οἱ ἄλλοι Πελοποννήσιοι, πλὴν Ἀργείων, παραγγείλαντος τοῦ ἑτέρου Λακεδαιμονίων βασιλέως, Παυσανίου. Ἐπεὶ δὲ ἅπαντες ἠθροίσθησαν, ἀναλαβὼν αὐτοὺς, πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ Ἀκαδημίᾳ τῷ καλουμένῳ γυμνασίῳ. Λύσανδρος δὲ, ἀφικόμενος πρὸς Αἴγιναν, ἀπέδωκε τὴν πόλιν Αἰγινήταις, ὅσους ἠδύνατο πλείστους ἀθροίσας αὐτῶν· ὡς δ' αὕτως καὶ Μηλίοις, καὶ τοῖς ἄλλοις, ὅσοι τῶν αὐτῶν ἐστέροντο. Μετὰ δὲ τοῦτο δηώσας Σαλαμῖνα, ὡρμίσατο πρὸς τὸν Πειραιᾶ ναυσὶ πεντήκοντα καὶ ἑκατὸν, καὶ τὰ πλοῖα εἶργε τοῦ εἴσπλου.

Οἱ δ' Ἀθηναῖοι, πολιορκούμενοι κατὰ γῆν καὶ κατὰ θάλατταν, ἠπόρουν, τί χρὴ ποιεῖν, οὔτε νεῶν, οὔτε συμμάχων αὐτοῖς ὄντων, οὔτε σίτου· ἐνόμιζον δ' οὐδεμίαν εἶναι σωτηρίαν, εἰ μὴ παθεῖν ἃ οὐ τιμωρούμενοι ἐποίησαν, ἀλλὰ διὰ τὴν ὕβριν ἠδίκουν ἀνθρώπους μικροπολίτας, οὐδ' ἐπὶ μιᾷ αἰτίᾳ ἑτέρᾳ, ἢ ὅτι ἐκείνοις συνεμάχουν. Διὰ ταῦτα τοὺς ἀτίμους ἐπιτίμους ποιήσαντες, ἐκαρτέρουν· καὶ ἀποθνησκόντων ἐν τῇ πόλει λιμῷ πολλῶν, οὐ διελέγοντο περὶ διαλλαγῆς. Ἐπεὶ δὲ παντελῶς ἤδη ὁ σῖτος ἐπελελοίπει, ἔπεμψαν πρέσβεις παρὰ Ἄγιν, βουλόμενοι ξύμμαχοι εἶναι Λακεδαιμο-

νίοις, ἔχοντες τὰ τείχη καὶ τὸν Πειραιᾶ, καὶ ἐπὶ τούτοιρ ξυνθήκας ποιεῖσθαι. Ὁ δὲ αὐτοὺς ἐς Λακεδαίμονα ἐκέλευεν ἰέναι· οὐ γὰρ εἶναι κύριος αὐτός. Ἐπεὶ δ' ἀπήγγειλαν οἱ πρέσβεις ταῦτα τοῖς Ἀθηναίοις, ἔπεμψαν αὐτοὺς ἐς Λακεδαίμονα. Οἱ δ', ἐπεὶ ἦσαν ἐν Σελλασίᾳ, πλησίον τῆς Λακωνικῆς, καὶ ἐπύθοντο αὐτῶν οἱ Ἔφοροι, ἃ ἔλεγον, ὄντα οἷά περ καὶ πρὸς Ἄγιν, αὐτόθεν αὐτοὺς ἐκέλευον ἀπιέναι, καὶ, εἴ τι δέονται εἰρήνης, κάλλιον ἥκειν βουλευσαμένους. Οἱ δὲ πρέσβεις ἐπεὶ ἦκον οἴκαδε, καὶ ἀπήγγειλαν ταῦτα ἐς τὴν πόλιν, ἀθυμία ἐνέπεσε πᾶσιν· ᾤοντο γὰρ ἀνδραποδισθήσεσθαι, καὶ, ἕως ἂν πέμπωσιν ἑτέρους πρέσβεις, πολλοὺς τῷ λιμῷ ἀπολεῖσθαι. Περὶ δὲ τῶν τειχῶν τῆς καθαιρέσεως οὐδὲς ἠβούλετο ξυμβουλεύειν· Ἀρχίστρατος γάρ, εἰπὼν ἐν τῇ βουλῇ, Λακεδαιμονίοις κράτιστον εἶναι, ἐφ' οἷς προεκαλοῦντο, εἰρήνην ποιεῖσθαι, ἐδέθη· (προεκαλοῦντο δὲ, τῶν μακρῶν τειχῶν ἐπὶ δέκα σταδίους καθελεῖν ἑκάτερον·) ἐγένετο δὲ ψήφισμα, μὴ ἐξεῖναι περὶ τούτων ξυμβουλεύειν.

Τοιούτων δὲ ὄντων, Θηραμένης ἐν ἐκκλησίᾳ εἶπεν, ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Λύσανδρον, εἰδὼς ἥξει Λακεδαιμονίους, πότερον ἐξανδραποδίσασθαι τὴν πόλιν βουλόμενοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πίστεως ἕνεκα. Πεμφθεὶς δὲ διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλείω, ἐπιτηρῶν, ὁπότε Ἀθηναῖοι ἔμελλον, διὰ τὸ ἐπιλελοιπέναι τὸν σῖτον ἅπαντα, ὅ τι τις λέγοι, ὁμολογήσειν. Ἐπεὶ δὲ ἦκε τῷ τετάρτῳ μηνὶ, ἀπήγγειλεν ἐν ἐκκλησίᾳ ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχει, εἶτα κελεύει ἐς Λακεδαίμονα ἰέναι· οὐ γὰρ εἶναι κύριος, ὧν ἐρωτῷτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. Μετὰ ταῦτα ῥηθεὶς πρεσβευτὴς ἐς Λακεδαίμονα αὐτοκράτωρ δέκατος αὐτός.

Λύσανδρος δὲ τοῖς Ἐφόροις ἔπεμψεν ἀγγελοῦντα μετ' ἄλλων Λακεδαιμονίων Ἀριστοτέλην, φυγάδα Ἀθηναῖον ὄντα, ὅτι ἀποκρίναιτο Θηραμένει, κείνους κυρίους εἶναι εἰρήνης καὶ πολέμου. Θηραμένης δὲ, καὶ οἱ ἄλλοι πρέσβεις, ἐπεὶ ἦσαν ἐν Σελλασίᾳ, ἐρωτώμενοι, ἐπὶ τίνι λόγῳ ἥκοιεν, εἶπον, ὅτι αὐτοκράτορες περὶ εἰρήνης. Μετὰ ταῦτα οἱ Ἔφοροι κηλεῖν ἐκέλευον. Ἐπεὶ δ' ἦκον, ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἀντέλεγον Κορίνθιοι καὶ Θηβαῖοι μάλιστα, πολλοὶ δὲ καὶ ἄλλοι τῶν Ἑλλήνων, μὴ σπένδεσθαι Ἀθηναίοις, ἀλλ' ἐξαιρεῖν. Λακεδαιμόνιοι δὲ οὐκ ἔφασαν πόλιν

Ἑλληνίδα ἀνδραποδιεῖν, μέγα ἠγαθὸν εἰργασμένην ἐν τοῖς μεγίστοις κινδυνοις γενομένοις τῇ Ἑλλάδι· ἀλλ' ἐποιοῦντο εἰρήνην, ἐφ' ᾧ τά τε μακρὰ τείχη καὶ τὸν Πειραιᾶ καθελόντας, καὶ τὰς ναῦς πλὴν δώδεκα παραδόντας, καὶ τοὺς φυγάδας κατάξαντας, τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας, Λακεδαιμονίοις ἕπεσθαι καὶ κατὰ γῆν καὶ κατὰ θάλατταν, ὅποι ἂν ἡγῶνται. Θηραμένης δὲ καὶ οἱ σὺν αὐτῷ πρέσβεις ἐπανεφέροντο ταῦτα ἐς τὰς Ἀθήνας. Εἰσιόντας δ' αὐτοὺς ὄχλος περιεχεῖτο πολὺς, φοβούμενοι, μὴ ἄπρακτοι ἥκοιεν· οὐ γὰρ ἔτι ἐνεχώρει μένειν διὰ τὸ πλῆθος τῶν ἀπολλυμένων τῷ λιμῷ. Τῇ δὲ ὑστεραίᾳ ἀπήγγελλον οἷ πρέσβεις, ἐφ' οἷς οἱ Λακεδαιμόνιοι ποιοῖντο τὴν εἰρήνην· προηγόρει δὲ αὐτῶν Θηραμένης, λέγων, ὡς χρὴ πείθεσθαι Λακεδαιμονίοις, καὶ τὰ τείχη περιαιρεῖν. Ἀντειπόντων δέ τινων αὐτῷ, πολλῷ δὲ πλειόνων ξυνεπαινεσάντων, ἔδοξε δέχεσθαι τὴν εἰρήνην. Μετὰ δὲ ταῦτα Λύσανδρός τε κατέπλει ἐς τὸν Πειραιᾶ, καὶ οἱ φυγάδες κατῇεσαν, καὶ τὰ τείχη κατέσκαπτον ὑπ' αὐλητρίδων πολλῇ προθυμίᾳ, νομίζοντες, ἐκείνην τὴν ἡμέραν τῇ Ἑλλάδι ἄρχειν τῆς ἐλευθερίας.

Καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ μεσοῦντι Διονύσιος ὁ Ἑρμοκράτους Συρακούσιος ἐτυράννησε, μάχῃ μὲν πρότερον ἡττηθέντων ὑπὸ Συρακουσίων Καρχηδονίων, σπάνει δὲ σίτου ἑλόντων Ἀκράγαντα, ἐλλιπόντων τῶν Σικελιωτῶν τὴν πόλιν.

Τῷ δ' ἐπιόντι ἔτει, ἐν ᾧ ἦν Ὀλυμπιὰς, ᾗ τὸ στάδιον ἐνίκα Κροκίνας Θετταλὸς, Εὐδίου ἐν Σπάρτῃ ἐφορεύοντος, Πυθοδώρου δ' ἐν Ἀθήναις ἄρχοντος, ὃν Ἀθηναῖοι, ὅτι ἐν ὀλιγαρχίᾳ ἤρέθη, οὐκ ὀνομάζουσιν, ἀλλ' ἀναρχίαν τὸν ἐνιαυτὸν καλοῦσιν, (ἐγένετο δὲ αὕτη ἡ ὀλιγαρχία ὧδε· ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἑλέσθαι, οἳ τοὺς πατρίους νόμους ξυγγράψαντες, καθ' οὓς πολιτεύσουσι· καὶ ἡρέθησαν οὗτοι, Πολυάρχης, Κριτίας, Μηλόβιος, Ἱππόλοχος, Εὐκλείδης, Ἱέρων, Μνησίλοχος, Χρέμων, Θηραμένης, Ἀρεσίας, Διοκλῆς, Φαιδρίας, Χαιρέλεως, Ἀναίτιος, Πείσων, Σωφοκλῆς, Ἐρατοσθένης, Χαρικλῆς, Ὀνομακλῆς, Θέογνις, Λισχίνης, Θεογένης, Κλεομήδης, Ἐρασίστρατος, Φείδων, Δρακοντίδης, Εὐμάθης, Ἀριστοτέλης, Ἱππόμαχος, Μνησιθείδης·) τούτων δὴ πραχθέντων, ἐπέπλει Λύσανδρος πρὸς Σάμον· Ἄγις δ' ἐκ τῆς Δεκελείας ἀπαγαγὼν τὸ πεζὸν στράτευμα, διέλυσε κατὰ πόλεις ἑκάστους.

Κατὰ δὲ τοῦτον τὸν καιρὸν περὶ ἡλίου ἔκλειψιν Λυκόφρων ὁ Φεραῖος, βουλόμενος ἄρξαι ὅλης τῆ Θετταλίας, τοὺς ἐναντιουμένους αὐτῷ τῶν Θετταλῶν, Λαριυσαίους τε καὶ ἄλλους, ἐνίκησε μάχῃ, καὶ πολλοὺς ἀπέκτεινεν.

Ἐν δὲ τῷ αὐτῷ χρόνῳ καὶ Διονύσιος, ὁ Συρακούσιος τύραννος, μάχῃ ἡττηθεὶς ὑπὸ Καρχηδονίων, Ἴλαν καὶ Καμαρίναν ἀπώλεσε. Μετ' ὀλίγον δὲ καὶ Λεοντῖνοι, Συρακουσίοις ξυνοικοῦντες, ἀπέστησαν ἐς τὴν αὐτῶν πόλιν ἀπὸ Διονυσίου καὶ Συρακουσίων. Παραχρῆμα δὲ καὶ οἱ Συρακούσιοι ἱππεῖς ὑπὸ Διονυσίου ἐς Κατάνην ἀπεστάλησαν.

Οἱ δὲ Σάμιοι, πολιορκούμενοι ὑπὸ Λυσάνδρου πάντη, ἐπεὶ, βουλευομένων αὐτῶν τοπρῶτον ὁμολογεῖν, προσβάλλειν ἤδη ἔμελλεν ὁ Λύσανδρος, ὡμολόγησαν, ἓν ἱμάτιον ἔχων ἕκαστος ἀπιέναι τῶν ἐλευθέρων, τὰ δ' ἄλλα παραδοῦναι· καὶ οὕτως ἐξῆλθον. Λύσανδρος δὲ, τοῖς ἀρχαίοις πολίταις παραδοὺς τὴν πολιν καὶ τὰ ἐντὸς πάντα, καὶ δέκα ἄρχοντας καταστήσας φρουροὺς, ἀφῆκε τὸ τῶν ξυμμάχων ναυτικὸν κατὰ πόλεις· ταῖς δὲ Λακωνικαῖς ναυσὶν ἀπέπλευσεν ἐς Λακεδαίμονα, ἀπάγων τά τε τῶν αἰχμαλώτων νεῶν ἀκροστήρια, καὶ τὰς ἐκ τοῦ Πειραιῶς τριήρεις, πλὴν δώδεκα, καὶ στεφάνους, οὓς παρὰ τῶν πόλεων ἐλάμβανε δῶρα ἰδίᾳ, καὶ ἀργυρίου τετρακόσια καὶ ἑβδομήκοντα τάλαντα, ἃ περιεγένοντο τῶν φόρων, οὓς αὐτῷ Κῦρος παρέδωκεν ἐς τὸν πόλεμον, καὶ εἴ τι ἄλλο προσεκτήσατο ἐν τῷ πολέμῳ. Ταῦτα δὴ πάντα Λακεδαιμονίοις ἀπέδωκε, τελευτῶντος τοῦ θέρους, ἐς ὃ ὁ ἐξάμηνος καὶ ὑκτὼ καὶ εἴκοσιν ἔτη τῷ πολέμῳ ἐτελεύτα, ἐν οἷς Ἔφοροι ἀριθμούμενοι οἵδε ἐγένοντο· Λίτησίας πρῶτος, ἐφ' οὗ ἤρξατο ὁ πόλεμος, πέμπτῳ καὶ δεκάτῳ ἔτει τῶν μετ' Εὐβοίας ἅλωσιν τριακοντατετίδων σπονδῶν· μετὰ δὲ τοῦτον οἵδε, Βριαιΐδας, Ἰσάνωρ, Σωστρατίδας, Ἔξαρχος, Ἀγησίστρατος, Ἀγγελίδας, Ὀνομακλῆς, Ζεύξιππος, Πιτύης, Πλειστόλας, Κλεομάχος, Ἴλαρχος, Λέων, Χαιρίδας, Πατησιάδας, Κλεοσθένης, Λυκίριος, Ἐπήρατος, Ὀνομάντιος, Ἀλεξιππίδας, Μισγολαΐδας, Ἰσίας, Ἄρακος, Εὐάρχιππος, Παντακλῆς, Πιτύας, Ἀρχύτας, Εὔδικος, ἐφ' οὗ Λύσανδρος, πράξας τὰ εἰρημένα, οἴκαδε κατέπλευσεν.

Οἱ δὲ τριάκοντα ἠρέθησαν μὲν, ἐπεὶ τάχιστα τὰ μακρὰ τείχη καὶ τὰ περὶ τὸν Πειραιᾶ καθῃρέθη· αἱρεθέντες δὲ, ἐφ' ᾧ τε

ξυγγράψαι νόμους, καθ' οὕστινας πολιτεύσοιντο, τούτους μὲν ἀεὶ ἔμελλον ξυγγράφειν τε καὶ ἀποδεικνύναι, βουλὴν δὲ καὶ τὰς ἄλλας ἀρχὰς κατέστησαν, ὡς ἐδόκει αὐτοῖς. Ἔπειτα πρῶτον μὲν, οὓς πάντες ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας, καὶ τοῖς καλοῖς καὶ ἀγαθοῖς βαρεῖς ὄντας, συλλαμβάνοντες ὑπῆγον θανάτου· καὶ ἣ τε βουλὴ ἡδέως αὐτῶν κατεψηφίζετο, οἵ τε ἄλλοι, ὅσοι ξυνήδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἤχθοντο. Ἐπεὶ δὲ ἤρξαντο βουλεύεσθαι, ὅπως ἂν ἐξεῖη αὐτοῖς τῇ πόλει χρῆσθαι, ὅπως βούλοιντο, ἐκ τούτου πρῶτον μὲν, πέμψαντες ἐς Λακεδαίμονα Αἰσχίνην τε καὶ Ἀριστοτέλην, ἔπεισαν Λύσανδρον, φρουροὺς σφίσι ξυμπράξαι ἐλθεῖν, ἕως δὴ, τοὺς πονηροὺς ἐκποδὼν ποιησάμενοι, καταστήσαιντο τὴν πολιτείαν· θρέψειν δὲ αὐτοὶ ὑπισχνοῦντο. Ὁ δὲ πεισθεὶς, τούς τε φρουροὺς καὶ Καλλίβιον ἁρμοστὴν ξυνέπραξεν αὐτοῖς πεμφθῆναι.

Οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον, τὸν μὲν Καλλίβιον ἐθεράπευον πάσῃ θεραπείᾳ, ὡς πάντα ἐπαινοίη, ἃ πράττοιεν· τῶν δὲ φρουρῶν τούτου ξυμπέμποντος αὐτοῖς, οὓς ἐβούλοντο, ξυνελάμβανον, οὐκέτι τοὺς πονηροὺς τε καὶ ὀλίγου ἀξίους, ἀλλ' ἤδη οὓς ἐνόμιζον ἥκιστα μὲν παρωθουμένους ἂν ἀνέχεσθαι, ἀντιπράττειν δέ τι ἐπιχειροῦντας πλείστους ἂν τοὺς ξυνελθόντας λαμβάνειν. Τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν. Ἐπεὶ δὲ αὐτὸς μὲν προπετὴς ἦν ἐπὶ τὸ πολλοὺς ἀποκτεῖναι, ἅτε καὶ φυγὼν ὑπὸ τοῦ δήμου, ὁ δὲ Θηραμένης ἀντέκοπτε, λέγων, ὅτι οὐκ εἰκὸς εἴη θανατοῦν, εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς καὶ ἀγαθοὺς μηδὲν κακὸν εἰργάζετο· "Ἐπεὶ καὶ ἐγὼ," ἔφη, "καὶ σὺ πολλὰ δὴ τοῦ ἀρέσκειν ἕνεκα τῇ πόλει καὶ εἴπομεν καὶ ἐπράξαμεν." Ὁ δὲ (ἔτι γὰρ οἰκείως ἐχρῆτο τῷ Θηραμένει) ἀντέλεγεν, ὅτι οὐκ ἐγχωροίη τοῖς πλεονεκτεῖν βουλομένοις, μὴ οὐκ ἐκποδὼν ποιεῖσθαι τοὺς ἱκανωτάτους διακωλύειν· "Εἰ δὲ, ὅτι τριάκοντα ἐσμὲν, καὶ οὐχ εἷς, ἧττόν τι οἴει, ὥσπερ τυραννίδος, ταύτης τῆς ἀρχῆς χρῆναι ἐπιμελεῖσθαι, εὐήθης εἶ."

Ἐπεὶ δὲ, ἀποθνησκόντων πολλῶν, καὶ ἀδίκως, πολλοὶ δῆλοι ἦσαν ξυνιστάμενοί τε καὶ θαυμάζοντες, τί ἔσοιτο ἡ πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης, ὅτι, εἰ μή τις κοινωνοὺς ἱκανοὺς λήψοιτο τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ὀλιγαρχίαν διαμένειν. Ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι οἱ ἐκ τῶν τριάκοντα, ἤδη φοβούμενοι

μενοι, καὶ οὐχ ἥκιστα τὸν Θηραμένην, μὴ συφφυείησαν πρὸς αὐτὸν οἱ πολῖται, καταλίγουσι τρισχιλίους τοὺς μεθέξοντας δὴ τῶν πραγμάτων. Ὁ δ' αὖ Θηραμένης καὶ πρὸς ταῦτα ἔλεγεν, ὅτι ἄτοπον δοκοίη ἑαυτῷ εἶναι, τὸ πρῶτον μὲν, βουλομένους τοὺς βελτίστους τῶν πολιτῶν, κοινωνοὺς ποιήσασθαι τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὔτ' ἔξω τούτων σπουδαίους, οὔτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἴη γενέσθαι· "Ἔπειτα δ'," ἔφη, "ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πράττοντας, βιαίαν τε τὴν ἀρχὴν καὶ ἥττονα τῶν ἀρχομένων κατασκευαζομένους." Ὁ μὲν ταῦτ' ἔλεγεν. Οἱ δ' ἐξέτασιν ποιήσαντες τῶν μὲν τρισχιλίων ἐν τῇ ἀγορᾷ, τῶν δὲ ἔξω τοῦ καταλόγου ἄλλων ἀλλαχοῦ, ἔπειτα κιλεύσαντες ἐπὶ τὰ ὅπλα, ἐν ᾧ ἐκεῖνοι ἀπελελύθεσαν, πέμψαντες τοὺς φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογνώμονας αὐτοῖς, τὰ ὅπλα πάντων, πλὴν τῶν τρισχιλίων, παρείλοντο· καὶ ἀνακομίσαντες ταῦτα ἐς τὴν ἀκρόπολιν, ξυνέθηκαν ἐν τῷ ναῷ.

Τούτων δὲ γενομένων, ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς, ὅ τι βούλοιντο, πολλοὺς μὲν ἔχθρας ἕνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων. Ἔδοξε δ' αὐτοῖς, ὅπως ἔχοιεν καὶ τοῖς φρουροῖς χρήματα διδόναι, καὶ τῶν μετοίκων ἕνα ἕκαστον λαβεῖν, καὶ αὐτοὺς μὲν ἀποκτεῖναι, τὰ δὲ χρήματα αὐτῶν ἀποσημήνασθαι. Ἐκέλευον δὲ καὶ τὸν Θηραμένην λαβεῖν, ὅττινα βούλοιτο. Ὁ δ' ἀπεκρίνατο· "Ἀλλ' οὐ δοκεῖ μοι," ἔφη, "καλὸν εἶναι, φάσκοντας βελτίστους εἶναι, ἀδικώτερα τῶν συκοφαντῶν ποιεῖν. Ἐκεῖνοι μὲν γὰρ, παρ' ὧν χρήματα λαμβάνουσι, ζῆν εἰῶν· ἡμεῖς δὲ ἀποκτείνοντες μηδὲν ἀδικοῦντας, ἵνα χρήματα λαμβάνωμεν; Πῶς οὐ ταῦτα τῷ παντὶ ἐκείνων ἀδικώτερα;" Οἱ δ', ἐμποδὼν νομίζοντες αὐτὸν εἶναι τῷ ποιεῖν, ὅ τι βούλοιντο, ἐπιβουλεύουσιν αὐτῷ, καὶ ἰδίᾳ πρὸς τοὺς βουλευτὰς ἄλλος πρὸς ἄλλον διέβαλλον, ὡς λυμαινόμενον τὴν πολιτείαν. Καὶ παραγγείλαντες νεανίσκοις, οἳ ἐδόκουν αὐτοῖς θρασύτατοι εἶναι, ξιφίδια ὑπὸ μάλης ἔχοντας παραγενέσθαι, ξυνέλεξαν τὴν βουλήν. Ἐπεὶ δὲ ὁ Θηραμένης παρῆν, ἀναστὰς ὁ Κριτίας ἔλεξεν ὧδε.

"Ὦ ἄνδρες βουλευταὶ, εἰ μέν τις ὑμῶν νομίζει πλέονας τοῦ καιροῦ ἀποθνήσκειν, ἐννοησάτω, ὅτι, ὅπου πολιτεῖαι μεθίστανται, πανταχοῦ ταῦτα γίγνεται· πλείστους δ' ἀνάγκη πολεμίους εἶναι

τοῖς ἐς ὀλιγαρχίαν μεθιστᾶσι, διά τε τὸ πολυανθρωποτάτην τῶν Ἑλληνίδων τὴν πόλιν εἶναι, καὶ διὰ τὸ πλεῖστον χρόνον ἐν ἐλευθερίᾳ τὸν δῆμον τετράφθαι. Ἡμεῖς δὲ, γνόντες μὲν, τοῖς οἵοις ἡμῖν τε καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δὲ, ὅτι Λακεδαιμονίοις τοῖς περισώσασιν ἡμᾶς ὁ μὲν δῆμος οὔποτ' ἂν φίλος γένοιτο, οἱ δὲ βέλτιστοι ἀεὶ ἂν πιστοὶ διατελοῖεν, διὰ ταῦτα σὺν τῇ Λακεδαιμονίων γνώμῃ τήνδε τὴν πολιτείαν καθίσταμεν. Καὶ ἐάν τινα αἰσθανώμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμεθα, ἐκποδὼν ποιούμεθα· πολὺ δὲ μάλιστα ἡμῖν δοκεῖ δίκαιον εἶναι, εἴ τις ἡμῶν αὐτῶν λυμαίνεται ταύτῃ τῇ καταστάσει, δίκην αὐτὸν διδόναι.

"Νῦν οὖν αἰσθανόμεθα Θηραμένην τουτονὶ, οἷς δύναται, ἀπολλύντα ἡμᾶς τε καὶ ὑμᾶς. Ὡς δὲ ταῦτα ἀληθῆ, ἣν κατανοῆτε, εὑρήσετε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους τουτουῖ τὰ παρόντα, οὔτε ἐναντιούμενον, ὅταν τινὰ ἐκποδὼν βουλώμεθα ποιῆσασθαι τῶν δημαγωγῶν. Εἰ μὲν τοίνυν ἐξ ἀρχῆς ταῦτα ἐγίγνωσκε, πολέμιος μὲν ἦν, οὐ μέντοι πονηρός γ' ἂν δικαίως ἐνομίζετο· νῦν δὲ, αὐτὸς μὲν ἄρξας τῆς πρὸς Λακεδαιμονίους πίστεως καὶ φιλίας, αὐτὸς δὲ τῆς τοῦ δήμου καταλύσεως, μάλιστα δὲ ἐξορμήσας ἡμᾶς τοῖς πρώτοις ὑπαγομένοις ἐς ἡμᾶς δίκην ἐπιτιθέναι, νῦν, ἐπεὶ καὶ ὑμεῖς καὶ ἡμεῖς φανερῶς ἐχθροὶ τῷ δήμῳ γεγενήμεθα, οὐκέτ' αὐτῷ τὰ γιγνόμενα ἀρέσκει, ὅπως αὐτὸς μὲν αὖ ἐν τῷ ἀσφαλεῖ καταστῇ, ἡμεῖς δὲ δίκην δῶμεν τῶν πεπραγμένων. Ὥστε οὐ μόνον ὡς ἐχθρῷ αὐτῷ προσήκει, ἀλλὰ καὶ ὡς προδότῃ ὑμῶν τε καὶ ἡμῶν, διδόναι τὴν δίκην. Κείνοι τοσούτῳ μὲν δεινότερον προδοσίᾳ πολέμου, ὅσῳ χαλεπώτερον φυλάξασθαι τὸ ἀφανὲς τοῦ φανεροῦ· τοσούτῳ δ' ἧττον, ὅσῳ πολέμιοι μὲν ἄνθρωποι καὶ σπένδονται αὐθις, καὶ πιστοὶ γίγνονται· ὃν δ' ἂν προδιδόντα λαμβάνωσι, τούτῳ οὔτε ἐσπείσατο πώποτε οὐδεὶς, οὔτ' ἂν σπείσαιτο τοῦ λοιποῦ.

"Ἵνα δὲ εἰδῆτε, ὅτι οὐ καινὰ ταῦτα οὗτος ποιεῖ, ἀλλὰ φύσει προδότης ἐστὶν, ἀναμνήσω ὑμᾶς τὰ τούτῳ πεπραγμένα. Οὗτος γὰρ ἐξ ἀρχῆς μὲν τιμώμενος ὑπὸ τοῦ δήμου, καὶ τὸν πατέρα Ἄγνωνα, προπετέστατος ἐγένετο τὴν δημοκρατίαν μεταστῆσαι ἐς τοὺς τετρακοσίους, καὶ ἐπρώτευεν ἐν ἐκείνοις. Ἐπεὶ δ' ἤσθετο ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ξυνιστάμενον, πρῶτος αὖ ἡγεμὼν τῷ δήμῳ ἐπ'

ἐκείνους ἐγένετο. Ὅθεν δήπου καὶ κόθορνος ἐπικαλεῖται. Καὶ γὰρ ὁ κόθορνος ἁρμόττειν μὲν τοῖς ποσὶν ἀμφοτέροις δοκεῖ, ἀποβλέπει δ' ἐπ' ἀμφότερον. Δεῖ δέ, ὦ Θηραμένες, ἄνδρα τὸν ἄξιον ζῆν οὐ προάγειν μὲν δεινὸν εἶναι τοὺς ξυνόντας ἐς πράγματα, ἢν δέ τι ἀνῃρημένῃ, εὐθὺς μεταβάλλεσθαι· ἀλλ' ὥσπερ ἐν νηὶ διαπορεῖσθαι, ἕως ἂν ἐς οὖρον καταστῶσι· εἰ δὲ μή, πῶς ἂν ἀφίκοιντό ποτε, ἔνθα δεῖ, εἰ, ἐπειδάν τι ἀνῃρημένῃ, εὐθὺς ἐς τἀναντία πλέοιεν; Καὶ εἰσὶ μὲν δήπου πᾶσαι μεταβολαὶ πολιτειῶν θανατηφόροι· σὺ δέ, διὰ τὸ εὐμετάβολος εἶναι, πλείστοις μὲν μεταίτιος εἶ ἐξ ὀλιγαρχίας ὑπὸ τοῦ δήμου ἀπολωλέναι, πλείστοις δ' ἐκ δημοκρατίας ὑπὸ τῶν βελτιόνων. Οὗτος δέ τοι ἐστὶν, ὃς, ταχὺς ἀντελέσθαι ὑπὸ τῶν στρατηγῶν τοὺς καταδύτας Ἀθηναίων ἐν τῇ περὶ Λέσβον ναυμαχίᾳ, αὐτὸς οὐκ ἀντελόμενος, ὅμως τῶν στρατηγῶν καὶ ἡγεμόνων ἀπέκτεινεν αὐτούς, ἵνα αὐτὸς περισωθείη. Οὗτος γε μὴν φανερός ἐστι τοῦ μὲν πλεονεκτεῖν ἀεὶ ἐπιμελούμενος, τοῦ δὲ καλοῦ καὶ τῶν φίλων μηδὲν ἐντρεπόμενος, πῶς τούτου χρή ποτε φείσασθαι; πῶς δ' οὐ φυλάξασθαι, εἰδότας αὐτοῦ τὰς μεταβολάς, ὡς μὴ καὶ ἡμᾶς ταὐτὸ δυνασθῇ ποιῆσαι;

"Ἡμεῖς οὖν τοῦτον ὑπάγομεν, καὶ ὡς ἐπιβουλεύοντα, καὶ ὡς προδιδόντα ἡμᾶς τε καὶ ὑμᾶς. Ἃ δ' εἰκότα ποιοῦμεν, καὶ τάδ' ἐννοήσατε. Καλλίστη μὲν γὰρ δήπου δοκεῖ πολιτεία εἶναι ἡ Λακεδαιμονίων· εἰ δὲ ἐκείνῃ ἐπιχειρήσειέ τις τῶν Ἐφόρων, ἀντὶ τοῦ τοῖς πλείοσι πείθεσθαι, φεύγειν τε τὴν ἀρχὴν, καὶ ἐναντιοῦσθαι τοῖς πραττομένοις, οὐκ ἂν οἴεσθε αὐτὸν καὶ ὑπ' αὐτῶν τῶν Ἐφόρων καὶ ὑπὸ τῆς ἄλλης ἀπείρου πόλεως τῆς μεγίστης τιμωρίας ἀξιωθῆναι; Καὶ ὑμεῖς οὖν, ἐὰν σωφρονῆτε, οὐ τούτου, ἀλλ' ὑμῶν φείσεσθε· ὡς οὗτος, σωθεὶς μὲν, πολλοὺς ἂν μέγα φρονεῖν ποιήσειε τῶν ἐναντία γιγνωσκόντων ὑμῖν· ἀπολόμενος δέ, πάντων καὶ τῶν ἐν τῇ πόλει καὶ τῶν ἔξω ὑποτέμοι ἂν τὰς ἐλπίδας."

Ὁ μὲν ταῦτ' εἰπὼν ἐκαθέζετο· Θηραμένης δὲ ἀναστὰς ἔλεξεν· "Ἀλλὰ πρῶτον μὲν μνησθήσομαι, ὦ ἄνδρες, ὃ τελευταῖον κατ' ἐμοῦ εἶπε. Φησὶ γάρ με τοὺς στρατηγοὺς ἀποκτεῖναι κατηγορῶν τούτων. Ἐγὼ δὲ οὐκ ἦρχον κατ' ἐκείνων λόγου, ἀλλ' ἐκεῖνοι ἔφασαν, προσταχθέντα με ὑφ' ἑαυτῶν οὐκ ἀντελέσθαι τοὺς δυστυχοῦντας ἐν τῇ περὶ Λέσβιν ναυμαχίᾳ. Ἐγὼ δὲ ἀπολογούμενος, ὡς διὰ τὸν χειμῶνα οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας δυνατὸν

ἦν, ἔδοξα τῇ πόλει εἰκότα λέγειν, ἐκεῖνοι δὲ ἑαυτῶν κατηγορεῖν ἐφαίνοντο· φάσκοντες γὰρ, οἷόν τε εἶναι σῶσαι τοὺς ἄνδρας, προέμενοι αὐτοὺς ἀπολέσθαι, ἀποπλέοντες ᾤχοντο. Οὐ μέντοι θαυμάζω γε τὸ Κριτίαν παρανενομηκέναι· ὅτε γὰρ ταῦτα ἦν, οὐ παρὼν ἐτύγχανεν, ἀλλ' ἐν Θετταλίᾳ μετὰ Προμηθέως δημοκρατίαν κατασκευασείων, καὶ τοὺς πενέστας ὡπλιζεν ἐπὶ τοὺς δεσπότας. Ὧν μὲν οὖν οὗτος ἐκεῖ ἔπραττε, μηδὲν ἐνθάδε γένοιτο· τάδε γε μέντοι ὁμολογῶ ἐγὼ τούτῳ, εἴ τις ὑμᾶς μὲν τῆς ἀρχῆς βούλεται παῦσαι, τοὺς δ' ἐπιβουλεύοντας ὑμῖν ἰσχυροὺς ποιεῖν, δίκαιον εἶναι τῆς μεγίστης αὐτὸν τιμωρίας τυγχάνειν· ὅστις μέντοι ὁ ταῦτα πράττων ἐστὶν, οἶμαι ἂν ὑμᾶς κάλλιστα κρῖναι, τά τε πεπραγμένα, καὶ ἃ νῦν πράττει ἕκαστος ἡμῶν, εὖ κατανοήσετε. Οὐκοῦν μέχρι μὲν τοῦ ὑμᾶς τε καταστῆναι ἐς τὴν βουλὴν, καὶ ἀρχὰς ἀποδειχθῆναι, καὶ τοὺς ὁμολογουμένως συκοφάντας ὑπάγεσθαι, πάντες ταὐτὰ ἐγιγνώσκομεν· ἐπεὶ δὲ οὗτοι ἤρξαντο ἄνδρας καλούς τε καὶ ἀγαθοὺς ξυλλαμβάνειν, ἐκ τούτου κἀγὼ ἠρξάμην τἀναντία τούτοις γιγνώσκειν. Ἤιδειν γὰρ, ὅτι, ἀποθνήσκοντος μὲν Λέοντος τοῦ Σαλαμινίου, ἀνδρὸς καὶ ὄντος καὶ δοκοῦντος ἱκανοῦ εἶναι, ἀδικοῦντος δ' οὐδὲ ἕν, οἱ ὅμοιοι τούτῳ φοβήσοιντο, φοβούμενοι δὲ ἐναντίοι τῇδε τῇ πολιτείᾳ ἔσοιντο. Ἐγίγνωσκον δὲ, ὅτι, ξυλλαμβανομένου Νικηράτου τοῦ Νικίου, καὶ πλουσίου, καὶ οὐδὲν πώποτε δημοτικὸν οὔτε αὐτοῦ οὔτε τοῦ πατρὸς πράξαντος, οἱ τούτῳ ὅμοιοι δυσμενεῖς ὑμῖν γενήσοιντο.

"Ἀλλὰ μὴν, καὶ Ἀντιφῶντος ὑφ' ὑμῶν ἀπολλυμένου, ὃς ἐν τῷ πολέμῳ δύο τριήρεις εὖ πλεούσας παρείχετο, ἠπιστάμην, ὅτι καὶ οἱ πρόθυμοι τῇ πόλει γεγενημένοι πάντες ὑποπτοι ὑμῖν ἔσοιεν. Ἀντεῖπον δὲ καὶ, ὅτε τῶν μετοίκων ἕνα ἕκαστον λαβεῖν ἔφασαν χρῆναι· εὔδηλον γὰρ ἦν, ὅτι, τούτων ἀπολομένων, καὶ οἱ μέτοικοι ἅπαντες πολέμιοι τῇ πολιτείᾳ ἔσοιντο. Ἀντεῖπον δὲ καὶ, ὅτε τὰ ὅπλα τοῦ πλήθους παρῃροῦντο, οὐ νομίζων χρῆναι ἀσθενῆ τὴν πόλιν ποιεῖν· οὐδὲ γὰρ τοὺς Λακεδαιμονίους ἰὼν τούτου ἕνεκα βουλομένους περισῶσαι ἡμᾶς, ὅπως, ὀλίγοι γενόμενοι, μηδὲν δυναίμεθα αὐτοὺς ὠφελεῖν· ἐξῆν γὰρ αὐτοῖς, εἰ τούτου γε δέοιντο, καὶ μηδένα λιπεῖν, ὀλίγον ἔτι χρόνον τῷ λιμῷ πιέσαντας. Οὐδέ γε τὸ φρουροὺς μισθοῦσθαι ξυνήρεσκέ μοι, ἐὸν αὐτῶν τῶν πολι-

τῶν τοσούτους προσλαμβάνειν, ἵως ῥᾳδίως οἱ ἄρχοντες ἐμέλλομεν τῶν ἀρχομένων κρατήσειν.

"Ἐπεί γε μὴν πολλοὺς ἰώρων ἐν τῇ πόλει τῇδε ὑπομενεῖς, πολλοὺς δὲ φυγάδας γενομένους, οὐκ ἂν ἐδόκει μοι, οὔτε Θρασύβουλον, οὔτε Ἄνυτον, οὔτε Ἀλκιβιάδην φυγαδεύειν· ᾔδειν γὰρ, ὅτι οὕτω γε τὸ ἀντίπαλον ἰσχυρὸν ἔσοιτο, εἰ τῷ μὲν πλήθει ἡγεμόνες ἱκανοὶ προσγενήσοιντο, τοῖς δὲ ἡγεῖσθαι βουλομένοις ξύμμαχοι πολλοὶ φανήσοιντο. Ὁ ταῦτ' οὖν νομοθετῶν ἐν τῷ φανερῷ, πότερα εὐμενὴς ἂν δικαίως, ἢ προδότης νομίζοιτο; Οὐχ οἱ ἐχθροὺς, ὦ Κριτία, κωλύοντες πολλοὺς ποιεῖσθαι, οὐδὲ οἱ ξυμμάχους πλείστους διδάσκοντες κτᾶσθαι, οὗτοι τοὺς πολεμίους ἰσχυροὺς ποιοῦσιν· ἀλλὰ πολὺ μᾶλλον οἱ ἀδίκως τε χρήματα ἀφαιρούμενοι, καὶ τοὺς οὐδὲν ἀδικοῦντας ἀποκτείνοντες, οὗτοί εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες, καὶ προδιδόντες οὐ μόνον τοὺς φίλους, ἀλλὰ καὶ ἑαυτούς, δι' αἰσχροκέρδειαν. Εἰ δὲ μὴ ἄλλως γνωστόν, ὅτι ἀληθῆ λέγω, ὧδε ἐπισκέψασθε. Πότερον οἴεσθε, Θρασύβουλον, καὶ Ἄνυτον, καὶ τοὺς ἄλλους φυγάδας, ἃ ἐγὼ λέγω, μᾶλλον ἂν ἐνθάδε βούλεσθαι γίγνεσθαι, ἢ ἃ οὗτοι πράττουσιν; Ἐγὼ μὲν γὰρ οἶμαι, νῦν μὲν αὐτοὺς νομίζειν, ξυμμάχων πάντα μεστὰ εἶναι· εἰ δὲ τὸ κράτιστον τῆς πόλεως προσφιλῶς ἡμῖν εἶχε, χαλεπὸν ἂν ἡγεῖσθαι εἶναι καὶ τὸ ἐπιβαίνειν ποι τῆς χώρας. Ἃ δ' αὖ εἶπεν, ὡς ἐγὼ εἰμι οἷος ἀεί ποτε μεταβάλλεσθαι, κατανοήσατε καὶ ταῦτα. Τὴν μὲν γὰρ τῶν τετρακοσίων πολιτείαν καὶ αὐτὸς δῆπου ὁ δῆμος ἐψηφίσατο, διδασκόμενος, ὡς οἱ Λακεδαιμόνιοι πάμπαν πολιτείᾳ μᾶλλον ἄν, ἢ δημοκρατίᾳ, πιστεύσειαν. Ἐπεὶ δέ γε ἐκεῖνοι μὲν οὐδὲν ἀνέσαν, οἱ δὲ ἀμφὶ Ἀριστοτέλην καὶ Μελάνθιον καὶ Ἀρίσταρχον, στρατηγοῦντες, φανεροὶ ἐγένοντο ἐπὶ τῷ χώματι ἔρυμα τειχίζοντες, ἐς ὃ ἐβούλοντο τοὺς πολεμίους δεξάμενοι ὑφ' αὑτοῖς καὶ τοῖς ἑτέροις τὴν πόλιν ποιήσασθαι· εἰ ταῦτ' αἰσθανόμενος ἐγὼ διεκώλυσα, τοῦτ' ἔστι προδότην εἶναι τῶν φίλων; Ἀποκαλεῖ δὲ κόθορνόν με, ὡς ἀμφοτέροις πειρώμενον ἁρμόττειν· ὅστις δὲ μηδετέροις ἀρέσκει, τοῦτον, ὦ πρὸς θεῶν, τί ποτε καὶ καλέσαι χρή; Σὺ γὰρ δὴ ἐν μὲν τῇ δημοκρατίᾳ πάντων μισοδημότατος ἐνομίζου, ἐν δὲ τῇ ἀριστοκρατίᾳ πάντων μισοχρηστότατος γεγένησαι. Ἐγὼ δ', ὦ Κριτία, κείνοις μὲν ἀεί ποτε πολεμῶ, τοῖς σὺ πρόσθεν οἰομένοις

καλὴν ἂν δημοκρατίαν εἶναι, πρὶν ἂν καὶ οἱ δοῦλοι, καὶ οἱ δι' ἀπορίαν δραχμῆς ἂν ἀποδόμενον τὴν πόλιν, δραχμῆς μετέχωσιν· καὶ τοῖσδέ γ' αὖ ἀεὶ ἐναντίος εἰμί, οἳ οὐκ οἴονται καλὴν ἂν ἐγγενέσθαι ὀλιγαρχίαν, πρὶν ἂν ἐς τὸ ὑπ' ὀλίγων τυραννεῖσθαι τὴν πόλιν καταστήσειαν. Τὸ μέντοι σὺν τοῖς δυναμένοις, καὶ μεθ' ἵππων καὶ μετ' ἀσπίδων ὠφελεῖν διὰ τοῦτο τὴν πολιτείαν, πρόσθεν ἄριστον ἡγούμην εἶναι, καὶ νῦν οὐ μεταβάλλομαι.

"Εἰ δ' ἔχεις εἰπεῖν, ὦ Κριτία, ὅπου ἐγὼ ξὺν τοῖς δημοτικοῖς ἢ τυραννικοῖς τοὺς καλούς τε κἀγαθοὺς ἀποστερεῖν πολιτείας ἐπεχείρησα, λέγε· ἐὰν γὰρ ἐλεγχθῶ ἢ νῦν ταῦτα πράττων, ἢ πρότερον πώποτε ταῦτα πεποιηκὼς, ὁμολογῶ, τὰ πάντων ἐσχατώτατα παθὼν ἂν δικαίως ἀποθνήσκειν."

Ὡς δ' εἰπὼν ταῦτα ἐπαύσατο, καὶ ἡ βουλὴ δήλη ἐγένετο εὐμενῶς ἐπιθορυβήσασα, γνοὺς ὁ Κριτίας, ὅτι, εἰ ἐπιτρέψει τῇ βουλῇ διαψηφίζεσθαι περὶ αὐτοῦ, ἀναφεύξοιτο, καὶ τοῦτο οὐ βιωτὸν ἡγησάμενος, προσελθὼν καὶ διαλεχθεὶς τι τοῖς τριάκοντα ἐξῆλθε, καὶ ἐπιστῆναι ἐκέλευσε τοὺς τὰ ἐγχειρίδια ἔχοντας φανερῶς τῇ βουλῇ ἐπὶ τοῖς δρυφάκτοις. Πάλιν δ' εἰσελθὼν, εἶπεν· "Ἐγὼ, ὦ βουλὴ, νομίζω, προστάτου ἔργον εἶναι οἵου δεῖ, ὃς ἂν, ὁρῶν τοὺς φίλους ἐξαπατωμένους, μὴ ἐπιτρέπῃ. Καὶ ἐγὼ οὖν τοῦτο ποιήσω. Καὶ γὰρ οἵδε οἱ ἐφεστηκότες οὔ φασιν ἡμῖν ἐπιτρέψειν, εἰ ἀνήσομεν ἄνδρα, τὸν φανερῶς τὴν ὀλιγαρχίαν λυμαινόμενον. Ἔστι δὲ ἐν τοῖς καινοῖς νόμοις, τῶν μὲν ἐν τοῖς τρισχιλίοις ὄντων μηδένα ἀποθνήσκειν ἄνευ τῆς ὑμετέρας ψήφου· τῶν δ' ἔξω τοῦ καταλόγου κυρίους εἶναι τοὺς τριάκοντα θανατοῦν. Ἐγὼ οὖν," ἔφη, "Θηραμένην τουτονὶ ἐξαλείφω ἐκ τοῦ καταλόγου, ξυνδοκοῦν ἅπασιν ἡμῖν. Καὶ τοῦτον," ἔφη, "ἡμεῖς θανατοῦμεν."

Ἀκούσας ταῦτα ὁ Θηραμένης, ἀνεπήδησεν ἐπὶ τὴν ἑστίαν, καὶ εἶπεν· "Ἐγὼ δ'," ἔφη, "ὦ ἄνδρες, ἱκετεύω τὰ πάντων ἐνομώτατα, μὴ ἐπὶ Κριτίᾳ εἶναι ἐξαλείφειν μήτε ἐμὲ, μήτε ὑμῶν ὅν ἂν βούληται, ἀλλ', ὅνπερ νόμον οὗτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ, κατὰ τοῦτον καὶ ὑμῖν καὶ ἐμοὶ τὴν κρίσιν εἶναι. Καὶ τοῦτο μέν," ἔφη, "μὰ τοὺς θεούς, οὐκ ἀγνοῶ, ὅτι οὐδέν μοι ἀρκέσει ὅδε ὁ βωμός· ἀλλὰ βούλομαι καὶ τοῦτο ἐπιδεῖξαι, ὅτι οὗτοι οὐ μόνον εἰσὶ περὶ ἀνθρώπους ἀδικώτατοι, ἀλλὰ καὶ περὶ θεοὺς ἀσεβέστατοι. Ὑμῶν μέντοι," ἔφη, "ὦ ἄνδρες καλοὶ κἀγαθοὶ,

θαυμάζω, εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς, καὶ ταῦτα γιγνώσκοντες, ὅτι οὐδὲν τὸ ἐμὸν ὕστερον εὐτυχέστερον, ἢ τὸ ὑμῶν ἑκάστου."

Ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ τῶν τριάκοντα πέμψαι τοὺς ἕνδεκα ἐπὶ τὸν Θηραμένην. Ἐκεῖνοι δὲ εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου, τοῦ θρασυτάτου αὐτῶν καὶ ἀναιδεστάτου, εἶπε μὲν ὁ Κριτίας· "Παραδίδομεν ὑμῖν," ἔφη, "Θηραμένην τουτονὶ κατακεκριμένον κατὰ τὸν νόμον· ὑμεῖς δὲ λαβόντες καὶ ἀπαγαγόντες, οἱ ἕνδεκα, οὗ δεῖ, τὰ ἐκ τούτων πράσσετε."

Ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπηρέται. Ὁ δὲ Θηραμένης, ὥσπερ εἰκός, καὶ θεοὺς ἐπεκαλεῖτο καὶ ἀνθρώπους, καθορᾶν τὰ γιγνόμενα. Ἡ δὲ βουλὴ ἡσυχίαν εἶχεν, ὁρῶσα καὶ τοὺς ἐπὶ τοῖς ὁρυφάκτοις ὁμοίους Σατύρῳ, καὶ τὸ ἔμπροσθεν τοῦ βουλευτηρίου πλῆρες τῶν φρουρῶν, καὶ οὐκ ἀγνοοῦντες, ὅτι ἐγχειρίδια ἔχοντες παρῆσαν. Οἱ δ' ἀπήγαγον τὸν ἄνδρα διὰ τῆς ἀγορᾶς, μάλα μεγάλῃ τῇ φωνῇ δηλοῦντα, οἷα ἔπασχε. Λέγεται δὲ ἓν ῥῆμα καὶ τοῦτο αὐτοῦ. Ὡς εἶπεν ὁ Σάτυρος, ὅτι οἰμώξοιτο, εἰ μὴ σιωπήσειεν, ἐπήρετο· "Ἂν δὲ σιωπῶ, οὐκ ἄρα," ἔφη, "οἰμώξομαι;" Καὶ ἐπεί γε ἀποθνήσκειν ἀναγκαζόμενος τὸ κώνειον ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν αὐτόν· "Κριτίᾳ τοῦτ' ἔστω τῷ καλῷ." Καὶ τοῦτο μὲν οὐκ ἀγνοῶ, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα· ἐκεῖνο δὲ κρίνω τοῦ ἀνδρὸς ἀγαστόν, τὸ τοῦ θανάτου παρεστηκότος, μήτε τὸ φρόνιμον, μήτε τὸ παιγνιῶδες ἀπολιπεῖν ἐκ τῆς ψυχῆς.

Θηραμένης μὲν δὴ οὕτως ἀπέθανεν· οἱ δὲ τριάκοντα, ὡς ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον μὲν τοῖς ἔξω τοῦ καταλόγου, μὴ εἰσιέναι ἐς τὸ ἄστυ, ἦγον δὲ ἐκ τῶν χωρίων, ἵνα αὐτοὶ καὶ οἱ φίλοι τοὺς τούτων ἀγροὺς ἔχοιεν. Φευγόντων δὲ ἐς τὸν Πειραιᾶ, καὶ ἐντεῦθεν πολλοὺς ἄγοντες ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Θήβας τῶν ὑποχωρούντων.

Ἐκ δὲ τούτου Θρασύβουλος, ὁρμηθεὶς ἐκ Θηβῶν ὡς σὺν ἑβδομήκοντα, Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν. Οἱ δὲ τριάκοντα ἐβοήθουν ἐκ τοῦ ἄστεως σύν τε τοῖς τριςχιλίοις καὶ σὺν τοῖς ἱππεῦσι, καὶ μάλ' εὐημερίας οὔσης. Ἐπεὶ δὲ ἀφίκοντο, εὐθὺς μὲν θρασυνόμενοί τινες τῶν νέων προσέβαλον πρὸς τὸ χωρίον, καὶ ἐποίησαν μὲν οὐδέν, τραύματα δὲ λαβόντες ἀπῆλθον.

Βουλομένων δὲ τῶν τριάκοντα ἀποτειχίζειν, ὅπως ἐκπολιορκήσειαν αὐτοὺς, ἀποκλείσαντες αὐτοῖς τὰς ἐφόδους τῶν ἐπιτηδείων, ἐπιγίγνεται τῆς νυκτὸς χιὼν παμπληθής· καὶ τῇ ὑστεραίᾳ οἵδε νιφόμενοι ἀπῆλθον ἐς τὸ ἄστυ, μάλα συχνοὺς τῶν σκευοφόρων ὑπὸ τῶν ἐκ Φυλῆς ἀποβαλόντες. Γιγνώσκοντες δὲ, ὅτι καὶ ἐκ τῶν ἀγρῶν λεηλατήσοιεν, εἰ μή τις φυλακὴ ἔσοιτο, διαπέμπουσιν ἐς τὰς ἐσχατιὰς, ὅσον πεντεκαίδεκα στάδια ἀπὸ Φυλῆς, τούς τε Λακωνικοὺς πλὴν ὀλίγων φρουροὺς, καὶ τῶν ἱππέων δύο φυλάς. Οὗτοι δὲ στρατοπεδευσάμενοι ἐν χωρίῳ λασίῳ, ἐφύλαττον.

Ὁ δὲ Θρασύβουλος, ἤδη συνειλεγμένων ἐς τὴν Φυλὴν περὶ ἑπτακοσίους, λαβὼν αὐτοὺς, καταβαίνει τῆς νυκτός. Θέμενος δὲ τὰ ὅπλα ὅσον τρία ἢ τέτταρα στάδια ἀπὸ τῶν φρουρῶν, ἡσυχίαν εἶχεν. Ἐπεὶ δὲ πρὸς ἡμέραν ἐγίγνετο, καὶ ἤδη ἀνίσταντο, ὅποι ἑδεῖτο ἕκαστος, ἀπὸ τῶν ὅπλων, καὶ οἱ ἱπποκόμοι ψήχοντες τοὺς ἵππους ψόφον ἐποίουν, ἐν τούτῳ ἀναλαβόντες οἱ περὶ Θρασύβουλον τὰ ὅπλα, δρόμῳ προσέπιπτον· καὶ ἔστι μὲν οὓς αὐτῶν κατέλαβον, πάντας δὲ τρεψάμενοι ἐδίωξαν ἓξ ἢ ἑπτὰ στάδια· καὶ ἀπέκτειναν τῶν μὲν ὁπλιτῶν πλέον ἢ εἴκοσι καὶ ἑκάτον, τῶν δὲ ἱππέων Νικόστρατόν τε, τὸν καλὸν ἐπικαλούμενον, καὶ ἄλλους δὲ δύο, ἔτι καταλαβόντες ἐν ταῖς εὐναῖς. Ἐπαναχωρήσαντες δὲ, καὶ τρόπαιον στησάμενοι, συσκευασάμενοι ὅπλα τε, ὅσα ἔλαβον, καὶ σκεύη, ἀπῆλθον ἐπὶ Φυλῆς. Οἱ δὲ ἐξ ἄστεος ἱππεῖς βοηθήσαντες τῶν μὲν πολεμίων οὐδένα ἔτι εἶδον· προσμείναντες δὲ, ἕως τοὺς νεκροὺς ἀνείλοντο οἱ προσήκοντες, ἀνεχώρησαν ἐς τὸ ἄστυ.

Ἐκ δὲ τούτου οἱ τριάκοντα, οὐκέτι νομίζοντες ἀσφαλῆ σφίσι τὰ πράγματα, ἐβουλήθησαν Ἐλευσῖνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγὴν, εἰ δεήσοι. Καὶ παραγγείλαντες τοῖς ἱππεῦσιν, ἦλθον ἐς Ἐλευσῖνα Κριτίας τε καὶ οἱ ἄλλοι τῶν τριάκοντα· ἐξέτασίν τε ποιήσαντες ἐν τοῖς ἱππεῦσι, φάσκοντες, εἰδέναι βούλεσθαι, πόσοι εἶεν καὶ πόσης φυλακῆς προσδεήσοιντο, ἐκέλευον ἀπογράφεσθαι πάντας· τὸν δὲ ἀπογραψάμενον ἀεὶ διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν ἐξιέναι. Ἐπὶ δὲ τῷ αἰγιαλῷ τοὺς μὲν ἱππέας ἔνθεν καὶ ἔνθεν κατέστησαν, τὸν δ' ἐξιόντα ἀεὶ οἱ ὑπηρέται ξυνέδουν. Ἐπεὶ δὲ πάντες ξυνειλημμένοι ἦσαν, Λυσίμαχον τὸν ἵππαρχον ἐκέλευσαν ἀναγαγόντα παραδοῦναι αὐτοὺς τοῖς ἕνδεκα.

Τῇ δὲ ὑστεραίᾳ ἐς τὸ Ἰλιεῖον παρεκάλεσαν τοὺς ἐν τῷ καταλόγῳ

ὁπλίτας καὶ τοὺς ἄλλους ἱππέας. Ἀναστὰς δὲ Κριτίας ἔλεξεν· "Ἡμεῖς," ἔφη, "ὦ ἄνδρες, οὐδὲν ἧττον ὑμῖν κατασκευάζομεν τὴν πολιτείαν, ἢ ἡμῖν αὐτοῖς. Δεῖ οὖν ὑμᾶς, ὥσπερ καὶ τιμῶν μεθέξετε, οὕτω καὶ τῶν κινδύνων μετέχειν. Τῶν οὖν ξυνειλεγμένων Ἐλευσινίων καταψηφιστέον ἐστὶν, ἵνα ταὐτὰ ἡμῖν καὶ θαῤῥῆτε καὶ φοβῆσθε." Δείξας δέ τι χωρίον, ἐς τοῦτο ἐκέλευσε φανερὰν φέρειν τὴν ψῆφον. Οἱ δὲ Λακωνικοὶ φρουροὶ ἐν τῷ ἡμίσει τοῦ Ἰλισσείου ἐξωπλισμένοι ἦσαν· ἦν δὲ ταῦτα ἀρίστα καὶ τῶν πολιτῶν ὅσοις τὸ πλεονεκτεῖν μόνον ἔμελεν.

Ἐκ δὲ τούτου λαβὼν ὁ Θρασύβουλος τοὺς ἀπὸ Φυλῆς, περὶ χιλίους ἤδη ξυνειλεγμένους, ἀφικνεῖται τῆς νυκτὸς ἐς τὸν Πειραιᾶ. Οἱ δὲ τριάκοντα, ἐπεὶ ᾔσθοντο ταῦτα, ἐβοήθουν εὐθὺς αὐτοῖς ξύν τε τοῖς Λακωνικοῖς, καὶ ξὺν τοῖς ἱππεῦσι καὶ τοῖς ὁπλίταις· ἔπειτα ἐχώρουν κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρουσαν. Οἱ δὲ ἀπὸ Φυλῆς ἔτι μὲν ἐπεχείρησαν μὴ ἀνιέναι αὐτούς· ἐπεὶ δὲ μέγας ὁ κύκλος ὢν πολλῆς φυλακῆς ἐδόκει δεῖσθαι, οὕπω πολλοῖς οὖσι, ξυνεσπειράθησαν ἐπὶ τὴν Μουνιχίαν. Οἱ δὲ ἐκ τοῦ ἄστεος ἐς τὴν Ἱπποδάμειαν ἀγορὰν ἐλθόντες, πρῶτον μὲν ξυνετάξαντο, ὥστε ἐμπλῆσαι τὴν ὁδὸν, ἣ φέρει πρός τε τὸ ἱερὸν τῆς Μουνιχίας Ἀρτέμιδος καὶ τὸ Βενδίδειον· καὶ ἐγένοντο βάθος οὐκ ἔλαττον, ἢ ἐπὶ πεντήκοντα ἀσπίδων. Οὕτω δὲ ξυντεταγμένοι ἐχώρουν ἄνω. Οἱ δὲ ἀπὸ Φυλῆς ἀντανέπλησαν μὲν τὴν ὁδὸν, βάθος δὲ οὐ πλέον ἢ ἐς δέκα ὁπλίτας ἐγένοντο. Ἐτάχθησαν μέντοι ἐπ' αὐτοῖς πελτοφόροι τε καὶ ψιλοὶ ἀκοντισταὶ, ἐπὶ δὲ τούτοις οἱ πετροβόλοι. Οὗτοι μέντοι σιχνοὶ ἦσαν· καὶ γὰρ αὐτόθεν προσεγένοντο. Ἐν ᾧ δὲ προυχώρουν οἱ ἐναντίοι, Θρασύβουλος τοὺς μετ' αὐτοῦ θέσθαι κελεύσας τὰς ἀσπίδας, καὶ αὐτὸς θέμενος, τὰ δ' ἄλλα ὅπλα ἔχων, κατὰ μέσον στὰς, ἔλεξεν·

"Ἄνδρες πολῖται, τοὺς μὲν διδάξαι, τοὺς δὲ ἀναμνῆσαι ὑμῶν βούλομαι, ὅτι εἰσὶ τῶν προσιόντων οἱ μὲν τὸ δεξιὸν ἔχοντες, οὓς ὑμεῖς ἡμέρᾳ πέμπτῃ τρεψάμενοι ἐδιώξατε· οἱ δ' ἐπὶ τοῦ εὐωνύμου ἔσχατοι, οὗτοι δὲ οἱ τριάκοντα, οἳ ἡμᾶς καὶ πόλεως ἀπεστέρουν οὐδὲν ἀδικοῦντας, καὶ οἰκιῶν ἐξήλαυνον, καὶ τοὺς φιλτάτους τῶν ἡμετέρων ἀπεσημαίνοντο. Ἀλλὰ νῦν τοι παραγεγένηνται, οὗ οἵτοι μὲν οὔποτε ᾤοντο, ἡμεῖς δὲ ἀεὶ εὐχόμεθα. Ἔχοντες γὰρ ὅπλα μὲν ἐναντίοι αὐτοῖς καθέσταμεν· οἱ δὲ θεοὶ, ὅτι ποτὲ καὶ

δειπνοῦντες ξυνελαμβανόμεθα καὶ καθεύδοντες καὶ ἀγοράζοντες, οἱ δὲ καὶ οὐχ ὅπως ἀδικοῦντες, ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγαδευόμεθα, νῦν φανερῶς ἡμῖν ξυμμαχοῦσι. Καὶ γὰρ ἐν εὐδίᾳ χειμῶνα ποιοῦσιν, ὅταν ἡμῖν ξυμφέρῃ· καὶ ὅταν ἐπιχειρῶμεν, πολλῶν ὄντων ἐναντίων, ὀλίγοις οὖσι τρόπαια ἵστασθαι διδόασι. Καὶ νῦν δὲ κεκομίκασιν ἡμᾶς ἐς χωρίον, ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε ἀκοντίζειν ὑπὲρ τῶν προτεταγμένων, διὰ τὸ πρὸς ὄρθιον ἰέναι, δύναιντ' ἄν· ἡμεῖς δὲ, ἐς τὸ κάταντες καὶ δόρατα ἀφιέντες καὶ ἀκόντια καὶ πέτρους, ἐξιξόμεθά τε αὐτῶν, καὶ πολλοὺς καταιρώσομεν. Καὶ ᾤετο μὲν ἄν τις δεήσειν τοῖς γε πρωτοστάταις ἐκ τοῦ ἴσου μάχεσθαι· νῦν δὲ, ἂν ὑμεῖς, ὥσπερ προσήκει, προθύμως ἀφιῆτε τὰ βέλη, ἁμαρτήσεται μὲν οὐδὲις, ὧν γε μεστὴ ἡ ὁδὸς, φυλατόμενοι δὲ δραπετεύουσιν ἀεὶ ὑπὸ ταῖς ἀσπίσιν· ὥστε ἐξέσται ὥσπερ τυφλοὺς καὶ τύπτειν, ὅπου ἂν βουλώμεθα, καὶ ἐναλλομένους ἀνατρέπειν.

"Ἀλλ', ὦ ἄνδρες, οὕτω χρὴ ποιεῖν, ὅπως ἕκαστός τις ἑαυτῷ ξυνείσεται τῆς νίκης αἰτιώτατος ὤν. Αὕτη γὰρ ἡμῖν, ἂν θεὸς θέλῃ, νῦν ἀποδώσει καὶ πατρίδα, καὶ οἴκους, καὶ ἐλευθερίαν, καὶ τιμὰς, καὶ παῖδας, οἷς εἰσι, καὶ γυναῖκας. Ὦ μακάριοι δῆτα, οἳ ἂν ἡμῶν νικήσαντες ἐπίδωσι τὴν πασῶν ἡδίστην ἡμέραν· εὐδαίμων δὲ καὶ, ἄν τις ἀποθάνῃ· μνημείου γὰρ οὐδεὶς οὕτω πλούσιος ὢν καλοῦ τεύξεται. Ἐξάρξω μὲν οὖν ἐγὼ, ἡνίκ' ἂν καιρὸς ᾖ, παιᾶνα· ὅταν δὲ τὸν Ἐνυάλιον παρακαλέσωμεν, τότε πάντες ὁμοθυμαδὸν, ἀνθ' ὧν ὑβρίσθημεν, τιμωρώμεθα τοὺς ἄνδρας."

Ταῦτα δ' εἰπὼν, καὶ μεταστραφεὶς πρὸς τοὺς ἐναντίους, ἡσυχίαν εἶχε· καὶ γὰρ ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθεσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τρωθείη· "Ἐπιδὰν μέντοι τοῦτο γένηται, ἡγησόμεθα μὲν," ἔφη, "ἡμεῖς· νίκη δὲ ἡμῖν ἔσται ἑπομένη. ἐμοὶ μέντοι θάνατος, ὡς γ' ἐμοὶ δοκεῖ." Καὶ οὐκ ἐψεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὅπλα, αὐτὸς μὲν, ὥσπερ ὑπὸ μοίρας τινὸς ἀγόμενος, ἐκπηδήσας πρῶτος, ἐμπεσὼν τοῖς πολεμίοις ἀποθνήσκει, (καὶ τέθαπται ἐν τῇ διαβάσει τοῦ Κηφισσοῦ,) οἱ δ' ἄλλοι ἐνίκων καὶ κατεδίωξαν μέχρι τοῦ ὁμίλου. Ἀπέθανον δ' ἐνταῦθα τῶν μὲν τριάκοντα Κριτίας τε καὶ Ἱππόμαχος, τῶν δ' ἐν Πειραιεῖ δέκα ἀρχόντων Χαρμίδης ὁ Γλαύκωνος, τῶν δ', ἄλλων περὶ ἑβδομήκοντα. Καὶ τὰ μὲν ὅπλα ἔλαβον, τοὺς δὲ χιτῶνας

οὐδενὸς τῶν πολιτῶν ἐσκύλευσαν. Ἐπεὶ δὲ τοῦτο ἐγένετο, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδοσαν, προσιόντες ἀλλήλοις πολλοὶ διελέγοντο.

Κλεόκριτος δὲ, ὁ τῶν μυστῶν κήρυξ, μάλ' ἔμφρονος ὤν, κατασιωπησάμενος ἔλεξεν· "Ἄνδρες πολῖται, τί ἡμᾶς ἐξελαύνετε; τί ἀποκτεῖναι βούλεσθε; ἡμεῖς γὰρ ὑμᾶς κακὸν οὐδεπώποτε ἐποιήσαμεν, μετεσχήκαμεν δὲ ὑμῖν καὶ ἱερῶν τῶν σεμνοτάτων, καὶ θυσιῶν, καὶ ἑορτῶν τῶν καλλίστων, καὶ συγχορευταὶ καὶ συμφοιτηταὶ γεγενήμεθα, καὶ ξυστρατιῶται, καὶ πολλὰ μεθ' ὑμῶν κεκινδυνεύκαμεν κατὰ γῆν καὶ κατὰ θάλατταν ὑπὲρ τῆς κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἐλευθερίας. Πρὸς θεῶν πατρῴων καὶ μητρῴων, καὶ ξυγγενείας, καὶ κηδεστίας, καὶ ἑταιρίας, (πάντων γὰρ τούτων πολλοὶ κοινωνοῦμεν ἀλλήλοις,) αἰδούμενοί καὶ θεοὺς καὶ ἀνθρώπους, παύσασθε ἁμαρτάνοντες ἐς τὴν πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις τριάκοντα, οἳ ἰδίων κερδέων ἕνεκα ὀλίγου δεῖν πλείους ἀπεκτόνασιν Ἀθηναίων ἐν ὀκτὼ μησὶν, ἢ πάντες Πελοποννήσιοι δέκα ἔτη πολεμοῦντες. Ἔξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὗτοι τὸν πάντων αἴσχιστόν τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον καὶ ἔχθιστον καὶ θεοῖς καὶ ἀνθρώποις πόλεμον ἡμῖν πρὸς ἀλλήλους παρέχουσιν. Ἀλλ' εὖ γε μέντοι ἐπίστασθε, ὅτι καὶ τῶν νῦν ὑφ' ἡμῶν ἀποθανόντων οὐ μόνον ὑμεῖς, ἀλλὰ καὶ ἡμεῖς ἔστιν οὓς πολλὰ κατεδακρύσαμεν."

Ὁ μὲν τοιαῦτα ἔλεγεν. Οἱ δὲ λοιποὶ ἄρχοντες, καὶ διὰ τὸ τοιαῦτα προσακούειν, τοὺς μεθ' ἑαυτῶν ἀπήγαγον ἐς τὸ ἄστυ. Τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ τραπεινοὶ καὶ ἔρημοι ξυνεκάθηντο ἐν τῷ ξυνεδρίῳ· τῶν δὲ τρισχιλίων ὅπου ἕκαστοι τεταγμένοι ἦσαν, πανταχοῦ διεφέροντο πρὸς ἀλλήλους. Ὅσοι μὲν γὰρ ἐπεποιήκεσάν τι βιαιότερον καὶ ἐφοβοῦντο, ἐντόνως ἔλεγον, ὡς οὐ χρὴ καθυφίεσθαι τοῖς ἐν Πειραιεῖ· ὅσοι δὲ ἐπίστευον μηδὲν ἠδικηκέναι, αὐτοί τε ἀνελογίζοντο, καὶ τοὺς ἄλλους ἐδίδασκον, ὡς οὐδὲν δέοιντο τούτων τῶν κακῶν, καὶ τοῖς τριάκοντα οὐκ ἔφασαν χρῆναι πείθεσθαι, οὐδ' ἐπιτρέπειν ἀπολλύναι τὴν πόλιν. Καὶ τὸ τελευταῖον ἐψηφίσαντο, ἐκείνους μὲν καταπαῦσαι, ἄλλους δὲ ἑλέσθαι. Καὶ εἵλοντο δέκα, ἕνα ἀπὸ φυλῆς.

Καὶ οἱ μὲν τριάκοντα ἐς Ἐλευσῖνάδε ἀπῆλθον· οἱ δὲ δέκα τῶν ἐν ἄστει, καὶ μάλα τεταραγμένων καὶ ἀπιστούντων ἀλλήλοις, ξὺν τοῖς

ἱππάρχοις ἐπεμέλοντο. Ἐξεκάθευδον δὲ καὶ οἱ ἱππεῖς ἐν τῷ Ὠιδείῳ, τούς τε ἵππους καὶ τὰς ἀσπίδας ἔχοντες, καὶ δι' ἀπιστίαν ἐφωδεύοντο μὲν ἀφ' ἑσπέρας ξὺν ταῖς ἀσπίσι κατὰ τὰ τείχη, τὸ δὲ πρὸς ὄρθρον ξὺν τοῖς ἵπποις, ἀεὶ φοβούμενοι, μὴ ἐπεισπέσοιέν τινες αὐτοῖς τῶν ἐκ τοῦ Πειραιῶς. Οἱ δὲ, πολλοὶ ὄντες καὶ παντοδαποὶ, ὅπλα ἐποιοῦντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσύϊνα, καὶ ταῦτα ἐλευκοῦντο. Πρὶν δὲ ἡμέρας δέκα γενέσθαι, πιστὰ δόντες, οἵτινες ξυμπολεμήσειαν, καὶ εἰ ξένοι εἶεν, ἰσοτέλειαν ἔσεσθαι, ἐξῆεσαν πολλοὶ μὲν ὁπλῖται, πολλοὶ δὲ γυμνῆτες, (ἐγένοντο δὲ αὐτοῖς καὶ ἱππεῖς ὡσεὶ ἑβδομήκοντα,) προνομὰς δὲ ποιούμενοι, καὶ λαμβάνοντες ξύλα καὶ ὀπώραν, ἐκάθευδον πάλιν ἐν Πειραιεῖ. Τῶν δ' ἐκ τοῦ ἄστεος ἄλλος μὲν οὐδεὶς ξὺν ὅπλοις ἐξῄει, οἱ δὲ ἱππεῖς ἔστιν ὅτε καὶ λῃστὰς ἐχειροῦντο τῶν ἐκ τοῦ Πειραιῶς, καὶ τὴν φάλαγγα αὐτῶν ἐκακούργουν. Περιέτυχον δὲ καὶ τῶν Λιξωνέων τισὶν, ἐς τοὺς αὐτῶν ἀγροὺς ἐπὶ τὰ ἐπιτήδεια πορευομένοις· καὶ τούτους Λυσίμαχος ὁ ἵππαρχος ἀπέσφαξε, πολλὰ λιτανεύοντας, καὶ πολλῶν χαλεπῶς φερόντων ἱππέων. Ἀνταπέκτεινον δὲ καὶ οἱ ἐν Πειραιεῖ τῶν ἱππέων ἐπ' ἀγροῦ λαβόντες Καλλίστρατον, φυλῆς Λεοντίδος· καὶ γὰρ ἤδη μέγα ἐφρόνουν, ὥστε καὶ πρὸς τὸ τεῖχος τοῦ ἄστεος προσέβαλον.

Εἰ δὲ καὶ τοῦτο δεῖ εἰπεῖν τοῦ μηχανοποιοῦ, τοῦ ἐν τῷ ἄστει, ὃς, ἐπεὶ ἔγνω, ὅτι κατὰ τὸν ἐκ Λυκείου δρόμον μέλλοιεν τὰς μηχανὰς προσάγειν, τὰ ζεύγη ἐκέλευσε πάντα ἁμαξιαίους λίθους ἄγειν, καὶ καταβάλλειν, ὅπου ἕκαστος βούλοιτο τοῦ δρόμου. Ὡς δὲ τοῦτο ἐγένετο, πολλὰ εἷς ἕκαστος τῶν λίθων πράγματα παρεῖχε.

Πεμπόντων δὲ πρέσβεις ἐς Λακεδαίμονα, τῶν μὲν τριάκοντα ἐξ Ἐλευσῖνος, τῶν δ' ἐν καταλόγῳ ἐξ ἄστεος, καὶ βοηθεῖν κελευόντων, ὡς ἀφεστηκότος τοῦ δήμου ἀπὸ Λακεδαιμονίων, Λύσανδρος λογισάμενος, ὅτι οἷόν τε εἴη ταχὺ ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεῖ κατά τε γῆν καὶ κατὰ θάλατταν, εἰ τῶν ἐπιτηδείων ἀποκλεισθείησαν, ξυνέπραξεν, ἑκατόν τε τάλαντα αὐτοῖς δανεισθῆναι, καὶ αὐτὸν μὲν κατὰ γῆν ἁρμοστὴν, Λίβυν δὲ τὸν ἀδελφὸν ναυάρχοντα ἐκπεμφθῆναι.

Καὶ ἐξελθὼν αὐτὸς μὲν Ἐλευσῖνάδε, ξυνελέγετο ὁπλίτας πολλοὺς Πελοποννησίων· ὁ δὲ ναύαρχος κατὰ θάλατταν ἐφύλαττεν, ὅπως μηδὲν ἐσπλέοι αὐτοῖς τῶν ἐπιτηδείων· ὥστε ταχὺ πάλιν

ἐν ἀπορίᾳ ἦσαν οἱ ἐν Πειραιεῖ, οἱ δ' ἐν τῷ ἄστει πάλιν αὖ μίγα ἐφρόνουν ἐπὶ τῷ Λυσάνδρῳ. Οὕτω δὲ προχωρούντων, Παυσανίας ὁ βασιλεὺς, φθονήσας Λυσάνδρῳ, εἰ κατειργασμένος ταῦτα ἅμα μὲν εὐδοκιμήσοι, ἅμα δὲ ἰδίας ποιήσοιτο τὰς Ἀθήνας, πείσας τῶν Ἐφόρων τρεῖς, ἐξάγει στρατιάν. Συνέποντο δὲ καὶ οἱ ξύμμαχοι πάντες, πλὴν Βοιατῶν καὶ Κορινθίων. Οὗτοι δ' ἔλεγον μὲν, ὅτι οὐ νομίζοιεν εὐορκεῖν ἂν στρατευόμενοι ἐπ' Ἀθηναίους, μηδὲν παράσπονδον ποιοῦντας· ἔπραττον δὲ ταῦτα, ὅτι ἐγίγνωσκον Λακεδαιμονίους βουλομένους τὴν τῶν Ἀθηναίων χώραν οἰκείαν καὶ πιστὴν ποιήσασθαι. Ὁ δὲ Παυσανίας ἐστρατοπεδεύσατο μὲν ἐν τῷ Ἀλιπέδῳ καλουμένῳ πρὸς τῷ Πειραιεῖ, δεξιὸν ἔχων κέρας, Λύσανδρος δὲ ξὺν τοῖς μισθοφόροις τὸ εὐώνυμον.

Πέμπων δὲ πρέσβεις ὁ Παυσανίας πρὸς τοὺς ἐν Πειραιεῖ, ἐκέλευεν ἀπιέναι ἐπὶ τὰ ἑαυτῶν· ἐπεὶ δ' οὐκ ἐπείθοντο, προσέβαλλεν ὅσον ἀπὸ βοῆς ἕνεκεν, ὅπως, μὴ δῆλος εἴη εὐμενὴς αὐτοῖς ὤν. Ἐπεὶ δ' οὐδὲν τῆς προσβολῆς πράξας ἀπῆλθε, τῇ ὑστεραίᾳ, λαβὼν τῶν μὲν Λακεδαιμονίων δύο μόρας, τῶν δὲ Ἀθηναίων ἱππέων τρεῖς φυλὰς, παρῆλθεν ἐπὶ τὸν κωφὸν λιμένα, σκοπῶν, πῇ εὐαποτείχιστος εἴη ὁ Πειραιεύς. Ἐπεὶ δὲ ἀπιόντος αὐτοῦ προσέθεόν τινες, καὶ πράγματα αὐτῷ παρεῖχον, ἀχθεσθεὶς παρήγγειλε, τοὺς μὲν ἱππέας ἐλαύνειν ἐς αὐτοὺς ἀνέντας, καὶ τοὺς τὰ δέκα ἀφ' ἥβης ξυνέπεσθαι· ξὺν δὲ τοῖς ἄλλοις αὐτὸς ἐπηκολούθει. Καὶ ἀπέκτειναν μὲν ἐγγὺς τριάκοντα τῶν ψιλῶν, τοὺς δ' ἄλλους κατεδίωξαν πρὸς τὸ ἐν Πειραιεῖ θέατρον. Ἐκεῖ δὲ ἔτυχον ἐξοπλιζόμενοι οἵ τε πελτασταὶ πάντες, καὶ οἱ ὁπλῖται τῶν ἐκ Πειραιῶς. Καὶ οἱ μὲν ψιλοὶ εὐθὺς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων· οἱ δὲ Λακεδαιμόνιοι, ἐπεὶ αὐτῶν πολλοὶ ἐτιτρώσκοντο, μάλα πιεζόμενοι ἀνεχώρησαν ἐπὶ πόδα· οἱ δ' ἐν τούτῳ πολὺ μᾶλλον ἐπέκειντο. Ἐνταῦθα δὲ ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, ἄμφω πολεμάρχω, καὶ Λακράτης ὁ ὀλυμπιονίκης, καὶ ἄλλοι οἱ τεθαμμένοι Λακεδαιμονίων πρὸ τῶν πυλῶν ἐν Κεραμεικῷ. Ὁρῶν δὲ ταῦτα ὁ Θρασύβουλος καὶ οἱ ἄλλοι ὁπλῖται, ἐβοήθουν, καὶ ταχὺ παρετάξαντο πρὸ τῶν ἄλλων ἐπ' ὀκτώ.

Ὁ δὲ Παυσανίας, μάλα πιεσθεὶς, καὶ ἀναχωρήσας ὅσον στάδια τέτταρα ἢ πέντε πρὸς λόφον τινὰ, παρήγγειλε τοῖς Λακεδαιμονίοις

καὶ τοῖς ἄλλοις ξυμμάχοις ἐπιχωρεῖν πρὸς ἑαυτόν. Ἐκεῖ δὲ ξυντεταγμένος βαθεῖαν παντελῶς τὴν φάλαγγα, ἦγεν ἐπὶ τοὺς Ἀθηναίους. Οἱ δ' ἐς χεῖρας μὲν ἐδεξαντο, ἔπειτα δὲ οἱ μὲν ἐξεώσθησαν ἐς τὸν ἐν ταῖς Ἁλαῖς πηλὸν, οἱ δὲ ἐνέκλιναν, καὶ ἀποθνήσκουσιν αὐτῶν ὡς πεντήκοντα καὶ ἑκατόν. Ὁ δὲ Παυσανίας τρόπαιον στησάμενος ἀνεχώρησε· καὶ οὐδ' ὣς ὠργίζετο αὐτοῖς, ἀλλὰ λάθρα πέμπων ἐδίδασκε τοὺς ἐν Πειραιεῖ, οἷα χρὴ λέγοντας πρέσβεις πέμπειν πρὸς ἑαυτὸν καὶ τοὺς παρόντας Ἐφόρους. Οἱ δ' ἐπείθοντο. Διίστησι δὲ καὶ τοὺς ἐν τῷ ἄστει, καὶ ἐκέλευε πρὸς σφᾶς προσιέναι ὡς πλείστους ξυλλεγομένους, λέγοντας, ὅτι οὐδὲν δέονται τοῖς ἐν τῷ Πειραιεῖ πολεμεῖν, ἀλλὰ, διαλυθέντες κοινῇ ἀμφότεροι, Λακεδαιμονίοις φίλοι εἶναι. Ἤδεως ταῦτα καὶ Ναυκλείδας Ἔφορος ὢν ξυνήκουεν· ὥσπερ γὰρ νομίζεται, ξὺν βασιλεῖ δύο τῶν Ἐφόρων ξυστρατεύεσθαι, καὶ τότε παρῆν οὗτός τε καὶ ἄλλος, ἀμφότεροι τῆς μετὰ Παυσανίου γνώμης ὄντες μᾶλλον, ἢ τῆς μετὰ Λυσάνδρου. Διὰ ταῦτα οὖν καὶ ἐς τὴν Λακεδαίμονα προθύμως ἔπεμπον τούς τ' ἐκ Πειραιῶς, ἔχοντας τὰς πρὸς Λακεδαιμονίους σπονδὰς, καὶ τοὺς ἀπὸ τῶν ἐν τῷ ἄστει ἰδιώτας καὶ Κηφισοφῶντά τε καὶ Μέλιτον.

Ἐπεὶ μέντοι οὗτοι ᾤχοντο ἐς Λακεδαίμονα, ἔπεμπον δὴ καὶ οἱ ἀπὸ τοῦ κοινοῦ ἐκ τοῦ ἄστεος λέγοντας, ὅτι αὐτοὶ μὲν παραδιδόασι καὶ τὰ τείχη, ἃ ἔχουσι, καὶ σφᾶς αὐτοὺς Λακεδαιμονίοις χρῆσθαι ὅ τι βούλονται· ἀξιοῦν δ' ἔφασαν, καὶ τοὺς ἐν Πειραιεῖ, εἰ φίλοι φασὶν εἶναι Λακεδαιμονίοις, παραδιδόναι τόν τε Πειραιᾶ καὶ τὴν Μουνιχίαν. Ἀκούσαντες δὲ πάντων αὐτῶν οἱ Ἔφοροι καὶ οἱ ἔκκλητοι, ἐξέπεμψαν πεντεκαίδεκα ἄνδρας ἐς τὰς Ἀθήνας, καὶ ἐπέταξαν ξὺν Παυσανίᾳ διαλλάξαι, ὅπη δύναιντο κάλλιστα. Οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην μὲν ἔχειν ὡς πρὸς ἀλλήλους, ἀπιέναι δὲ ἐπὶ τὰ ἑαυτῶν ἑκάστους, πλὴν τῶν τριάκοντα, καὶ τῶν ἕνδεκα, καὶ τῶν ἐν τῷ Πειραιεῖ ἀρξάντων δέκα· εἰ δέ τινες φοβοῖντο τῶν ἐξ ἄστεος, ἔδοξεν αὐτοῖς τὴν Ἐλευσῖνα κατοικεῖν.

Τούτων δὲ περανθέντων, Παυσανίας μὲν διῆκε τὸ στράτευμα· οἱ δὲ ἐκ τοῦ Πειραιῶς, ἀνελθόντες ξὺν τοῖς ὅπλοις ἐς τὴν ἀκρόπολιν, ἔθυσαν τῇ Ἀθηνᾷ. Ἐπεὶ δὲ κατέβησαν οἱ στρατηγοὶ, ἔνθα δὴ ὁ Θρασύβουλος ἔλεξεν· "Ἡμῖν," ἔφη, "ὦ ἐκ τοῦ ἄστεος ἄνδρες, ξυμβουλεύω ἐγὼ, γνῶναι ὑμᾶς αὐτούς. Μάλιστα δ' ἂν

γνοίητε, εἰ ἀναλογίσαισθε, ἐπὶ τίνι ὑμῖν μέγα φρονητέον ἐστίν, ὥστε ἡμῶν ἄρχειν ἐπιχειρεῖν. Πότερον δικαιότεροί ἐστε; Ἀλλ' ὁ μὲν δῆμος, πενέστερος ὑμῶν ὤν, οὐδὲν πώποτε ἕνεκα χρημάτων ὑμᾶς ἠδίκησεν· ὑμεῖς δέ, πλουσιώτεροι πάντων ὄντες, πολλὰ καὶ αἰσχρὰ ἕνεκα κερδέων πεποιήκατε. Ἔπειδὲ δικαιοσύνης οὐδὲν ὑμῖν προσήκει, σκέψασθε, εἰ ἄρα ἐπ' ἀνδρίᾳ ὑμῖν μέγα φρονητέον. Καὶ τίς ἂν καλλίων κρίσις τούτου γένοιτο, ἢ ὡς ἐπολεμήσαμεν πρὸς ἀλλήλους; Ἀλλὰ γνώμῃ φαίητ' ἂν προέχειν, οἵ, ἔχοντες καὶ τεῖχος καὶ ὅπλα καὶ χρήματα καὶ ξυμμάχους Πελοποννησίους, ὑπὸ τῶν οὐδὲν τούτων ἐχόντων περιελήλύθατε; Ἀλλ' ἐπὶ Λακεδαιμονίοις δὴ οἴεσθε μέγα φρονητέον εἶναι; Πῶς; οἵ γε τοὺς δάκνοντας κύνας ὥσπερ κλοιῷ δήσαντες παραδιδόασιν, οὕτω κἀκεῖνοι ὑμᾶς, παραδόντες τῷ ἠδικημένῳ τοῦτῳ δήμῳ, ἔχονται ἀπιόντες; Οὐ μέντοι γε ὑμᾶς, ὦ ἄνδρες, ἀξιῶ ἐγὼ, ὧν ὁμωμόκατε, παραβῆναι οὐδέν, ἀλλὰ καὶ τοῦτο πρὸς τοῖς ἄλλοις καλοῖς ἐπιδεῖξαι, ὅτι καὶ εὔορκοι καὶ ὅσιοί ἐστε."

Εἰπὼν δὲ ταῦτα καὶ ἄλλα τοιαῦτα, καὶ ὅτι οὐδὲν δέοι ταράττεσθαι, ἀλλὰ τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, ἀνέστησε τὴν ἐκκλησίαν. Καὶ τότε μὲν ἀρχὰς καταστησάμενοι ἐπολιτεύοντο· ὑστέρῳ δὲ χρόνῳ ἀκούσαντες, ξένους μισθοῦσθαι τοὺς ἐν Ἐλευσῖνι, στρατευσάμενοι παρδημεὶ ἐπ' αὐτοὺς, τοὺς μὲν στρατηγοὺς αὐτῶν ἐς λόγους ἐλθόντας ἀπέκτειναν, τοῖς δὲ ἄλλοις ἐσπέμψαντες τοὺς φίλους καὶ ἀναγκαίους, ἔπεισαν ξυναλλαγῆναι· καὶ ὁμόσαντες ὅρκους, ἢ μὴν μὴ μνησικακήσειν, ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται, καὶ τοῖς ὅρκοις ἐμμένει ὁ δῆμος.

FROM THUCYDIDES.

SICILIAN EXPEDITION.

Μετὰ δὲ ταῦτα, Θέρους μεσοῦντος ἤδη, ἡ ἀναγωγὴ ἐγίγνετο ἐς τὴν Σικελίαν. Τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις, καὶ ταῖς σιταγωγοῖς ὁλκάσι, καὶ τοῖς πλοίοις, καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο, πρότερον εἴρητο ἐς Κέρκυραν ξυλλέγεσθαι, ὡς ἐκεῖθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἰόνιον διαβαλοῦσιν. Αὐτοὶ δ' Ἀθηναῖοι, καὶ εἴ τινες τῶν ξυμμάχων παρῆσαν, ἐς τὸν Πειραιᾶ καταβάντες, ἐν ἡμέρᾳ ῥητῇ ἅμα ἕῳ ἐπλήρουν τὰς ναῦς, ὡς ἀναξόμενοι. Ξυχκατέβη δὲ καὶ ὁ ἄλλος ὅμιλος ἅπας, ὡς εἰπεῖν, ὁ ἐν τῇ πόλει, καὶ ἀστῶν καὶ ξένων· οἱ μὲν ἐπιχώριοι, τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες, οἱ μὲν ἑταίρους, οἱ δὲ ξυγγενεῖς, οἱ δὲ υἱεῖς· καὶ μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν ὡς κτήσοιντο, τοὺς δ' εἴ ποτε ὄψοιντο· ἐνθυμούμενοι ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπεστέλλοντο. Καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἤδη ἔμελλον μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῄει τὰ δεινὰ ἢ ὅτε ἐψηφίζοντο πλεῖν· ὅμως δὲ τῇ παρούσῃ ῥώμῃ, διὰ τὸ πλῆθος ἑκάστων ὧν ἑώρων τῇ ὄψει, ἀνεθάρσυνον.

Οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν, ὡς ἐπὶ ἀξιόχρεων καὶ ἄπιστον διάνοιαν. Παρασκευὴ γὰρ αὕτη, πρώτη ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικῇ, πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη τῶν ἐς ἐκεῖνον τὸν χρόνον ἐγένετο. Ἀριθμῷ δὲ νεῶν, καὶ ὁπλιτῶν, καὶ ἡ ἐς Ἐπίδαυρον μετὰ Περικλέους, καὶ ἡ αὐτὴ ἐς Ποτίδαιαν μετὰ Ἄγνωνος οὐκ ἐλάσσων ἦν. Τετράκις γὰρ χίλιοι ὁπλῖται αὐτῶν Ἀθηναίων, καὶ τριακόσιοι ἱππεῖς, καὶ τριήρεις ἑκατόν, καὶ Λεσβίων καὶ Χίων πεντήκοντα, καὶ ξύμμαχοι ἔτι πολλοὶ ξυνέπλευσαν. Ἀλλὰ ἐπί τε βραχεῖ πλῷ ὡρμήθησαν, καὶ παρασκευῇ φαύλῃ· οὗτος δὲ ὁ στόλος, ὡς χρόνιός τε ἐσόμενος, καὶ κατ' ἀμφότερα, οὗ ἂν δέῃ, καὶ ναυσὶ καὶ πεζῷ ἅμα ἐξαρτυθείς, τὸ μὲν ναυτικὸν μεγάλαις δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκπονηθὲν, τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ ἑκά-

στρ διδόντος, καὶ ναῦς παρασχόντος κενὰς, ἐξήκοντα μὲν ταχείας, τεσσαράκοντα δὲ ὁπλιταγωγούς· καὶ ὑπηρεσίας ταύτας τὰς κρατίστας τῶν τριηράρχων, ἐπιφοράς τε, πρὸς τῷ ἐκ δημοσίου μισθῷ, διδόντων τοῖς θρανίταις τῶν ναυτῶν καὶ ταῖς ὑπηρεσίαις, καὶ τἆλλα σημείοις καὶ κατασκευαῖς πολυτελέσι χρησαμένων, καὶ ἐς τὰ μακρότατα προθυμηθέντος ἑνὸς ἑκάστου, ὅπως αὐτῷ τινι εὐπρεπείᾳ τε ἡ ναῦς μάλιστα προίξει, καὶ τῷ ταχυναυτεῖν· τὸ δὲ πεζὸν καταλόγοις τε χρηστοῖς ἐκπρεπὲς, καὶ ὅπλων καὶ τῶν περὶ τὸ σῶμα σκευῶν μεγάλῃ σπουδῇ πρὸς ἀλλήλους ἀμιλληθέν. Συνέβη δὲ πρός τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους Ἕλληνας ἐπίδειξιν μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἐξουσίας, ἢ ἐπὶ πολεμίους παρασκευήν. Καὶ ὁ στόλος οὐχ ἧσσον τόλμης τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο, ἢ στρατιᾶς πρὸς οὓς ἐπῆλθεν ὑπερβολῇ, καὶ ὅτι μέγιστος ἤδη διάπλους ἀπὸ τῆς οἰκείας, καὶ ἐπὶ μεγίστῃ ἐλπίδι τῶν μελλόντων πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη.

Ἐπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν, καὶ ἐσέκειτο πάντα ἤδη, ὅσα ἔχοντες ἔμελλον ἀνάξεσθαι, τῇ μὲν σάλπιγγι σιωπὴ ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς, οὐ κατὰ ναῦν ἑκάστην, ξύμπαντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατῆράς τε κεράσαντες παρ' ἅπαν τὸ στράτευμα, καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυροῖς οἵ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες· ξυνεπεύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς, τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὔνους παρῆν σφίσι. Παιωνίσαντες δὲ καὶ τελεώσαντες τὰς σπονδὰς, ἀνήγοντο. Καὶ ἐπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες, ἅμιλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο· καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἔνθα περ καὶ τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο, ἠπείγοντο ὡρμῆσθαι· ἐς δὲ τὰς Συρακούσας ἠγγέλλετο μὲν πολλαχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν.

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ, αὐτοί τε καὶ οἱ ξύμμαχοι ἅπαντες, ἦσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος, καὶ ξύνταξιν, ὥσπερ ἔμελλον ὁρμιεῖσθαί τε καὶ στρατοπεδεύεσθαι, οἱ στρατηγοὶ ἐποιήσαντο. Καὶ τρία μέρη νείμαντες ἓν ἑκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος, καὶ λιμένων, καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρός τε τἆλλα εὐκοσμότεροι

καὶ φόρους ἄρχειν ὅσοι, κατὰ τέλη στρατηγῷ προστεταγμένοι. Ἔπειτα δὲ προὔπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τριῆς ναῦς, εἰσομένας, αἵτινες σφᾶς τῶν πόλεων δέξονται. Καὶ εἵρητο αὐταῖς προσπαντᾶν, ὅπως ἐπιστάμενοι καταπλέωσι.

Μετὰ δὲ ταῦτα, τοσῇδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἅπαντες ἐκ τῆς Κερκύρας, ἐς τὴν Σικελίαν ἐπεραιοῦντο, τριήρεσι μὲν ταῖς πάσαις τεσσαρσι καὶ τριάκοντα καὶ ἑκατὸν, καὶ δυεῖν Ῥοδίων πεντηκοντόροιν· τούτων Ἀττικαὶ μὲν ἦσαν ἑκατὸν, ὧν αἱ μὲν ἑξήκοντα ταχεῖαι, αἱ δ' ἄλλαι, στρατιώτιδες· τὸ δὲ ἄλλο ναυτικὸν, Χίων, καὶ τῶν ἄλλων ξυμμάχων· ὁπλίταις δὲ τοῖς ξύμπασιν, ἑκατὸν καὶ πεντακισχιλίοις· καὶ τούτων, Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες, ἐπιβάται τῶν νεῶν· ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων, πεντακόσιοι, καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ διακόσιοι· τοξόται δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίοις· καὶ τούτων Κρῆτες οἱ ὀγδοήκοντα ἦσαν· καὶ σφενδονῆται Ῥοδίων ἑπτακοσίοις, καὶ Μεγαρεῦσι ψιλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν· καὶ ἱππαγωγῷ μιᾷ, τριάκοντα ἀγούσῃ ἵππέας.

Τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. Τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὁλκάδες μὲν τριάκοντα σιταγωγοὶ, καὶ τοὺς σιτοποιοὺς ἔχουσαι, καὶ λιθολόγους, καὶ τέκτονας, καὶ ὅσα ἐς τειχισμὸν ἐργαλεῖα, πλοῖα δὲ ἑκατὸν, ἃ ἐξ ἀγάγχης μεθ' ὁλκάδων ξυνέπλει, πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὁλκάδες ἑκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλε τὸν Ἰόνιον κόλπον.

Καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρός τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα, καὶ ὡς ἕκαστοι εὐπόρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὅρμῳ, Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἕως ἀφίκοντο ἐς Ῥήγιον, τῆς Ἰταλίας ἀκρωτήριον, καὶ ἐνταῦθα ἤδη ἠθροίζοντο· καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς εἶσω οὐκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ, οὗ αὐτοῖς καὶ ἀγορὰν παρεῖχον. Καὶ τὰς ναῦς ἀνελκύσαντες ἡσύχασαν· καὶ πρός τε τοὺς Ῥηγίνους λόγους ἐποιήσαντο, ἀξιοῦντες Χαλκιδέας ὄντας Χαλκιδεῦσιν οὖσι Λεοντίνοις βοηθεῖν· οἱ δὲ

οὐδὲ μεθ' ἑτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσειν. Οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσίμενον, βουλόμενοι εἰδέναι περὶ τῶν χρημάτων, εἰ ἔστιν ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

Τοῖς δὲ Συρακουσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη καὶ ἀπὸ τῶν κατασκόπων σαφῆ ἠγγέλλετο, ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσὶ, καὶ ὡς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ, καὶ οὐκέτι ἠπίστουν, καὶ ἐς τε τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν, φύλακας, πρὸς δὲ τοὺς, πρέσβεις· καὶ ἐς τὰ περιπόλια, τὰ ἐν τῇ χώρᾳ, φρουρὰς ἐσεκόμιζον· τά τε ἐν τῇ πόλει, ὅπλων ἐξετάσει καὶ ἵππων, ἐσκόπουν, εἰ ἐντελῆ ἐστι· καὶ τἆλλα, ὡς ἐπὶ ταχεῖ πολέμῳ καὶ ὄντων οὐ παρόντι, καθίσταντο.

Αἱ δὲ ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι, ὅτι τἆλλα μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοντο, τριάκοντα δὲ τάλαντα μόνα φαίνεται. Καὶ οἱ στρατηγοὶ εὐθὺς ἐν ἀθυμίᾳ ἦσαν, ὅτι αὐτοῖς τοῦτό τε πρῶτον ἀντεκεκρούκει, καὶ οἱ Ῥηγῖνοι, οὐκ ἐθελήσαντες ξυστρατεύειν, οὕς πρῶτον ἤρξαντο πείθειν, καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας, καὶ σφίσιν ἀεὶ ἐπιτηδείους. Καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταίων, τοῖν δὲ ἑτέροιν καὶ ἀλογώτερα. Οἱ δὲ Ἐγεσταῖοι τοιόνδε τι ἐξετεχνήσαντο τότε, ὅτε οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων. Ἔς τε τὸ ἐν Ἔρυκι ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς, ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε, καὶ οἰνοχόας, καὶ θυμιατήρια, καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ ὄντα ἀργυρᾶ, πολλῷ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο· καὶ ἰδίᾳ ξενίσεις ποιούμενοι τῶν τριηριτῶν, τά τε ἐξ αὐτῆς Ἐγέστης ἐκπώματα καὶ χρυσᾶ καὶ ἀργυρᾶ ξυλλέξαντες, καὶ τὰ ἐκ τῶν ἐγγὺς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι, ἐσέφερον ἐς τὰς ἑστιάσεις, ὡς οἰκεῖα ἕκαστοι. Καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων, καὶ πανταχοῦ πολλῶν φαινομένων, μεγάλην τὴν ἔκπληξιν τοῖς ἐκ τῶν τριηρῶν Ἀθηναίοις παρεῖχε, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας, διεθρόησαν, ὡς χρήματα πολλὰ ἴδοιεν. Καὶ οἱ μὲν, αὐτοί τε ἀπατηθέντες, καὶ τοὺς ἄλλους τότε πείσαντες,

ἐπειδὴ διῆλθεν ὁ λόγος, ὅτι οὐκ εἴη ἐν τῇ Ἐγέστῃ τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο. * * *

Καὶ οἱ μὲν τῶν Συρακουσίων στρατηγοὶ καὶ Γύλιππος τοιαῦτα καὶ αὐτοὶ τοῖς σφετέροις στρατιώταις παρακελευσάμενοι, ἀντεπλήρουν τὰς ναῦς εὐθύς, ἐπειδὴ καὶ τοὺς Ἀθηναίους ᾐσθάνοντο. Ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος, καὶ ὁρῶν οἷος ὁ κίνδυνος, καὶ ὡς ἐγγὺς ἤδη ἦν, ἐπειδὴ καὶ ὅσον οὐκ ἔμελλον ἀνάγεσθαι, καὶ νομίσας (ὅπερ πάχουσιν ἐν τοῖς μεγάλοις ἀγῶσι, πάντα τε ἔργῳ ἴσι σφίσιν ἐνδεᾶ εἶναι, καὶ λόγῳ αὐτοῖς οὔπω ἱκανὰ εἰρῆσθαι) σὺν τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων, καὶ αὐτοὺς ὀνομαστί, καὶ φυλήν, ἀξιῶν τό τε καθ' ἑαυτὸν, ᾧ ὑπῆρχε λαμπρότητός τι, μὴ προδιδόναι τινὰ, καὶ τὰς πατρικὰς ἀρετὰς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν· πατρίδος δὲ τῆς ἐλευθερωτάτης ὑπομιμνήσκων, καὶ τῆς ἐν αὐτῇ ἀνεπιτάκτου πᾶσιν ἐς τὴν δίαιταν ἐξουσίας· ἄλλα τε λέγων ὅσα ἐν τῷ τοιούτῳ ἤδη τοῦ καιροῦ ὄντες ἄνθρωποι ὠφέλιμα νομίζοντες ἐπιβοῶνται. Καὶ ὁ μὲν οὐκ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα νομίσας παρῃνῆσθαι, ἀποχωρήσας ἦγε τὸν πεζὸν πρὸς τὴν θάλασσαν, καὶ παρέταξεν ὡς ἐπὶ πλεῖστον ἐδύνατο, ὅπως ὅτι μεγίστη τοῖς ἐν ταῖς ναυσὶν ὠφέλεια ἐς τὸ θαρσεῖν γίγνοιτο. Ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος (οὗτοι γὰρ ἐπὶ τὰς ναῦς τῶν Ἀθηναίων στρατηγοὶ ἐπέβησαν) ἅραντες ἀπὸ τοῦ ἑαυτῶν στρατοπέδου, εὐθὺς ἔπλεον πρὸς τὸ ζεῦγμα τοῦ λιμένος, καὶ τὸν κατειλεφθέντα διέκπλουν, βουλόμενοι βιάσασθαι ἐς τὸ ἔξω.

Προεξαναγόμενοι δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι ναυσὶ παραπλησίαις τὸν ἀριθμὸν, καὶ πρότερον κατά τε τὸν ἔκπλουν μέρει αὐτῶν ἐφύλασσον, καὶ κατὰ τὸν ἄλλον κύκλῳ λιμένα, ὅπως πανταχόθεν ἅμα προσπίπτοιεν τοῖς Ἀθηναίοις, καὶ ὁ πεζὸς αὐτοῖς ἅμα παραβοηθῇ, ᾗπερ καὶ αἱ νῆες κατίσχοιεν. Ἦρχον δὲ τοῦ ναυτικοῦ τοῖς Συρακουσίοις, Σικανὸς μὲν καὶ Ἀγάθαρχος, κέρας ἑκάτερος τοῦ παντὸς ἔχων, Πυθὴν δὲ καὶ οἱ Κορίνθιοι τὸ μέσον. Ἐπειδὴ δ' οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι, τῇ μὲν πρώτῃ ῥύμῃ ἐπιπλέοντες ἐκράτουν τῶν τεταγμένων νεῶν πρὸς αὐτῷ, καὶ ἐπειρῶντο λύειν τὰς κλῆσεις.

Μετὰ δὲ τοῦτο, πανταχόθεν σφίσι τῶν Συρακουσίων καὶ ξυμμά-

χων ἐπιφερομένων, οὐ πρὸς τῷ ζεύγματι ἔτι μόνον ἡ ναυμαχία, ἀλλὰ καὶ κατὰ τὸν λιμένα ἐγίγνετο, καὶ ἦν παντερὰ καὶ οὐκ οἰκία ἑτέρα τῶν πρότερον. Πολλὴ μὲν γὰρ ἐκατέροις προθυμία ἀπὸ τῶν ναυτῶν ἐς τὸ ἐπιπλεῖν, ὁπότε κελευσθείη, ἐγίγνετο, πολλὴ δὲ ἡ ἀντιτέχνησις τῶν κυβερνητῶν καὶ ἀγωνισμὸς πρὸς ἀλλήλους. Οἵ τε ἐπιβάται ἐθεράπευον, ὅτε προσπέσοι ναῦς νηΐ, μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος τῆς ἄλλης τέχνης· πᾶς τέ τις ἐν ᾧ προσετέτακτο αὐτὸς ἕκαστος ἐπείγετο πρῶτος φαίνεσθαι.

Συμπεσουσῶν δὲ ἐν ὀλίγῳ πολλῶν νεῶν, (πλεῖσται γὰρ δὴ αὗται ἐν ἐλαχίστῳ ἐναυμάχησαν· βραχὺ γὰρ ἀπέλιπον ξυναμφότεραι διακόσιαι γενέσθαι·) αἱ μὲν ἐμβολαὶ, διὰ τὸ μὴ εἶναι τὰς ἀνακρούσεις καὶ διέκπλους, ὀλίγαι ἐγίγνοντο· αἱ δὲ προσβολαὶ, ὡς τύχοι ναῦς νηὶ προσπεσοῦσα, ἢ διὰ τὸ φεύγειν, ἢ ἄλλῃ ἐπιπλέουσα, πυκνότεραι ἦσαν· καὶ ὅσον μὲν χρόνον πρυσφέροιτο ναῦς, οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις καὶ τοξεύμασι καὶ λίθοις ἀφθόνως ἐπ' αὐτὴν ἐχρῶντο· ἐπειδὴ δὲ προσμίξειαν, οἱ ἐπιβάται ἐς χεῖρας ἰόντες ἐπειρῶντο ταῖς ἀλλήλων ναυσὶν ἐπιβαίνειν. Συνετύγχανε δὲ πολλαχοῦ διὰ τὴν στενοχωρίαν, τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβλῆσθαι, δύο τε περὶ μίαν, καὶ ἔστιν ᾗ καὶ πλείους ναῦς, κατ' ἀνάγκην συνηρτῆσθαι· καὶ τοῖς κυβερνήταις τῶν μὲν φυλακὴν, τῶν δ' ἐπιβουλὴν, μὴ καθ' ἓν ἕκαστον, κατὰ πολλὰ δὲ πανταχόθεν, περιεστάναι, καὶ τὸν κτύπον μέγαν ἀπὸ πολλῶν νεῶν ξυμπιπτουσῶν, ἔκπληξίν τε ἅμα καὶ ἀποστέρησιν τῆς ἀκοῆς, ὧν οἱ κελευσταὶ φθέγγοιντο, παρέχειν. Πολλὴ γὰρ δὴ παρακέλευσις καὶ βοὴ ἀφ' ἑκατέρων τοῖς κελευσταῖς, κατά τε τὴν τέχνην, καὶ πρὸς τὴν αὐτίκα φιλονεικίαν, ἐγίγνετο· τοῖς μὲν Ἀθηναίοις, βιάζεσθαί τε τὸν ἔκπλουν ἐπιβοῶντες, καὶ περὶ τῆς ἐς τὴν πατρίδα σωτηρίας νῦν, εἴποτε καὶ αὖθις, προθύμως ἀντιλαβέσθαι· τοῖς δὲ Συρακουσίοις καὶ ξυμμάχοις, καλὸν εἶναι κωλῦσαί τε αὐτοὺς διαφυγεῖν, καὶ τὴν οἰκείαν ἑκάστους πατρίδα νικήσαντας ἐπαυξῆσαι. Καὶ οἱ στρατηγοὶ προσέτι ἑκατέρων, εἴ τινά που ὁρῷεν μὴ κατ' ἀνάγκην πρύμναν κρουόμενον, ἀνακαλοῦντες ὠνομαστὶ τὸν τριήραρχον, ἠρώτων, οἱ μὲν Ἀθηναῖοι, εἰ, τὴν πολεμιωτάτην γῆν οἰκειοτέραν ἤδη τῆς οὐ δι' ὀλίγου κεκτημένης θαλάσσης ἡγούμενοι, ἀποχωροῦσιν· οἱ δὲ Συρακούσιοι, εἰ, οὓς σαφῶς ἴσασι προθυμουμένους Ἀθηναίους παντὶ τρόπῳ διαφυγεῖν, τούτους αὐτοὶ φεύγοντας φεύγουσιν.

Ὅ τε ἐκ τῆς γῆς πεζὸς ἀμφοτέρων; ἰσορρόπου τῆς ναυμαχίας καθεστηκυίας, πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε, φιλονεικῶν μὲν ὁ αὐτόθεν περὶ τοῦ πλείονος ἤδη καλοῦ, δεδιότες δὲ οἳ ἐπελθόντες, μὴ τῶν παρόντων ἔτι χείρω πράξωσι. Πάντων γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς, ὅ τε φόβος ἦν ὑπὲρ τοῦ μέλλοντος οὐδενὶ ἐοικώς, καὶ διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν. Διʼ ὀλίγου γὰρ οὔσης τῆς θέας, καὶ οὐ πάντων ἅμα ἐς τὸ αὐτὸ σκοπούντων, ἐὶ μὲν τινες ἴδοιέν πη τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησάν τε ἂν, καὶ πρὸς ἀνάκλησιν θεῶν, μὴ στερῆσαι σφᾶς τῆς σωτηρίας, ἐτρέποντο· οἱ δʼ, ἐπὶ τὸ ἡσσώμενον βλέψαντες, ὀλοφυρμῷ τε ἅμα μετὰ βοῆς ἐχρῶντο, καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. Ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀπιδόντες, διὰ τὸ ἀκρίτως ξυνεχὲς τῆς ἁμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπονεύοντες, ἐν τοῖς χαλεπώτατα διῆγον· ἀεὶ γὰρ παρʼ ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο.

Ἦν δὲ ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι, ὀλοφυρμὸς, βοὴ, νικῶντες, κρατούμενοι, ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι. Παραπλήσια δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπασχον· πρίν γε δὴ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι, ἐπὶ πολὺ ἀντισχούσης τῆς ναυμαχίας, ἔτρεψάν τε τοὺς Ἀθηναίους, καὶ ἐπικείμενοι λαμπρῶς, πολλῇ κραυγῇ καὶ διακελευσμῷ χρώμενοι, κατεδίωκον ἐς τὴν γῆν. Τότε δὴ ὁ μὲν ναυτικὸς στρατὸς, ἄλλος ἄλλῃ, ὅσοι μὴ μετέωροι ἑάλωσαν, κατειληθέντες ἐξέπεσον ἐς τὸ στρατόπεδον· ὁ δὲ πεζὸς, οὐκέτι διαφόρως, ἀλλʼ ἀπὸ μιᾶς ὁρμῆς, οἰμωγῇ τε καὶ στόνῳ πάντες, δυσαναχετοῦντες τὰ γιγνόμενα, οἱ μὲν, ἐπὶ τὰς ναῦς παρεβοήθουν, οἱ δὲ, πρὸς τὸ λοιπὸν τοῦ τείχους, ἐς φυλακήν· ἄλλοι δὲ καὶ οἱ πλεῖστοι ἤδη περὶ σφᾶς αὐτοὺς καὶ ὅπη σωθήσονται διεσκόπουν. Ἦν δὲ ἐν τῷ παραυτίκα οὐδὲ μιᾶς δὴ τῶν ξυμπασῶν ἐλάσσων ἔκπληξις. Παραπλήσιά τε ἐπεπόνθεσαν καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ. Διαφθαρεισῶν γὰρ τῶν νεῶν τοῖς Λακεδαιμονίοις, προσαπώλλυντο αὐτοῖς καὶ οἱ ἐν τῇ νήσῳ ἄνδρες διαβεβηκότες. Καὶ τότε τοῖς Ἀθηναίοις ἀνέλπιστον ἦν τὸ κατὰ γῆν σωθήσεσθαι, ἢν μή τι παράλογον γίγνηται.

Γενομένης δ' ἰσχυρᾶς τῆς ναυμαχίας, καὶ πολλῶν νεῶν ἀμφοτέροις καὶ ἀνθρώπων ἀπολομένων, οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι ἐπικρατήσαντες τά τε ναυάγια καὶ τοὺς νεκροὺς ἀνείλοντο, καὶ ἀποπλεύσαντες πρὸς τὴν πόλιν τροπαῖον ἔστησαν. Οἱ δ' Ἀθηναῖοι, ὑπὸ μεγέθους τῶν παρόντων κακῶν, νεκρῶν μὲν πέρι ἢ ναυαγίων οὐδὲ ἐπεπόνουν αἰτῆσαι ἀναίρεσιν, τῆς δὲ νυκτὸς ἐβουλεύοντο εὐθὺς ἀναχωρεῖν.

Δημοσθένης δὲ Νικίᾳ προσελθὼν γνώμην ἐποιεῖτο, πληρώσαντας ἔτι τὰς λοιπὰς τῶν νεῶν, βιάσασθαι ἣν δύνωνται ἅμα ἕῳ τὸν ἔκπλουν· λέγων, ὅτι πλείους ἔτι αἱ λοιπαὶ εἰσι νῆες χρήσιμαι σφίσιν ἢ τοῖς πολεμίοις· (ἦσαν γὰρ τοῖς μὲν Ἀθηναίοις περίοικοι ὡς ἑξήκοντα, τοῖς δ' ἐναντίοις ἑπτάκοντα) καὶ ξυγχωροῦντος Νικίου τῇ γνώμῃ, καὶ βουλομένων πληροῦν αὐτάς, οἱ ναῦται οὐκ ἤθελον ἐσβαίνειν, διὰ τὸ καταπεπλῆχθαι τῇ ἥσσῃ, καὶ μὴ ἂν ἔτι οἴεσθαι κρατῆσαι. Καὶ οἱ μὲν ὡς κατὰ γῆν ἀναχωρήσοντες ἤδη ξύμπαντες τὴν γνώμην εἶχον.

Μετὰ δὲ τοῦτο, ἐπειδὴ ἐδόκει τῷ Νικίᾳ καὶ τῷ Δημοσθένει ἱκανῶς παρεσκευάσθαι, καὶ ἡ ἀνάστασις ἤδη τοῦ στρατεύματος τρίτῃ ἡμέρᾳ ἀπὸ τῆς ναυμαχίας ἐγίγνετο. Δεινὸν οὖν ἦν οὐ καθ' ἓν μόνον τῶν πραγμάτων, ὅτι τάς τε ναῦς ἀπολωλεκότες πάσας ἀπεχώρουν, καὶ ἀντὶ μεγάλης ἐλπίδος καὶ αὐτοὶ καὶ ἡ πόλις κινδυνεύοντες· ἀλλὰ καὶ ἐν τῇ ἀπολείψει τοῦ στρατοπέδου ξυνέβαινε τῇ τε ὄψει ἐκάστῳ ἀλγεινὰ καὶ τῇ γνώμῃ αἰσθέσθαι. Τῶν τε γὰρ νεκρῶν ἀτάφων ὄντων, ὁπότε τις ἴδοι τινὰ τῶν ἐπιτηδείων κείμενον, ἐς λύπην μετὰ φόβου καθίστατο· καὶ οἱ ζῶντες καταλειπόμενοι, τραυματίαι τε καὶ ἀσθενεῖς, πολὺ τῶν τεθνεώτων τοῖς ζῶσι λυπηρότεροι ἦσαν, καὶ τῶν ἀπολωλότων ἀθλιώτεροι. Πρὸς γὰρ ἀντιβολίαν καὶ ὀλοφυρμὸν τραπόμενοι, ἐς ἀπορίαν καθίστασαν, ἄγειν τε σφᾶς ἀξιοῦντες, καὶ ἕνα ἕκαστον ἐπιβοώμενοι, εἴ τινά που τις ἴδοι ἢ ἑταίρων οἰκείων· τῶν τε ξυσκήνων ἤδη ἀπιόντων ἐκκρεμαννύμενοι, καὶ ἐπακολουθοῦντες ὅσον δύναιντο· εἰ τῳ δὲ πρυλείποι ἡ ῥώμη καὶ τὸ σῶμα, οὐκ ἄνευ ὀλίγων ἐπιθεισμῶν καὶ οἰμωγῆς ἀπολειπόμενοι, ὥστε δάκρυσι πᾶν τὸ στράτευμα πλησθὲν καὶ ἀπορίᾳ τοιαύτῃ, μὴ ῥᾳδίως ἀφορμᾶσθαι, καίπερ ἐκ πολεμίας τε, καὶ μείζω ἢ κατὰ δάκρυα, τὰ μὲν πεπονθότας ἤδη, τὰ δὲ περὶ τῶν ἐν ἀφανεῖ δεδιότας, μή τι πάθωσι. Κατήφειά τέ

τις ἅμα καὶ κατάμεμψις σφῶν αὐτῶν πολλὴ ἦν. Οὐδὲν γὰρ ἄλλο ἢ πόλει ἐκπεπολιορκημένῃ ἐῴκεσαν ὑποφευγούσῃ, καὶ ταύτῃ οὐ σμικρᾷ. Μυριάδες γὰρ τοῦ ξύμπαντος ὄχλου οὐκ ἐλάσσους τεσσάρων ἅμα ἐπορεύοντο. Καὶ τούτων οἵ τε ἄλλοι πάντες ἔφερον ὅ τι τις ἐδύνατο, κατὰ τὸ χρήσιμον, καὶ οἱ ὁπλῖται καὶ οἱ ἱππεῖς, παρὰ τὸ εἰωθὸς, αὐτοί τε καὶ τὰ σφέτερα αὐτῶν σιτία, ὑπὸ τοῖς ὅπλοις, οἱ μὲν, ἀπορίᾳ ἀκολούθων, οἱ δὲ, ἀπιστίᾳ· ἀπηυτομολήκεσαν γὰρ πάλαι τε, καὶ οἱ πλεῖστοι παραχρῆμα· ἔφερον δὲ οὐδὲ ταῦτα ἱκανά· σῖτος γὰρ οὐκέτι ἐν τῷ στρατοπέδῳ· καὶ μὴν ἡ ἄλλη αἰκία καὶ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως τὸ μετὰ πολλῶν κούφισιν, οὐδ' ὡς ῥᾳδία ἐν τῷ παρόντι ἐδοξάζετο· ἄλλως τε καὶ ἀπὸ οἵας λαμπρότητος καὶ αὐχήματος τοῦ πρώτου ἐς οἵαν τελευτὴν καὶ ταπεινότητα ἀφῖκτο. Μέγιστον γὰρ δὴ τὸ διάφορον τοῦτο τῷ Ἑλληνικῷ στρατεύματι ἐγένετο, οἷς, ἀντὶ μὲν τοῦ ἄλλους δουλωσομένους ἥκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη ἀπιέναι· ἀντὶ δ' εὐχῆς τε καὶ παιάνων, μεθ' ὧν ἐξέπλεον, πάλιν τούτων τοῖς ἐναντίοις ἐπιφημίσμασιν ἀφορμᾶσθαι· πεζοὺς δὲ ἀντὶ ναυβατῶν πορευομένους καὶ ὁπλιτικῷ προσχόντας μᾶλλον ἢ ναυτικῷ. Ὅμως δὲ ὑπὸ μεγέθους τοῦ ἐπικρεμαμένου ἔτι κινδύνου πάντα ταῦτα αὐτοῖς οἰστὰ ἐφαίνετο.

Νικίας δὲ, ἐπειδὴ ἡμέρα ἐγένετο, ἦγε τὴν στρατιάν· οἱ δὲ Συρακούσιοι καὶ οἱ ξύμμαχοι προσέκειντο τὸν αὐτὸν τρόπον πανταχόθεν βάλλοντές τε καὶ κατακοντίζοντες. Καὶ οἱ Ἀθηναῖοι ἠπείγοντο πρὸς τὸν Ἀσσίναρον ποταμὸν, ἅμα μὲν, βιαζόμενοι ὑπὸ τῆς πανταχόθεν προσβολῆς ἱππέων τε πολλῶν καὶ τοῦ ἄλλου ὄχλου, οἰόμενοι ῥᾷόν τι σφίσιν ἔσεσθαι, ἢν διαβῶσι τὸν ποταμόν· ἅμα δὲ ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πιεῖν ἐπιθυμίᾳ. Ὡς δὲ γίγνονται ἐπ' αὐτῷ, ἐσπίπτουσιν οὐδενὶ κόσμῳ ἔτι, ἀλλὰ πᾶς τέ τις διαβῆναι αὐτὸς πρῶτος βουλόμενος. Καὶ οἱ πολέμιοι ἐπικείμενοι χαλεπὴν ἤδη τὴν διάβασιν ἐποίουν. Ἀθρόοι γὰρ ἀναγκαζόμενοι χωρεῖν, ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν, περί τε τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, οἱ δὲ ἐμπαλασσόμενοι κατέῤῥεον ἐς τὰ ἐπὶ θάτερα τοῦ ποταμοῦ. Παραστάντες δὲ οἱ Συρακούσιοι (ἦν δὲ κρημνῶδες) ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους, πίνοντάς τε τοὺς πολλοὺς ἀσμένους, καὶ ἐν κοίλῳ ὄντι τῷ ποταμῷ ἐν σφίσιν αὐτοῖς ταρασσομένους. Οἵ τε Πελο-

ποννησιοι ἐπικαταβάντες τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον· καὶ τὸ ὕδωρ εὐθὺς διέφθαρτο· ἀλλ' οὐδὲν ἧσσον ἐπίνετό τε ὁμοῦ τῷ πηλῷ ᾑματωμένον, καὶ περιμάχητον ἦν τοῖς πολλοῖς.

Τέλος δὲ, νεκρῶν τε πολλῶν ἐπ' ἀλλήλοις ἤδη κειμένων ἐν τῷ ποταμῷ, καὶ διεφθαρμένου τοῦ στρατεύματος, τοῦ μὲν, κατὰ τὸν ποταμὸν, τοῦ δὲ, καὶ εἴ τι διαφύγοι, ὑπὸ τῶν ἱππέων, ὁ Νικίας Γυλίππῳ ἑαυτὸν παραδίδωσι, πιστεύσας μᾶλλον αὐτῷ ἢ τοῖς Συρακουσίοις· καὶ ἑαυτῷ μὲν χρῆσθαι ἐκέλευεν ἐκεῖνόν τε καὶ Λακεδαιμονίους ὅ τι βούλονται, τοὺς δὲ ἄλλους στρατιώτας παύσασθαι φονεύοντας. Καὶ ὁ Γύλιππος μετὰ τοῦτο ζωγρεῖν ἤδη ἐκέλευε, καὶ τούς τε λοιποὺς, ὅσους μὴ ἀπεκρύψαντο (πολλοὶ δὲ οὗτοι ἐγένοντο) ξυνεκόμισαν ζῶντας, καὶ ἐπὶ τοὺς τριακοσίους οἳ τὴν φυλακὴν διεξῆλθον τῆς νυκτὸς, πέμψαντες τοὺς διωξομένους, ξυνέλαβον. Τὸ μὲν οὖν ἀθροισθὲν τοῦ στρατεύματος ἐς τὸ κοινὸν, οὐ πολὺ ἐγένετο, τὸ δὲ διακλαπὲν, πολύ. Καὶ κατεπλήσθη πᾶσα Σικελία αὐτῶν, ἅτε οὐκ ἀπὸ ξυμβάσεως, ὥσπερ τῶν μετὰ Δημοσθένους, ληφθέντων. Μέρος δέ τι οὐκ ὀλίγον καὶ ἀπέθανε. Πλεῖστος γὰρ δὴ φόνος οὗτος καὶ οὐδενὸς ἐλάσσων τῶν ἐν τῷ Σικελικῷ πολέμῳ τούτῳ ἐγένετο. Καὶ ἐν ταῖς ἄλλαις προσβολαῖς ταῖς κατὰ τὴν πορείαν συχναῖς γενομέναις οὐκ ὀλίγοι ἐτεθνήκεσαν. Πολλοὶ δὲ ὅμως καὶ διέφυγον, οἱ μὲν καὶ παραυτίκα, οἱ δὲ καὶ δουλεύσαντες, καὶ διαδιδράσκοντες ὕστερον. Τούτοις δ' ἦν ἀναχώρησις ἐς Κατάνην.

Συναθροισθέντες δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι, τῶν τε αἰχμαλώτων ὅσους ἐδύναντο πλείστους, καὶ τὰ σκύλα ἀναλαβόντες, ἀνεχώρησαν ἐς τὴν πόλιν. Καὶ τοὺς μὲν ἄλλους Ἀθηναίων καὶ τῶν ξυμμάχων ὁπόσους ἔλαβον, κατεβίβασαν ἐς τὰς Λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τήρησιν. Νικίαν δὲ καὶ Δημοσθένην ἄκοντος Γυλίππου ἀπέσφαξαν.

Τοὺς δὲ ἐν ταῖς Λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν. Ἐν γὰρ κοίλῳ χωρίῳ ὄντας πολλοὺς οἵ τε ἥλιοι τὸ πρῶτον καὶ τὸ πνῖγος ἔτι ἐλύπει, διὰ τὸ ἀστέγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τοὐναντίον μετοπωριναὶ καὶ ψυχραὶ, τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον, πάντα τε ποιούντων αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυννενημένων, οἳ ἔκ τε τῶν τραυμάτων

καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον, καὶ ὀσμαὶ ἦσαν οὐκ ἀνεκτοὶ, καὶ λιμῷ ἅμα καὶ δίψει ἐπιέζοντο· ἐδίδουσαν γὰρ αὐτῶν ἑκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου· ἄλλα τε, ὅσα εἰκὸς ἐν τῷ τοιούτῳ χωρίῳ ἐμπεπτωκότας κακοπαθῆσαι, οὐδὲν ὅ τι οὐκ ἐπεγένετο αὐτοῖς. Καὶ ἡμέρας μὲν ἑβδομήκοντά τινας οὕτω διῃτήθησαν ἀθρόοι· ἔπειτα, πλὴν Ἀθηναίων, καὶ εἴ τινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο. Ἐλήφθησαν δὲ οἱ ξύμπαντες, ἀκριβείᾳ μὲν χαλεπὸν ἐξειπεῖν, ὅμως δὲ οὐκ ἐλάσσους ἑπτακισχιλίων· ξυνέβη τε ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσασι λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστατον. Κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανωλεθρίᾳ δὴ, τὸ λεγόμενον, καὶ πεζὸς καὶ νῆες, καὶ οὐδὲν ὅ τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἶκου ἀπενόστησαν. Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γενόμενα.

FROM LYSIAS.

FUNERAL ORATION.

Εἰ μὲν ἡγούμην οἷόν τε εἶναι, ὦ παρόντες, ἐπὶ τῷδε τῷ τάφῳ λόγῳ δηλῶσαι τὴν τῶν ἐνθάδε κειμένων ἀνδρῶν ἀρετὴν, ἐμεμψάμην ἂν τοῖς ἐπαγγείλασιν ἐπ' αὐτοῖς ἐξ ὀλίγων ἡμερῶν λέγειν· ἐπειδὴ δὲ τοῖς πᾶσιν ἀνθρώποις ὁ πᾶς χρόνος οὐχ ἱκανὸς λόγον ἴσον παρασκευάσαι τοῖς τούτων ἔργοις, διὰ τοῦτο καὶ ἡ πόλις μοι δοκεῖ, προνοουμένη τῶν ἐνθάδε λεγόντων, ἐξ ὀλίγου τὴν πρόσταξιν ποιεῖσθαι, ἡγουμένη οὕτως ἂν μάλιστα συγγνώμης αὐτοὺς παρὰ τῶν ἀκουσάντων τυγχάνειν. Ὅμως δὲ ὁ μὲν λόγος μοι περὶ τούτων, ὁ δ' ἀγὼν οὐ πρὸς τὰ τούτων ἔργα, ἀλλὰ πρὸς τοὺς πρότερον ἐπ' αὐτοῖς εἰρηκότας. Τοσαύτην γὰρ ἀφθονίαν παρεσκεύασεν ἡ

τούτων ἀρετὴ καὶ τοῖς ποιεῖν δυναμένοις καὶ τοῖς εἰπεῖν βουληθεῖσιν, ὥστε καλὰ μὲν πολλὰ τοῖς προτέροις περὶ αὐτῶν εἰρῆσθαι, πολλὰ δὲ καὶ ἐκείνοις παραλελεῖφθαι, ἱκανὰ δὲ καὶ τοῖς ἐπιγιγνομένοις ἐξεῖναι εἰπεῖν. Οὔτε γὰρ γῆς ἄπειροι, οὔτε θαλάττης οὐδεμιᾶς· πανταχοῦ δὲ καὶ παρὰ πᾶσιν ἀνθρώποις οἱ τὰ αὑτῶν πενθοῦντες κακὰ τὰς τούτων ἀρετὰς ὑμνοῦσιν.

Πρῶτον μὲν οὖν τοὺς παλαιοὺς κινδύνους τῶν προγόνων δίειμι, μνήμην παρὰ τῆς φήμης λαβών. Ἄξιον γὰρ πᾶσιν ἀνθρώποις κἀκείνων μεμνῆσθαι, ὑμνοῦντας μὲν ἐν ταῖς ᾠδαῖς, λέγοντας δ' ἐν ταῖς τῶν ἀγαθῶν μνήμαις, τιμῶντας δ' ἐν τοῖς καιροῖς τοῖς τοιούτοις, παιδεύοντας δ' ἐν τοῖς τῶν τεθνεώτων ἔργοις τοὺς ζῶντας.

Ἀμαζόνες μὲν γὰρ Ἄρεος μὲν τὸ παλαιὸν ἦσαν θυγατέρες, οἰκοῦσαι δὲ παρὰ τὸν Θερμώδοντα ποταμὸν, μόναι μὲν ὡπλισμέναι σιδήρῳ τῶν περὶ αὐτὰς, πρῶται δὲ τῶν πάντων ἐφ' ἵππους ἀναβᾶσαι, οἷς ἀνελπίστως, δι' ἀπειρίαν τῶν ἐναντίων, ᾕρουν μὲν τοὺς φεύγοντας, ἀπέλειπον δὲ τοὺς διώκοντας· ἐνομίζοντο δὲ διὰ τὴν εὐψυχίαν μᾶλλον ἄνδρες, ἢ διὰ τὴν φύσιν γυναῖκες· πλέον γὰρ ἐδόκουν τῶν ἀνδρῶν ταῖς ψυχαῖς διαφέρειν, ἢ ταῖς ἰδέαις ἐλλείπειν. Ἄρχουσαι δὲ πολλῶν ἐθνῶν, καὶ ἔργῳ μὲν τοὺς περὶ αὐτὰς καταδεδουλωμέναι, λόγῳ δὲ περὶ τῆσδε τῆς χώρας ἀκούουσαι κλέος μέγα, πολλῆς δόξης καὶ μεγάλης ἐλπίδος χάριν παραλαβοῦσαι τὰ μαχιμώτατα τῶν ἐθνῶν, ἐστράτευσαν ἐπὶ τήνδε τὴν πόλιν. Τυχοῦσαι δ' ἀγαθῶν ἀνδρῶν, ὁμοίας ἐκτήσαντο τὰς ψυχὰς τῇ φύσει, καὶ ἐναντίαν τὴν δόξαν τῆς προτέρας λαβοῦσαι, μᾶλλον ἐκ τῶν κινδύνων ἢ ἐκ τῶν σωμάτων ἔδοξαν εἶναι γυναῖκες. Μόναις δ' αὐταῖς οὐκ ἐξεγένετο ἐκ τῶν ἡμαρτημένων μαθούσαις περὶ τῶν λοιπῶν ἄμεινον βουλεύσασθαι, οὐδ' οἴκαδε ἀπελθούσαις ἀπαγγεῖλαι τήν τε σφετέραν αὐτῶν δυστυχίαν καὶ τὴν τῶν ἡμετέρων προγόνων ἀρετήν. Αὐτοῦ γὰρ ἀποθανοῦσαι, καὶ δοῦσαι δίκην τῆς ἀνοίας, τῆσδε μὲν τῆς πόλεως διὰ τὴν ἀρετὴν ἀθάνατον μνήμην ἐποιήσαντο, τὴν δὲ ἑαυτῶν πατρίδα, διὰ τὴν ἐνθάδε ξυμφορὰν, ἀνώνυμον κατέστησαν.

Ἐκεῖναι μὲν οὖν τῆς ἀλλοτρίας ἀδίκως ἐπιθυμήσασαι, τὴν αὑτῶν δικαίως ἀπώλεσαν. Ἀδράστου δὲ καὶ Πολυνείκους ἐπὶ Θήβας στρατευσάντων, καὶ ἡττηθέντων μάχῃ, οὐκ ἐώντων τῶν Καδμείων θάπτειν τοὺς νεκροὺς, Ἀθηναῖοι ἡγησάμενοι ἐκείνους μὲν, εἴ τι

ἠδίκουν, ἀποθανόντας δίκην ἔχειν τὴν μεγίστην, τοὺς δὲ κάτω τὰ αὐτῶν οὐ κομίζεσθαι, ἱερῶν δὲ μιαινομένων τοὺς ἄνω θεοὺς ἀσεβεῖσθαι, τὸ μὲν πρῶτον πέμψαντες κήρυκας, ἐδέοντο αὐτῶν δοῦναι τῶν νεκρῶν ἀναίρεσιν· νομίζοντες ἀνδρῶν μὲν ἀγαθῶν εἶναι ζῶντας τοὺς ἐχθροὺς τιμωρήσασθαι, ἀπιστούντων δὲ σφίσιν αὐτοῖς, ἐν τοῖς τῶν τεθνεώτων σώμασι τὴν εὐψυχίαν ἐπιδείκνυσθαι. Οὐ δυνάμενοι δὲ τούτων τυχεῖν, ἐστράτευσαν ἐπ' αὐτούς, οὐδεμιᾶς διαφορᾶς πρότερον πρὸς Καδμείους ὑπαρχούσης, οὐδὲ τοῖς ζῶσι τῶν Ἀργείων χαριζόμενοι, ἀλλὰ τοὺς τεθνεῶτας ἐν τῷ πολέμῳ ἀξιοῦντες τῶν νομιζομένων τυγχάνειν, πρὸς τοὺς ἑτέρους ὑπὲρ ἀμφοτέρων ἐκινδύνευσαν· ὑπὲρ μὲν τῶν, ἵνα μηκέτι εἰς τοὺς τεθνεῶτας ἐξαμαρτάνοντες πλείω περὶ τοὺς θεοὺς ἐξυβρίσωσιν· ὑπὲρ δὲ τῶν ἑτέρων, ἵνα μὴ πρότερον εἰς τὴν αὐτῶν ἀπέλθωσι, πατρίου τιμῆς ἀτυχήσαντες, καὶ Ἑλληνικοῦ νόμου στερηθέντες, καὶ κοινῆς ἐλπίδος ἡμαρτηκότες.

Ταῦτα διανοηθέντες, καὶ τὰς ἐπὶ τῷ πολέμῳ τύχας κοινὰς ἁπάντων ἀνθρώπων νομίζοντες, πολλοὺς μὲν πολεμίους κτώμενοι, τὸ δὲ δίκαιον ἔχοντες ξύμμαχον, ἐνίκων μαχόμενοι. Καὶ οὐχ ὑπὸ τῆς τύχης ἐπαρθέντες μείζονος παρὰ Καδμείων τιμωρίας ἐπεθύμησαν, ἀλλ' ἐκείνοις μὲν ἀντὶ τῆς ἀσεβείας τὴν ἑαυτῶν ἀρετὴν ἐπεδείξαντο, αὐτοὶ δὲ λαβόντες τὰ ἆθλα ὥνπερ ἕνεκα ἀφίκοντο, τοὺς Ἀργείων νεκροὺς ἔθαψαν ἐν τῇ αὐτῶν Ἐλευσῖνι.

Περὶ μὲν οὖν τοὺς ἀποθανόντας τῶν ἐπτὰ ἐπὶ Θήβας τοιοῦτοι γεγόνασιν. Ὑστέρῳ δὲ χρόνῳ, ἐπειδὴ Ἡρακλῆς μὲν ἐξ ἀνθρώπων ἠφανίσθη, οἱ δὲ παῖδες αὐτοῦ ἔφευγον μὲν Εὐρυσθέα, ἐξηλαύνοντο δὲ ὑπὸ πάντων τῶν Ἑλλήνων, αἰσχυνομένων μὲν τοῖς ἔργοις, φοβουμένων δὲ τὴν Εὐρυσθέως δύναμιν, ἀφικόμενοι εἰς τήνδε τὴν πόλιν, ἱκέται ἐπὶ τὸν βωμὸν ἐκαθέζοντο· ἐξαιτουμένου δὲ αὐτοὺς Εὐρυσθέως, Ἀθηναῖοι οὐκ ἠθέλησαν ἐκδοῦναι, ἀλλὰ τὴν Ἡρακλείους ἀρετὴν μᾶλλον ἠδοῦντο, ἢ τὸν κίνδυνον τὸν ἑαυτῶν ἐφοβοῦντο· καὶ ἠξίουν ὑπὲρ τῶν ἀσθενεστέρων μετὰ τοῦ δικαίου διαμάχεσθαι μᾶλλον, ἢ τοῖς δυναμένοις χαριζόμενοι τοὺς ὑπ' ἐκείνων ἀδικουμένους ἐκδοῦναι.

Ἐπιστρατεύσαντος δ' Εὐρυσθέως μετὰ τῶν ἐν ἐκείνῳ τῷ χρόνῳ Πελοποννησίων ἐχόντων, οὐκ ἐγγὺς τῶν δεινῶν γερόμενοι μετέγνωσαν, ἀλλὰ τὴν αὐτὴν εἶχον γνώμην ἥπερ πρότερον· ἀγαθὸν μὲν

οὐδὲν ἰδίᾳ ὑπὸ τοῦ πατρὸς αὐτῶν πεπονθότες, ἐκείνους δ' οὐκ εἰδότες ὁποῖοί τινες ἄνδρες ἔσονται γενόμενοι· δίκαιον δὲ νομίζοντες εἶναι, οὐ πρότερας ἔχθρας ὑπαρχούσης πρὸς Εὐρυσθέα, οὐδὲ πέρδους προκειμένου πλὴν δόξης ἀγαθῆς, τοσοῦτον κίνδυνον ὑπὲρ αὐτῶν ἤραντο· τοὺς μὲν ἀδικουμένους ἐλεοῦντες, τοὺς δ' ὑβρίζοντας μισοῦντες, καὶ τοὺς μὲν κωλύειν ἐπιχειροῦντες, τοῖς δ' ἐπικουρεῖν ἀξιοῦντες· ἡγούμενοι ἐλευθερίας μὲν εἶναι σημεῖον, μηδὲν ποιεῖν ἄκοντας, δικαιοσύνης δὲ, τοῖς ἀδικουμένοις βοηθεῖν, εὐψυχίας δ', ὑπὲρ τούτων ἀμφοτέρων, εἰ δέοι, μαχομένους ἀποθνήσκειν. Τοσοῦτον δ' ἐφρόνουν ἀμφότεροι, ὥσθ' οἱ μὲν μετ' Εὐρυσθέως οὐδὲν παρ' ἐκόντων ἐζήτουν εὑρίσκεσθαι, Ἀθηναῖοι δὲ οὐκ ἠξίουν Εὐρυσθέα αὐτὸν ἱκετεύοντα τοὺς ἱκέτας αὐτῶν ἐξελεῖν. Παραταξάμενοι δ' ἰδίᾳ δυνάμει τὴν ἐξ ἁπάσης Πελοποννήσου στρατιὰν ἐλθοῦσαν ἐπ' ἐκείνων μαχόμενοι· καὶ τῶν Ἡρακλείδων παίδων τὰ μὲν σώματα εἰς ἄδειαν κατέστησαν, ἀπαλλάξαντες δὲ τοῦ δέους καὶ τὰς ψυχὰς ἠλευθέρωσαν, διὰ δὲ τὴν τοῦ πατρὸς ἀρετὴν, ἐκείνους τοῖς αὐτῶν κινδύνοις ἐστεφάνωσαν.

Τοσοῦτον δ' εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρός· ὁ μὲν γὰρ, καίπερ ὢν ἀγαθῶν πολλῶν αἴτιος ἅπασιν ἀνθρώποις, ἐπίπονον καὶ φιλόνεικον καὶ φιλότιμον αὑτῷ καταστήσας τὸν βίον, τοὺς μὲν ἄλλους ἀδικοῦντας ἐκόλασεν, Εὐρυσθέα δὲ καὶ ἐχθρὸν ὄντα, καὶ εἰς αὐτὸν ἐξαμαρτάνοντα, οὐχ οἷός τε ἦν τιμωρήσασθαι· οἱ δὲ παῖδες αὐτοῦ διὰ τήνδε τὴν πόλιν τῇ αὐτῇ εἶδον ἡμέρᾳ τήν θ' ἑαυτῶν σωτηρίαν, καὶ τὴν τῶν ἐχθρῶν τιμωρίαν.

Πολλὰ μὲν οὖν ὑπῆρχε τοῖς ἡμετέροις προγόνοις μιᾷ γνώμῃ χρωμένοις περὶ τοῦ δικαίου διαμάχεσθαι· ἡ γὰρ ἀρχὴ τοῦ βίου δικαία. Οὐ γὰρ, ὥσπερ οἱ πολλοὶ, πανταχόθεν συνειλεγμένοι, καὶ ἑτέρους ἐκβαλόντες τὴν ἀλλοτρίαν ᾤκησαν, ἀλλ' αὐτόχθονες ὄντες, τὴν αὐτὴν ἐκέκτηντο μητέρα καὶ πατρίδα. Πρῶτοι δὲ καὶ μόνοι ἐν ἐκείνῳ τῷ χρόνῳ ἐκβαλόντες τὰς παρὰ σφίσιν αὐτοῖς δυναστείας, δημοκρατίαν κατεστήσαντο, ἡγούμενοι τὴν πάντων ἐλευθερίαν ὁμόνοιαν εἶναι μεγίστην· κοινὰς δ' ἀλλήλοις τὰς ἐκ τῶν κινδύνων ἐλπίδας ποιήσαντες, ἐλευθέραις ταῖς ψυχαῖς ἐπολιτεύοντο· νόμῳ τοὺς ἀχαθοὺς τιμῶντες καὶ τοὺς κακοὺς κολάζοντες· ἡγησάμενοι θηρίων μὲν ἔργον εἶναι, ὑπ' ἀλλήλων βίᾳ κρατεῖσθαι, ἀνθρώποις δὲ προσήκειν, νόμῳ μὲν ὁρίσασθαι τὸ δίκαιον,

λόγῳ δὲ πεῖσαι, ἔργῳ δὲ τούτοις ὑπηρετεῖν, ὑπὸ νόμου μὲν βασιλευομένους, ὑπὸ λύγου δὲ διδασκομένους.

Καὶ γάρ τοι καὶ φύντες καλῶς, καὶ γνόντες ὅμοια, πολλὰ μὲν καλὰ καὶ θαυμαστὰ οἱ πρόγονοι τῶν ἐνθάδε κειμένων εἰργάσαντο, ἀείμνηστα δὲ καὶ μεγάλα καὶ πανταχοῦ οἱ ἐξ ἐκείνων γεγονότες τρόπαια διὰ τὴν αὐτῶν ἀρετὴν κατέλιπον. Μόνοι γὰρ ὑπὲρ ἁπάσης τῆς Ἑλλάδος πρὸς πολλὰς μυριάδας τῶν βαρβάρων διεκινδύνευσαν. Ὁ γὰρ τῆς Ἀσίας βασιλεὺς, οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, ἀλλ' ἐλπίζων καὶ τὴν Εὐρώπην δουλώσεσθαι, ἔστειλε πεντήκοντα μυριάδας στρατιάν. Ἡγησάμενοι δὲ, εἰ τήνδε τὴν πόλιν, ἣ ἐκοῦσαν φίλην ποιήσαιντο, ἢ ἄκουσαν καταστρέψαιντο, ῥᾳδίως τῶν ἄλλων Ἑλλήνων ἄρξειν, ἀπέβησαν εἰς Μαραθῶνα· νομίσαντες οὕτως ἂν ἐρημοτάτους εἶναι ξυμμάχων τοὺς Ἕλληνας, εἰ, ἔτι στασιαζούσης τῆς Ἑλλάδος ᾧ τινι χρὴ τρόπῳ τοὺς ἐπιόντας ἀμύνασθαι, τὸν κίνδυνον ποιήσαιντο. Ἔτι δ' αὐτοῖς ἐκ τῶν προτέρων ἔργων περὶ τῆς πόλεως τοιαύτη δόξα παρειστήκει, ὡς, εἰ μὲν πρόσθεν ἐπ' ἄλλην πόλιν ἴοιεν, ἐκείνοις καὶ Ἀθηναίοις πολεμήσουσι· προθύμως γὰρ τοῖς ἀδικουμένοις ἥξουσι βοηθήσοντες· εἰ δ' ἐνθάδε πρῶτον ἀφίξονται, οὐδένας ἄλλους τῶν Ἑλλήνων τολμήσειν, ἑτέρους σώζοντας, φανερὰν ἔχθραν πρὸς ἐκείνους ὑπὲρ αὐτῶν καταθέσθαι. Οἱ μὲν τοίνυν τοιαῦτα διενοοῦντο· οἱ δ' ἡμέτεροι πρόγονοι οὐ λογισμῷ εἰδότες τοὺς ἐν τῷ πολέμῳ κινδύνους, ἀλλὰ νομίζοντες τὸν εὐκλεᾶ θάνατον ἀθάνατον περὶ τῶν ἀγαθῶν καταλείπειν λόγον, οὐκ ἐφοβήθησαν τὸ πλῆθος τῶν ἐναντίων, ἀλλὰ τῇ αὐτῶν ἀρετῇ μᾶλλον ἐπίστευσαν· καὶ αἰσχυνόμενοι, ὅτι ἦσαν οἱ βάρβαροι αὐτῶν ἐν τῇ χώρᾳ, οὐκ ἀνέμειναν πυθέσθαι οὐδὲ βοηθῆσαι τοὺς ξυμμάχους· οὐδ' ᾠήθησαν δεῖν ἑτέροις τῆς σωτηρίας χάριν εἰδέναι, ἀλλὰ σφίσιν αὐτοῖς τοὺς ἄλλους Ἕλληνας. Ταῦτα μιᾷ γνώμῃ πάντες γνόντες, ἀπήντων ὀλίγοι πρὸς πολλούς. Ἐνόμιζον γὰρ ἀποθανεῖν μὲν αὐτοῖς μετὰ πάντων προσήκειν, ἀγαθοὺς δ' εἶναι μετ' ὀλίγων· καὶ τὰς μὲν ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον κεκτῆσθαι, τὴν δ' ἐκ τῶν κινδύνων μνήμην ἰδίαν καταλείψειν. Ἠξίουν δ' οὓς μὴ μόνοι νικῷεν, οὐδ' ἂν μετὰ ξυμμάχων δύνασθαι· καὶ ἡττηθέντες μὲν, ὀλίγῳ τῶν ἄλλων προαπολεῖσθαι, νικήσαντες δὲ, καὶ τοὺς ἄλλους ἐλευθερώσειν. Ἄνδρες δ' ἀγαθοὶ γενόμενοι, καὶ τῶν μὲν σωμά-

των ἀφειδήσαντες, ὑπὲρ δὲ τῆς ἀρετῆς οὐ φιλοψυχήσαντες, καὶ μᾶλλον τοὺς παρ' αὐτοῖς νόμους αἰσχυνόμενοι, ἢ τὸν πρὸς τοὺς πολεμίους κίνδυνον φοβούμενοι, ἔστησαν μὲν τρόπαια ὑπὲρ τῆς Ἑλλάδος, τῶν βαρβάρων ἐκ τῆς αὐτῶν ὑπὲρ χρημάτων εἰς τὴν ἀλλοτρίαν ἐμβαλόντων παρὰ τοὺς ὅρκους. Οὕτω δὲ διὰ ταχέων τὸν κίνδυνον ἐποιήσαντο, ὥστε οἱ αὐτοὶ τοῖς ἄλλοις ἀπήγγειλαν τήν τε ἐνθάδε ἄφιξιν τῶν βαρβάρων, καὶ τὴν τῶν προγόνων νίκην. Καὶ γάρ τοι οὐδεὶς τῶν ἄλλων ἔδεισεν ὑπὲρ τοῦ μέλλοντος κινδύνου, ἀλλ' ἀκούσαντες ὑπὲρ τῆς αὐτῶν ἐλευθερίας ἤσθησαν. Ὥστε οὐδὲν θαυμαστὸν, παλαιῶν τῶν ἔργων γεγενημένων, ὥσπερ καινῶν ὄντων, ἔτι καὶ νῦν τὴν ἀρετὴν αὐτῶν ὑπὸ πάντων ἀνθρώπων ζηλοῦσθαι.

Μετὰ δὲ ταῦτα Ξέρξης, ὁ τῆς Ἀσίας βασιλεὺς, καταφρονήσας μὲν τῆς Ἑλλάδος, ἐψευσμένος δὲ τῆς ἐλπίδος, ἀτιμαζόμενος δὲ τῷ γεγενημένῳ, ἀχθόμενος δὲ τῇ συμφορᾷ, ὀργιζόμενος δὲ τοῖς αἰτίοις, ἀπαθὴς δ' ὢν κακῶν καὶ ἄπειρος ἀνδρῶν ἀγαθῶν, δεκάτῳ ἔτει παρασκευασάμενος, χιλίαις μὲν καὶ διακοσίαις ναυσὶν ἀφίκετο· τῆς δὲ πεζῆς στρατιᾶς οὕτως ἄπειρον τὸ πλῆθος ἦγεν, ὥστε καὶ τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα πολὺ ἂν ἔργον εἴη καταλέξαι. Τὸ δὲ μέγιστον σημεῖον τοῦ πλήθους· ἔξὸν γὰρ αὐτῷ χιλίαις ναυσὶ διαβιβάσαι κατὰ τὸ στενώτατον τοῦ Ἑλλησπόντου τὴν πεζὴν στρατιὰν ἐκ τῆς Ἀσίας εἰς τὴν Εὐρώπην, οὐκ ἠθέλησεν, ἡγούμενος τὴν διατριβὴν αὐτῷ πολλὴν ἔσεσθαι· ἀλλ' ὑπιριδὼν καὶ τὰ φύσει πεφυκότα καὶ τὰ θεῖα πράγματα, καὶ τὰς ἀνθρωπίνας διανοίας, ὁδὸν μὲν διὰ τῆς θαλάσσης ἐποιήσατο, πλοῦν δὲ διὰ τῆς γῆς ἠνάγκασε γενέσθαι· ζεύξας μὲν τὸν Ἑλλήσποντον, διορύξας δὲ τὸν Ἄθω· ὑφισταμένου οὐδενὸς, ἀλλὰ τῶν μὲν, ἀκόντων ὑπακουόντων, τῶν δὲ, ἑκόντων προδιδόντων. Οἱ μὲν γὰρ οὐκ ἱκανοὶ ἦσαν ἀμύνασθαι, οἱ δ' ὑπὸ χρημάτων διεφθαρμένοι· ἀμφότερα δ' ἦν αὐτοὺς τὰ πείθοντα, κέρδος καὶ δέος. Ἀθηναῖοι δὲ, οὕτω διακειμένης τῆς Ἑλλάδος, αὐτοὶ μὲν εἰς τὰς ναῦς εἰσβάντες, ἐπ' Ἀρτεμίσιον ἐβοήθησαν, Λακεδαιμόνιοι δὲ καὶ τῶν ξυμμάχων ἔνιοι εἰς Θερμοπύλας ἀπήντησαν, ἡγούμενοι διὰ τὴν στενότητα τῶν χωρίων τὴν πάροδον οἷοί τε ἔσεσθαι διαφυλάξαι.

Γενομένου δὲ τοῦ κινδύνου κατὰ τὸν αὐτὸν χρόνον, Ἀθηναῖοι μὲν ἐνίκων τῇ ναυμαχίᾳ· Λακεδαιμόνιοι δὲ οὐδὲν ταῖς ψυχαῖς

ἐνδεεῖς γενόμενοι, ἀλλὰ τοῦ πλήθους ψευσθέντες, καὶ οὓς φυλάξειν ᾤοντο, καὶ πρὸς οὓς κινδυνεύσειν ἔμελλον, διεφθάρησαν, οὐχ ἡττηθέντες τῶν ἐναντίων, ἀλλ' ἀποθανόντες ὑπὲρ ἐτάχθησαν μάχεσθαι. Τούτῳ δὲ τῷ τρόπῳ τῶν μὲν δυστυχησάντων, τῶν δὲ τῆς παρόδου κρατησάντων, οἱ μὲν ἐπορεύοντο ἐπὶ τήνδε τὴν πόλιν, οἱ δὲ ἡμέτεροι πρόγονοι πυθόμενοι μὲν τὴν γεγενημένην Λακεδαιμονίοις ξυμφορὰν, ἀπορούντες δὲ τοῖς περιεστηκόσι πράγμασιν, εἰδότες δ' ὅτι, εἰ μὲν κατὰ γῆν τοῖς βαρβάροις ἀπαντήσονται, ἐπιπλεύσαντες χιλίαις ναυσὶν ἐρήμην τὴν πόλιν λήψονται, εἰ δ' εἰς τὰς τριήρεις ἐμβήσονται, ὑπὸ τῆς πεζῆς στρατιᾶς ἁλώσονται, ἀμφότερα δὲ οὐ δυνήσονται, ἀμύνασθαί τε καὶ φυλακὴν ἱκανὴν καταλιπεῖν· δυεῖν δὲ προκειμένοιν, πότερον χρὴ τὴν πατρίδα ἐκλιπεῖν, ἢ μετὰ τῶν βαρβάρων γενομένους καταδουλώσασθαι τοὺς Ἕλληνας, ἡγησάμενοι κρεῖττον εἶναι μετ' ἀρετῆς καὶ πενίας καὶ φυγῆς ἐλευθερίαν, ἢ μετ' ὀνείδους καὶ πλούτου δουλείαν τῆς πατρίδος, ἐξέλιπον ὑπὲρ τῆς Ἑλλάδος τὴν πόλιν, ἵν' ἐν μέρει πρὸς ἑκατέραν, ἀλλὰ μὴ πρὸς ἀμφοτέρας ἅμα τὰς δυνάμεις κινδυνεύσωσιν. Ὑπεκθέμενοι δὲ παῖδας καὶ γυναῖκας καὶ μητέρας εἰς Σαλαμῖνα, ξυνήθροιζον καὶ τὸ τῶν ἄλλων ξυμμάχων ναυτικόν. Οὐ πολλαῖς δ' ὕστερον ἡμέραις ἦλθε καὶ ἡ πεζὴ στρατιὰ, καὶ τὸ ναυτικὸν τὸ τῶν βαρβάρων, ὃ τίς οὐκ ἂν ἰδὼν ἐφοβήθη, οἷος μέγας καὶ δεινὸς τῇδε τῇ πόλει κίνδυνος ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας ἠγωνίσθη; Ποίαν δὲ γνώμην εἶχον ἢ οἱ θεώμενοι τοὺς ἐν ταῖς ναυσὶν ἐκείναις, οὖσης καὶ τῆς αὐτῶν σωτηρίας ἀπίστου, καὶ τοῦ κινδύνου προσιόντος, ἢ οἱ μέλλοντες ναυμαχήσειν ὑπὲρ τῆς φιλότητος ὑπὲρ τῶν ἄθλων τῶν ἐν Σαλαμῖνι; οἷς τοσοῦτο πανταχόθεν περιειστήκει πλῆθος πολεμίων, ὥστε ἐλάχιστον μὲν αὐτοῖς εἶναι τῶν παρόντων κακῶν τὸν θάνατον τὸν αὑτῶν προειδέναι, μεγίστην δὲ ξυμφορὰν, ἃ ὑπὸ τῶν βαρβάρων εὐτυχησάντων τοὺς ὑπεκτεθέντας ἤλπιζον πείσεσθαι. Ἵππου διὰ τὴν ὑπάρχουσαν ἀπορίαν, πολλάκις μὲν ἐδεξιώσαντο ἀλλήλους, εἰκότως δὲ σφᾶς αὐτοὺς ὠλοφύραντο· εἰδότες μὲν τὰς σφετέρας ναῦς ὀλίγας οὔσας, ὁρῶντες δὲ πολλὰς τὰς τῶν πολεμίων· ἐπιστάμενοι δὲ τὴν μὲν πόλιν ἠρημωμένην, τὴν δὲ χώραν πορθουμένην καὶ μεστὴν τῶν βαρβάρων· ἱερῶν δὲ καιομένων, ἁπάντων δ' ἐγγὺς ὄντων τῶν δεινῶν· ἀκούοντες δὲ ἐν αὐτῷ ξυμμεμιγμένου Ἑλληνικοῦ καὶ βαρβαρι-

κοῦ παιᾶνος, παρακελευσμοῦ δ' ἀμφοτέρων, καὶ πραγῆς τῶν διαφθειρομένων, καὶ τῆς θαλάττης μεστῆς τῶν νεκρῶν, καὶ πολλῶν μὲν ξυμπιπτόντων καὶ φίλων καὶ πολεμίων ναυαγίων, ἀντιπάλου δὲ πολὺν χρόνον οὔσης τῆς ναυμαχίας· δοκοῦντες τοτὲ μὲν νενικηκέναι καὶ σεσῶσθαι, τοτὲ δ' ἡττῆσθαι καὶ ἀπολωλέναι· ἦ που, διὰ τὸν παρόντα φόβον, πολλὰ μὲν ᾠήθησαν ἰδεῖν ὧν οὐκ εἶδον, πολλὰ δ' ἀκοῦσαι ὧν οὐκ ἤκουσαν. Ποῖαι δ' οὐχ ἱκετεῖαι θεῶν ἐγένοντο, ἢ θυσιῶν ἀναμνήσεις; ὀλοὺς τε παίδων, καὶ γυναικῶν πόθους, οἰκτός τε πατέρων καὶ μητέρων; λογισμός τε, εἰ δυστυχήσειαν, τῶν μελλόντων ἔσεσθαι κακῶν; Τίς οὐκ ἂν θεῶν ἠλέησεν αὐτοὺς ὑπὲρ τοῦ μεγέθους τοῦ κινδύνου; ἢ τίς ἀνθρώπων οὐκ ἂν ἐδάκρυσεν; ἢ τίς τῆς τόλμης αὐτῶν οὐκ ἂν ἠγάσθη; Ἅπολὺ πλεῖστον ἐκεῖνοι κατὰ τὴν ἀρετὴν ἁπάντων ἀνθρώπων διήνεγκαν, καὶ ἐν τοῖς βουλεύμασι καὶ ἐν τοῖς τοῦ πολέμου κινδύνοις, ἐκλιπόντες μὲν τὴν πόλιν, εἰς τὰς ναῦς δ' ἐμβάντες, τὰς δ' αὐτῶν ψυχὰς ὀλίγας οὔσας ἀντιτάξαντες τῷ πλήθει τῷ τῆς Ἀσίας.

Ἐπέδειξαν δὲ πᾶσιν ἀνθρώποις, νικήσαντες τῇ ναυμαχίᾳ, ὅτι κρεῖττον μετ' ὀλίγων ὑπὲρ τῆς ἐλευθερίας κινδυνεύειν, ἢ μετὰ πολλῶν βασιλευομένων ὑπὲρ τῆς αὐτῶν δουλείας. Πλεῖστα δὲ καὶ κάλλιστα ἐκεῖνοι ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας ξυνεβάλοντο, στρατηγὸν μὲν Θεμιστοκλέα, ἱκανώτατον εἰπεῖν καὶ γνῶναι καὶ πρᾶξαι, ναῦς δὲ πλείους τῶν ἄλλων ἁπάντων ξυμμάχων, ἄνδρας δ' ἐμπειροτάτους. Καὶ γάρ τοι τίνες ἂν τούτοις τῶν ἄλλων Ἑλλήνων ἤρισαν γνώμῃ, καὶ πλήθει, καὶ ἀρετῇ; ὥστε δικαίως μὲν ἀναμφισβήτητα ἀριστεῖα τῆς ναυμαχίας ἔλαβον παρὰ τῆς Ἑλλάδος, εἰκότως δὲ τὴν εὐτυχίαν ὁμονοοῦσαν τοῖς κινδύνοις ἐκτήσαντο· γνησίαν δὲ καὶ αὐτόχθονα τοῖς ἐκ τῆς Ἀσίας βαρβάροις τὴν αὐτῶν ἀρετὴν ἐπεδείξαντο.

Ἐν μὲν οὖν τῇ ναυμαχίᾳ τοιούτους αὐτοὺς παρασχόντες, καὶ πολὺ πλεῖστον τῶν κινδύνων μετασχόντες, τῇ ἰδίᾳ ἀρετῇ κοινὴν τὴν ἐλευθερίαν τοῖς ἄλλοις ἐκτήσαντο. Ὕστερον δὲ τῶν Πελοποννησίων διατειχιζόντων τὸν Ἰσθμὸν, καὶ ἀγαπώντων μὲν τῇ αὐτῶν σωτηρίᾳ, νομιζόντων δ' ἀπηλλάχθαι τοῦ κατὰ θάλατταν κινδύνου, καὶ διανοουμένων τοὺς ἄλλους Ἕλληνας περιιδεῖν ὑπὸ τοῖς βαρβάροις γενομένους, ὀργισθέντες Ἀθηναῖοι ξυνεβούλευον αὐτοῖς, εἰ

ταύτην τὴν γνώμην ἔξουσιν, περὶ ἅπασαν τὴν Πελοπόννησον τεῖχος περιβαλεῖν· εἰ γὰρ αὐτοὶ ὑπὸ Ἑλλήνων προδιδόμενοι μετὰ τῶν βαρβάρων ἔσονται, οὔτ' ἐκείνοις δεήσειν χιλίων νεῶν, οὔτε τούτους ὠφελήσειν τὸ ἐν Ἰσθμῷ τεῖχος· ἀκινδύνως γὰρ ἔσεσθαι τὴν τῆς θαλάττης ἀρχὴν τοῦ βασιλέως. Διδασκόμενοι δὲ καὶ νομίζοντες αὐτοὶ μὲν ἄδικά τε ποιεῖν καὶ κακῶς βουλεύεσθαι, Ἀθηναίους δὲ δίκαιά τε λέγειν, καὶ τὰ βέλτιστα αὐτοῖς παραινεῖν, ἐβοήθησαν εἰς Πλαταιάς· ἀποδράντων δὲ ὑπὸ νύκτα τῶν πλείστων ξυμμάχων ἐκ τῶν τάξεων διὰ τὸ πλῆθος τῶν πολεμίων, Λακεδαιμόνιοι μὲν καὶ Τεγεᾶται τοὺς βαρβάρους ἐτρέψαντο, Ἀθηναῖοι δὲ καὶ Πλαταιεῖς πάντας τοὺς Ἕλληνας ἑνίκων μαχόμενοι τοὺς ἀπογνόντας τῆς ἐλευθερίας καὶ ὑπομείναντας τὴν δουλείαν. Ἐν ἐκείνῃ δὲ τῇ ἡμέρᾳ καλλίστην τελευτὴν τοῖς προτέροις κινδύνοις ἐπιθέντες, βέβαιον μὲν τὴν ἐλευθερίαν τῇ Εὐρώπῃ κατειργάσαντο, ἐν ἅπασι δὲ τοῖς κινδύνοις δύντες ἔλεγχον τῆς ἑαυτῶν ἀρετῆς, καὶ μόνοι καὶ μεθ' ἑτέρων, καὶ πεζομαχοῦντες καὶ ναυμαχοῦντες, καὶ πρὸς τοὺς βαρβάρους καὶ πρὸς τοὺς Ἕλληνας, ὑπὸ πάντων ἠξιώθησαν, καὶ μεθ' ὧν ἐκινδύνευον καὶ πρὸς οὓς ἐπολέμουν, ἡγεμόνες γενέσθαι τῆς Ἑλλάδος.

Ὑστέρῳ δὲ χρόνῳ Ἑλληνικοῦ πολέμου καταστάντος, διὰ ζῆλον τῶν γεγενημένων, καὶ φθόνον τῶν πεπραγμένων, μέγα μὲν ἅπαντες φρονοῦντες, μικρῶν δ' ἐγκλημάτων ἕκαστοι δεόμενοι, ναυμαχίας Ἀθηναίοις πρὸς Αἰγινήτας καὶ τοὺς ἐκείνων ξυμμάχους γενομένης, ἑβδομήκοντα τριήρεις αὐτῶν ἐλάμβανον. Πολιορκούντων δὲ κατὰ τὸν αὐτὸν χρόνον Αἴγυπτόν τε καὶ Αἴγιναν, καὶ τῆς ἡλικίας ἀπούσης ἔν τε ταῖς ναυσὶ καὶ ἐν τῷ πεζῷ στρατεύματι, Κορίνθιοι καὶ οἱ ἐκείνων ξύμμαχοι ἡγούμενοι ἢ εἰς ἔρημον τὴν χώραν ἐμβαλεῖν, ἢ ἐξ Αἰγίνης ἄξειν τὸ στρατόπεδον, ἐξελθόντες πανδημεὶ Γεράνειαν κατέλαβον. Ἀθηναῖοι δέ, τῶν μὲν ἀπόντων, τῶν δ' ἐγγὺς ὄντων, οὐδένα ἐτόλμησαν μεταπέμψασθαι· ταῖς δ' αὐτῶν ψυχαῖς πιστεύσαντες, καὶ τῶν ἐπιόντων καταφρονήσαντες, οἱ γεραίτεροι καὶ οἱ τῆς ἡλικίας ἐντὸς γεγονότες, ἦλθον αὐτοὶ μόνοι τὸν κίνδυνον ποιήσασθαι· οἱ μὲν ἐμπειρίᾳ τὴν ἀρετήν, οἱ δὲ φύσει κεκτημένοι· καὶ οἱ μὲν αὐτοὶ πολλαχοῦ ἀγαθοὶ γεγενημένοι, οἱ δὲ ἐκείνους μιμούμενοι· τῶν μὲν πρεσβυτέρων ἄρχειν ἐπισταμένων, τῶν δὲ νεωτέρων τὸ ἐπιταττόμενον ποιεῖν δυναμένων.

Μυρωνίδου οὖν στρατηγοῦντος ἀπαντήσαντες αὐτοὶ εἰς τὴν Μεγαρικὴν, ἑνίκων μαχόμενοι ἅπασαν τὴν δύναμιν τὴν ἐκείνων, τοῖς ἤδη ἀπειρηκόσι καὶ τοῖς οὔπω δυναμένοις, τοὺς εἰς τὴν σφετέραν ἐμβαλεῖν ἀξιώσαντας, εἰς τὴν ἀλλοτρίαν ἀπαντήσαντες, τρόπαιον δὲ στήσαντες, καλλίστου μὲν αὐτοῖς ἔργου, αἰσχίστου δὲ τοῖς πολεμίοις, οἱ μὲν οὐκέτι τοῖς σώμασιν, οἱ δὲ οὔπω δυνάμενοι, ταῖς δὲ ψυχαῖς ἀμφότεροι κρείττους γενόμενοι, μετὰ καλλίστης δόξης εἰς τὴν αὑτῶν ἀπελθόντες, οἱ μὲν πάλιν ἐπαιδεύοντο, οἱ δὲ περὶ τῶν λοιπῶν ἐβουλεύοντο.

Καθ' ἕκαστον μὲν οὖν οὐ ῥᾴδιον τὰ ὑπὸ πολλῶν κινδυνευθέντα ὑφ' ἑνὸς ῥηθῆναι, οὐδὲ τὰ ἐν ἅπαντι τῷ χρόνῳ πραχθέντα ἐν μιᾷ ἡμέρᾳ δηλωθῆναι. Τίς γὰρ ἂν ἢ χρόνος, ἢ λόγος, ἢ ῥήτωρ ἱκανὸς γένοιτο μηνῦσαι τὴν τῶν ἐνθάδε κειμένων ἀνδρῶν ἀρετήν; Μετὰ πλείστων γὰρ πόνων, καὶ φανερωτάτων ἀγώνων, καὶ καλλίστων κινδύνων, ἐλευθέραν μὲν ἐποίησαν τὴν Ἑλλάδα, μεγίστην δ' ἀπέδειξαν τὴν ἑαυτῶν πατρίδα· ἑβδομήκοντα μὲν ἔτη τῆς θαλάττης ἄρξαντες, ἀστασιάστους δὲ παρασχόντες τοὺς ξυμμάχους· οὐ τοῖς ὀλίγοις τοὺς πολλοὺς δουλεύειν ἀξιώσαντες, ἀλλὰ τὸ ἴσον ἔχειν ἅπαντας ἀναγκάσαντες· οὐδὲ τοὺς ξυμμάχους ἀσθενεῖς ποιοῦντες, ἀλλὰ κἀκείνους ἰσχυροὺς καθιστάντες· καὶ τὴν αὑτῶν δύναμιν τοσαύτην ἐπιδείξαντες, ὥσθ' ὁ μέγας βασιλεὺς οὐκέτι τῶν ἀλλοτρίων ἐπεθύμει, ἀλλ' ἐδίδου τῶν ἑαυτοῦ, καὶ περὶ τῶν λοιπῶν ἐφοβεῖτο. Καὶ οὔτε τριήρεις ἐν ἐκείνῳ τῷ χρόνῳ ἐκ τῆς Ἀσίας ἔπλευσαν, οὔτε τύραννος ἐν τοῖς Ἕλλησι κατέστη, οὔτε Ἑλληνὶς πολις ὑπὸ τῶν βαρβάρων ἠνδραποδίσθη. Τοσαύτην σωφροσύνην καὶ δέος ἡ τούτων ἀρετὴ πᾶσιν ἀνθρώποις παρεῖχεν. (Ὧν ἕνεκα δεῖ μόνους καὶ προστάτας τῶν Ἑλλήνων καὶ ἡγεμόνας τῶν πόλεων γίγνεσθαι.) Ἐπέδειξαν δὲ καὶ ἐν ταῖς δυστυχίαις τὴν ἑαυτῶν ἀρετήν. Ἀπολομένων γὰρ τῶν ἐν Ἑλλησπόντῳ, εἴτε ἡγεμόνος κακίᾳ, εἴτε θεῶν διανοίᾳ, καὶ ξυμφορᾶς ἐκείνης μεγίστης γενομένης καὶ ἡμῖν τοῖς δυστυχήσασι, καὶ τοῖς ἄλλοις Ἕλλησιν, ἐδήλωσαν οὐ πολλῷ χρόνῳ ὕστερον ὅτι ἡ τῆς πόλεως δύναμις τῆς Ἑλλάδος ἦν σωτηρία. Ἑτέρων γὰρ ἡγεμόνων γενομένων, ἐνίκησαν μὲν ναυμαχοῦντες τοὺς Ἕλληνας οἱ πρότερον εἰς τὴν Θάλατταν οὐκ ἐμβαίνοντες, ἔπλευσαν δ' εἰς τὴν Εὐρώπην, δουλεύουσι δὲ πόλεις τῶν Ἑλλήνων, τύραννοι δ' ἐγκαθεστᾶσιν, οἱ μὲν, μετὰ τὴν

ἡμετέραν ξυμφορὰν, οἱ δὲ, μετὰ τὴν νίκην τῶν βαρβάρων· ὥστ' ἄξιον ἦν ἐπὶ τῷδε τῷ τάφῳ τότε κείρασθαι τῇ Ἑλλάδι, καὶ πενθῆσαι τοὺς ἐνθάδε κειμένους, ὡς ξυγκαταθαπτομένης τῆς αὐτῶν ἐλευθερίας τῇ τούτων ἀρετῇ· ὡς δυστυχὴς μὲν ἡ Ἑλλὰς, τοιούτων ἀνδρῶν ὀρφανὴ γενομένη, εὐτυχὴς δ' ὁ τῆς Ἀσίας βασιλεὺς, ἑτέρων ἡγεμόνων λαβόμενος! Τῇ μὲν γὰρ τούτων στερηθείσῃ δουλεία περιέστηκε, τῷ δὲ, ἄλλων ἀρξάντων, ζῆλος ἐγγίγνεται τῆς τῶν προγόνων διανοίας.

Ἀλλὰ ταῦτα μὲν ἐξήχθην ὑπὲρ πάσης ὀλοφύρασθαι τῆς Ἑλλάδος. Ἐκείνων δὲ τῶν ἀνδρῶν ἄξιον καὶ ἰδίᾳ καὶ δημοσίᾳ μεμνῆσθαι, οἳ φεύγοντες τὴν δουλείαν, καὶ περὶ τοῦ δικαίου μαχόμενοι, καὶ ὑπὲρ τῆς δημοκρατίας στασιάσαντες πάντας πολεμίους κεκτημένοι, εἰς τὸν Πειραιᾶ κατῆλθον, οὐχ ὑπὸ νόμου ἀναγκασθέντες, ἀλλ' ὑπὸ τῆς φύσεως πεισθέντες, καινοῖς κινδύνοις τὴν παλαιὰν τῶν προγόνων ἀρετὴν μιμησάμενοι, ταῖς αὐτῶν ψυχαῖς κοινὴν τὴν πόλιν καὶ τοῖς ἄλλοις κτησάμενοι, θάνατον μετ' ἐλευθερίας αἱρούμενοι, ἢ βίον μετὰ δουλείας· οὐχ ἧττον ταῖς ξυμφοραῖς αἰσχυνόμενοι, ἢ τοῖς ἐχθροῖς ὀργιζόμενοι· μᾶλλον βουληθέντες ἐν τῇ αὐτῶν ἀποθνήσκειν, ἢ ζῆν τὴν ἀλλοτρίαν οἰκοῦντες, ξυμμάχους μὲν ὅρκους καὶ ξυνθήκας ἔχοντες, πολεμίους δὲ τοὺς πρότερον ὑπάρχοντας καὶ τοὺς πολίτας τοὺς ἑαυτῶν. Ἀλλ' ὅμως οὐ τὸ πλῆθος τῶν ἐναντίων φοβηθέντες, ἀλλ' ἐν τοῖς σώμασι τοῖς ἑαυτῶν κινδυνεύσαντες, τρόπαιον μὲν τῶν πολεμίων ἔστησαν, μάρτυρας δὲ τῆς αὐτῶν ἀρετῆς ἐγγὺς ὄντας τοῦδε τοῦ μνήματος τοὺς Λακεδαιμονίων τάφους παρέχονται. Καὶ γάρ τοι καὶ μεγάλην μὲν ἀντὶ μικρᾶς ἀπέδειξαν τὴν πόλιν, ὁμονοοῦσαν δὲ ἀντὶ στασιαζούσης ἀπέφηναν, τείχη δὲ ἀντὶ τῶν καθῃρημένων ἀνέστησαν. Οἱ δὲ κατελθόντες αὐτῶν, ἀδελφὰ τὰ βουλεύματα τοῖς ἔργοις τῶν ἐνθάδε κειμένων ἐπιδεικνύντες, οὐκ ἐπὶ τιμωρίαν τῶν ἐχθρῶν, ἀλλ' ἐπὶ σωτηρίαν τῆς πόλεως ἐτράποντο· καὶ οὔτε ἐλαττοῦσθαι δυνάμενοι, οὔτ' αὐτοὶ πλέον ἔχειν δεόμενοι, τῆς μὲν αὐτῶν ἐλευθερίας καὶ τοῖς βουλομένοις δουλεύειν μετέδοσαν, τῆς δ' ἐκείνων δουλείας αὐτοὶ μετέχειν οὐκ ἠξίωσαν. Ἔργοις δὲ μεγίστοις καὶ καλλίστοις ἀπελογήσαντο, ὅτι οὐ κακίᾳ τῇ αὐτῶν, οὐδ' ἀρετῇ τῶν πολεμίων πρότερον ἐδυστύχησεν ἡ πόλις. Εἰ γὰρ στασιάσαντες ἀλλήλους, βίᾳ τῶν παρόντων Πελοποννησίων καὶ τῶν ἄλλων

ἐχθρῶν, εἰς τὴν αὐτῶν οἵοί τε ἐγένοντο κατελθεῖν, δῆλον ὅτι ῥᾳδίως ἂν ὁμονοοῦντες πολεμεῖν αὐτοῖς ἐδύναντο.

Ἐκεῖνοι μὲν οὖν διὰ τοὺς ἐν Πειραιεῖ κινδύνους ὑπὸ πάντων ἀνθρώπων ζηλοῦνται· ἄξιον δὲ καὶ τοὺς ξένους τοὺς ἐνθάδε κειμένους ἐπαινέσαι, οἳ τῷ πλήθει βοηθήσαντες, καὶ περὶ τῆς ἡμετέρας σωτηρίας μαχόμενοι, πατρίδα τὴν ἀρετὴν ἡγησάμενοι, τοιαύτην τοῦ βίου τελευτὴν ἐποιήσαντο· ἀνθ' ὧν ἡ πόλις αὐτοὺς καὶ ἐπένθησε καὶ ἔθαψε δημοσίᾳ, καὶ ἔδωκεν ἔχειν αὐτοῖς τὸν ἅπαντα χρόνον τὰς αὐτὰς τιμὰς τοῖς αὐτοῖς.

Οἱ δὲ νῦν θαπτόμενοι, βοηθήσαντες Κορινθίοις ὑπὸ παλαιῶν φίλων ἀδικουμένοις, κοινοὶ ξύμμαχοι γενόμενοι, οὐ τὴν αὐτὴν γνώμην Λακεδαιμονίοις ἔχοντες, (οἱ μὲν γὰρ τῶν ἀγαθῶν αὐτοῖς ἐφθόνουν, οἱ δὲ ἀδικουμένους αὐτοὺς ἠλέουν,) οὔτε τῆς προτέρας ἔχθρας μεμνημένοι, ἀλλὰ τὴν παροῦσαν φιλίαν περὶ πολλοῦ ποιούμενοι, πᾶσιν ἀνθρώποις φανερὰν τὴν αὑτῶν ἀρετὴν ἐπεδείξαντο. Ἐτόλμησαν γὰρ, μεγάλην ποιοῦντες τὴν Ἑλλάδα, οὐ μόνον ὑπὲρ τῆς αὐτῶν σωτηρίας κινδυνεύειν, ἀλλὰ καὶ ὑπὲρ τῆς τῶν πολεμίων ἐλευθερίας ἀποθνήσκειν· τοῖς γὰρ Λακεδαιμονίων ξυμμάχοις περὶ τῆς ἐκείνων ἐλευθερίας ἐμάχοντο. Νικήσαντες μὲν γὰρ ἐκείνους τῶν αὐτῶν ἠξίουν· δυστυχήσαντες δὲ βέβαιον τὴν δουλείαν τοῖς ἐν τῇ Πελοποννήσῳ κατέλιπον. Ἐκείνοις μὲν οὖν οὕτω διακειμένοις ὁ βίος οἰκτρὸς καὶ ὁ θάνατος εὐκτός· οὗτοι δὲ καὶ ζῶντες καὶ ἀποθανόντες ζηλωτοί· παιδευθέντες μὲν ἐν τοῖς τῶν προγόνων ἀγαθοῖς, ἄνδρες δὲ γενόμενοι τήν τε ἐκείνων δόξαν διασώσαντες καὶ τὴν αὐτῶν ἀρετὴν ἐπιδείξαντες. Πολλῶν μὲν γὰρ καὶ καλῶν αἴτιοι γεγένηνται τῇ ἑαυτῶν πατρίδι, ἐπηνώρθωσαν δὲ τὰ ὑφ' ἑτέρων δυστυχηθέντα, πόρῳ δ' ἀπὸ τῆς αὐτῶν τὸν πόλεμον κατέστησαν. Ἐτελεύτησαν δὲ τὸν βίον ὥσπερ χρὴ τοὺς ἀγαθοὺς ἀποθνήσκειν, τῇ μὲν πατρίδι τὰ τροφεῖα ἀποδόντες, τοῖς δὲ θρέψασι λύπας καταλιπόντες, ὥστ' ἄξιον τοῖς ζῶσι τούτους ποθεῖν, καὶ σφᾶς αὐτοὺς ὀλοφύρεσθαι, καὶ τοὺς προσήκοντας αὐτῶν ἐλεεῖν τοῦ ἐπιλοίπου βίου.

Τίς γὰρ αὐτοῖς ἔτι ἡδονὴ καταλείπεται, τοιούτων ἀνδρῶν θαπτομένων, οἳ πάντα περὶ ἐλάττονος τῆς ἀρετῆς ἡγούμενοι, αὐτοὺς μὲν ἀπεστέρησαν βίου, χήρας δὲ γυναῖκας ἐποίησαν, ὀρφανοὺς δὲ τοὺς αὐτῶν παῖδας ἀπέλιπον, ἐρήμους δ' ἀδελφοὺς καὶ πατέρας

καὶ μητέρας κατέστησαν; Πολλῶν δὲ καὶ δεινῶν ὑπαρχόντων, τοὺς μὲν παῖδας αὐτῶν ζηλῶ, ὅτι νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἷων πατέρων ἐστέρηνται· ἐξ ὧν δ' οὗτοι γεγόνασιν, οἰκτείρω, ὅτι πρεσβύτεροι ἢ ὥστε ἐπιλαθέσθαι τῆς δυστυχίας τῆς ἑαυτῶν. Τί γὰρ ἂν τούτων ἀνιαρώτερον γένοιτο, ἢ τεκεῖν μὲν καὶ θρέψαι καὶ θάψαι τοὺς αὑτῶν, ἐν δὲ τῷ γήρᾳ ἀδυνάτους μὲν εἶναι τῷ σώματι, πασῶν δ' ἀπεστερημένους τῶν ἐλπίδων, ἀφίλους καὶ ἀπόρους γεγονέναι; ὑπὸ δὲ τῶν αὐτῶν πρότερον ζηλοῦσθαι, καὶ νῦν ἐλεεῖσθαι; ποθεινότερον δ' αὐτοῖς εἶναι τὸν θάνατον τοῦ βίου; ὅσῳ γὰρ ἄνδρες ἀμείνους ἦσαν, τοσούτῳ τοῖς καταλειπομένοις τὸ πένθος μεῖζον. Πῶς δ' αὐτοὺς χρὴ λῆξαι τῆς λύπης; πότερον ἐν ταῖς τῆς πόλεως ξυμφοραῖς; ἀλλὰ τότε αὐτῶν εἰκὸς καὶ τοὺς ἄλλους μεμνῆσθαι· ἀλλ' ἐν ταῖς εὐτυχίαις ταῖς κοιναῖς; ἀλλ' ἱκανὸν λυπῆσαι, τῶν μὲν σφετέρων τέκνων τετελευτηκότων, τῶν δὲ ζώντων ἀπολαυόντων τῆς τούτων ἀρετῆς· ἀλλ' ἐν τοῖς ἰδίοις κινδύνοις; ὅταν ὁρῶσι τοὺς μὲν πρότερον ὄντας φίλους φεύγοντας τὴν αὐτῶν ἀπορίαν, τοὺς δ' ἐχθροὺς μέγα φρονοῦντας ἐπὶ ταῖς δυστυχίαις ταῖς τούτων; Μόνην δ' ἄν μοι δοκοῦμεν ταύτην τοῖς ἐνθάδε κειμένοις ἀποδοῦναι χάριν, εἰ τοὺς μὲν τοκέας αὐτῶν ὁμοίως ὥσπερ ἐκεῖνοι περὶ πολλοῦ ποιοίμεθα, τοὺς δὲ παῖδας οὕτως ἀσπαζοίμεθα ὥσπερ αὐτοὶ πατέρες ὄντες· ταῖς δὲ γυναιξὶν εἰ τοιούτους βοηθοὺς ἡμᾶς αὐτοὺς παρέχοιμεν, οἷοί περ ἐκεῖνοι ζῶντες ἦσαν. Τίνας γὰρ ἂν εἰκότως μᾶλλον τιμῷμεν τῶν ἐνθάδε κειμένων; τίνας δ' ἂν τῶν ζώντων δικαιότερον περὶ πολλοῦ ποιοίμεθα, ἢ τοὺς τούτοις προσήκοντας; οἳ τῆς μὲν τούτων ἀρετῆς τὸ ἴσον τοῖς ἄλλοις ἀπέλαυσαν, ἀποθανόντων δὲ μόνοι γνησίως τῆς δυστυχίας μετέχουσιν.

Ἀλλὰ γὰρ οὐκ οἶδ' ὅ τι δεῖ τοιαῦτα ὀλοφύρεσθαι· οὐ γὰρ ἐλαθάνομεν ἡμᾶς αὐτοὺς ἅπαντες ὄντες θνητοί· ὥστε τί δεῖ ἃ πάλαι προσεδοκῶμεν πείσεσθαι, ὑπὲρ τούτων νῦν ἄχθεσθαι; ἢ λίαν οὕτω βαρέως φέρειν ἐπὶ ταῖς τῆς φύσεως ξυμφοραῖς, ἐπισταμένους, ὅτι ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βελτίστοις; οὔτε γὰρ τοὺς πονηροὺς ὑπερορᾷ, οὔτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἴσον ἑαυτὸν παρέχει πᾶσιν. Εἰ μὲν γὰρ οἷόν τε ἦν τοῖς τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους εἶναι τὸν λοιπὸν χρόνον, ἄξιον ἦν τοῖς ζῶσι τὸν ἅπαντα χρόνον

πενθεῖν τοὺς τεθνεῶτας. Νῦν δὲ ἥ τε φύσις καὶ νόσων ἤπτων καὶ γήρως, ὅ τε δαίμων ὁ τὴν ἡμετέραν μοῖραν εἰληχὼς ἀπαραίτητος. Ὥστε προυήκει τούτους εὐδαιμονεστάτους ἡγεῖσθαι, οἵτινες ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτως τὸν βίον ἐτελεύτησαν, οὐκ ἐπιτρέψαντες περὶ αὐτῶν τῇ τύχῃ, οὐδὲ ἀναμείναντες τὸν αὐτόματον θάνατον, ἀλλ' ἐκλεξάμενοι τὸν κάλλιστον. Καὶ γάρ τοι ἀγήρατοι μὲν αὐτῶν αἱ μνῆμαι, ζηλωταὶ δὲ [αὐτῶν] ὑπὸ πάντων ἀνθρώπων αἱ τιμαί· οἳ πενθοῦνται μὲν διὰ τὴν φύσιν ὡς θνητοί, ὑμνοῦνται δὲ ὡς ἀθάνατοι διὰ τὴν ἀρετήν. Καὶ γάρ τοι θάπτονται δημοσίᾳ, καὶ ἀγῶνες τίθενται ἐπ' αὐτοῖς ῥώμης καὶ σοφίας καὶ πλούτου, ὡς ἀξίους ὄντας τοὺς ἐν τῷ πολέμῳ τετελευτηκότας τοῖς αὐταῖς τιμαῖς καὶ τοὺς ἀθανάτους τιμᾶσθαι. Ἐγὼ μὲν οὖν αὐτοὺς καὶ μακαρίζω τοῦ θανάτου καὶ ζηλῶ, καὶ μόνοις τούτοις ἀνθρώπων οἶμαι κρεῖττον εἶναι γενέσθαι, οἵτινες ἐπειδὴ θνητῶν σωμάτων ἔτυχον, ἀθάνατον μνήμην διὰ τὴν ἀρετὴν αὐτῶν κατέλιπον· ὅμως δ' ἀνάγκη τοῖς ἀρχαίοις ἔθεσι χρῆσθαι, καὶ θεραπεύοντας τὸν πάτριον νόμον, ὀλοφύρεσθαι τοὺς θαπτομένους.

FROM HERODOTUS.

EUTERPE.

Ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοί τε καὶ οἱ ἱρέες ἔλεγον, ἀποδεικνύντες ἀπὸ τοῦ πρώτου βασιλέος ἐς τοῦ Ἡφαίστου τὸν ἱρέα τοῦτον τὸν τελευταῖον βασιλεύσαντα, μίην τε καὶ τεσσεράκοντα καὶ τριηκοσίας ἀνθρώπων γενεὰς γενομένας, καὶ ἐν ταύτῃσι ἀρχιρέας καὶ βασιλέας ἑκατέρους τοσούτους γενομένους. Καί τοι τριηκόσιαι μὲν ἀνδρῶν γενεαὶ δυνέπαιται μύρια ἔτεα· γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι· μιῆς δὲ καὶ τεσσεράκοντα ἔτι τῶν ἐπιλοίπων γενεῶν, αἳ ἐπῆσαν τῇσι τριηκοσίῃσι, ἔστι τεσσεράκοντα καὶ τριηκόσια καὶ χίλια ἔτεα. Οὕτω ἐν μυρίοισί τε ἔτεσι καὶ

χιλίοισι, καὶ πρὸς, τριηκοσίοισί τε καὶ τεσσεράκοντα, ἔλεγον Θεὸν ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μέν τοι οὐδὲ πρότερον, οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλεῦσι γενομένοισι, ἔλεγον τοιοῦτον οὐδέν. Ἐν τοίνυν τούτῳ τῷ χρόνῳ τετράκις ἔλεγον ἐξ ἠθέων τὸν ἥλιον ἀνατεῖλαι· ἔνθα τε νῦν καταδύεται, ἐνθεῦτεν δὶς ἐπαντεῖλαι· καὶ ἔνθεν νῦν ἀνατέλλει, ἐνθαῦτα δὶς καταδῦναι· καὶ οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα ἑτεροιωθῆναι, οὔτε τὰ ἐκ τῆς γῆς, οὔτε τὰ ἐκ τοῦ ποταμοῦ σφι γινόμενα, οὔτε τὰ ἀμφὶ νούσους, οὔτε τὰ κατὰ τοὺς θανάτους.

Πρότερον δὲ Ἑκαταίῳ τῷ λογοποιῷ ἐν Θήβῃσι γενεηλογήσαντί τε ἑωυτὸν, καὶ ἀναδήσαντι τὴν πατριὴν ἐς ἑκκαιδέκατον θεὸν, ἐποίησαν οἱ ἱρέες τοῦ Διὸς οἷόν τι καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεωυτόν. Ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω, ἐὸν μέγα, ἐξηρίθμεον δεικνύντες κολοσσοὺς ξυλίνους τοσούτους ὄυσπερ εἶπον· ἀρχιρεὺς γὰρ ἕκαστος αὐτόθι ἵσταται ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ. Ἀριθμέοντες ὦν, καὶ δεικνύντες οἱ ἱρέες ἐμοὶ, ἀπεδείκνυσαν παῖδα πατρὸς ἑωυτῶν ἕκαστον ἐόντα, ἐκ τοῦ ἄγχιστα ἀποθανόντος τῆς εἰκόνος διεξιόντες διὰ πασέων, ἕως οὗ ἀπέδεξαν ἁπάσας αὐτάς. Ἑκαταίῳ δὲ γενεηλογήσαντι ἑωυτὸν, καὶ ἀναβήσαντι ἐς ἑκκαιδέκατον θεὸν, ἀντεγενεηλόγησαν ἐπὶ τῇ ἀριθμήσει, οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ γενέσθαι ἄνθρωπον. Ἀντεγενεηλόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν Πίρωμιν ἐκ Πιρώμιος γεγονέναι· ἐς ὃ τοὺς πέντε καὶ τεσσεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσοὺς, Πίρωμιν ἐκ Πιρώμιος γενόμενον, καὶ οὔτε ἐς θεὸν, οὔτε ἐς ἥρωα ἀνέδησαν αὐτούς. Πίρωμις δέ ἐστι κατ' Ἑλλάδα γλῶσσαν καλὸς κἀγαθός.

Ἤδη ὦν, τῶν αἱ εἰκόνες ἦσαν, τοιούτους ἀπεδείκνυσάν σφεας πάντας ἐόντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους. Τὸ δὲ πρότερον τῶν ἀνδρῶν τούτων, θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας οἰκέοντας ἅμα τοῖσι ἀνθρώποισι· καὶ τούτων αἰεὶ ἕνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεῦσαι Ὧρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλλωνα Ἕλληνες ὀνομάζουσι· τοῦτον, καταπαύσαντα Τυφῶνα, βασιλεῦσαι ὕστατον Αἰγύπτου. Ὄσιρις δέ ἐστι Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.

Ἐν Ἕλλησι μέν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν· παρ' Αἰγυπτίοισι δὲ Πὰν μέν,

ἀρχαιότατος, καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων θεῶν· Ἡρακλῆς δὲ τῶν δευτέρων τῶν δυωδεκα λεγομένων εἶναι· Διόνυσος δὲ τῶν τρίτων οἳ ἐκ τῶν δυώδεκα θεῶν ἐγένοντο. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοί φασι εἶναι ἕτεα ἐς Ἄμασιν βασιλέα, διεδήλωταί μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλέονα λέγεται εἶναι, Διονύσῳ δ' ἐλάχιστα τούτων· καὶ τούτῳ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Ἄμασιν βασιλέα. Καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεί τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἕτεα. Διονύσῳ μέν νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένῳ γενέσθαι, κατὰ ἑξακόσια ἕτεα καὶ χίλια μάλιστά ἐστι ἐς ἐμέ· Ἡρακλεῖ δὲ τῷ Ἀλκμήνης, κατὰ εἰνακόσια ἕτεα· Πανὶ δὲ τῷ ἐκ Πηνελόπης, (ἐκ ταύτης γὰρ καὶ Ἑρμέω λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν·) ἐλάσσω ἕτεά ἐστι τῶν Τρωικῶν, κατὰ τὰ ὀκτακόσια μάλιστα ἐς ἐμέ.

Τούτων ὦν ἀμφοτέρων πάρεστι χρᾶσθαι τοῖσι τις πείσεται λεγομένοισι μᾶλλον· ἐμοὶ δ' ὧν ἡ περὶ αὐτέων γνώμη ἀποδέδεκται. Εἰ μὲν γὰρ φανεροί τε ἐγένοντο καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατάπερ Ἡρακλέης ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης, καὶ Πὰν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη ἄν τις, καὶ τούτους ἄλλους, ἄνδρας γενομένους, ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. Νῦν δὲ Διονύσου τε λέγουσι οἱ Ἕλληνες, ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράψατο Ζεύς, καὶ ἤνεικε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου ἐοῦσαν ἐν τῇ Αἰθιοπίῃ· καὶ Πανός γε περὶ οὐκ ἔχουσι εἰπεῖν ὅκη ἐτράπετο γενόμενος. Δῆλά μοι ὦν γέγονε, ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα, ἢ τὰ τῶν ἄλλων θεῶν. Ἀπ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογέουσι αὐτέων τὴν γένεσιν. Ταῦτα μέν νυν αὐτοὶ Αἰγύπτιοι λέγουσι.

Ὅσα δὲ οἵ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι, ὁμολογέοντες τοῖσι ἄλλοισι, κατὰ ταύτην τὴν χώρην γενέσθαι, ταῦτ' ἤδη φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιος. Ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱρέα τοῦ Ἡφαίστου βασιλεύσαντα, (οὐδένα γὰρ χρόνον οἷοί τε ἦσαν ἄνευ βασιλῆος διαιτᾶσθαι,) ἐστήσαντο δυώδεκα βασιλέας, δυώδεκα μοίρας διασάμενοι Αἴγυπτον πᾶσαν. Οὗτοι ἐπιγαμίας ποιησάμενοι ἐβασίλευον νόμοισι τοῖσίδε χρεώμενοι, μήτε καταιρέειν ἀλλήλους, μήτε πλέον τι δίζη-

σθαι ἔχειν τὸν ἕτερον τοῦ ἑτέρου, εἶναί τε φίλους τὰ μάλιστα. Τῶν δὲ εἵνεκα τοὺς νόμους τούτους ἐποιεῦντο, ἰσχυρῶς περιστέλλοντες· ἐκέχρηστό σφι καὶ' ἀρχὰς αὐτίκα ἑστεώτεσι ἐς τὰς πυραμίδας "τὸν χαλκέα φιάλῃ σπείσαντα αὐτέων ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου·" ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο.

Καὶ δή σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ· δόξαν δέ σφι, ἐποιήσαντο λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος, κατὰ Κροκοδείλων καλεομένην Πόλιν μάλιστά κη κείμενον· τὸν ἐγὼ ἤδη ἴδον λόγου μέζω. Εἰ γάρ τις τὰ ἐξ Ἑλλήνων τείχεά τε καὶ ἔργων ἀποδέξιν συλλογίσαιτο, ἐλάσσονος πόνου τε ἂν καὶ δαπάνης φανείη ἐόντα τοῦ λαβυρίνθου τούτου· καίτοι ἀξιολογός γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηός, καὶ ὁ ἐν Σάμῳ· ἦσαν μέν νυν καὶ αἱ πυραμίδες λόγου μέζονες, καὶ πολλῶν ἑκάστη αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀντάξιη· ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει. Τοῦ γὰρ δυώδεκα μέν εἰσι αὐλαὶ κατάστεγοι, ἀντίπυλοι ἀλλήλῃσι· ἓξ μὲν πρὸς βορέω, ἓξ δὲ πρὸς νότον τετραμμέναι συνεχέες· τοῖχος δὲ ἔξωθεν ὁ αὐτὸς ὑφεὰς περιέργει. Οἰκήματα δ' ἔνεστι διπλᾶ, τὰ μὲν ὑπόγαια, τὰ δὲ μετέωρα ἐπ' ἐκείνοισι, τρισχίλια ἀριθμὸν, πεντακοσίων καὶ χιλίων ἑκάτερα. Τὰ μέν νυν μετέωρα τῶν οἰκημάτων αὐτοὶ τε ὁρῶμεν διεξιόντες, καὶ αὐτοὶ θεησάμενοι λέγομεν· τὰ δὲ αὐτέων ὑπόγαια λόγοισι ἐπευθανόμεθα. Οἱ γὰρ ἐπεστεῶτες τῶν Αἰγυπτίων δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβύρινθον τοῦτον οἰκοδομησαμένων βασιλήων, καὶ τῶν ἱρῶν κροκοδείλων· οὕτω τῶν μὲν κάτω περὶ οἰκημάτων ἀκοῇ παραλαβόντες λέγομεν· τὰ δὲ ἄνω μέζονα ἀνθρωπηίων ἔργων αὐτοὶ ὁρέομεν. Αἵ τε γὰρ ἔξοδοι διὰ τῶν στεγέων, καὶ οἱ ἑλιγμοὶ διὰ τῶν αὐλέων ἑόντες ποικιλώτατοι, θωῦμα μυρίον παρέχοντο ἐξ αὐλῆς τε ἐς τὰ οἰκήματα διεξιοῦσι, καὶ ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων, καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν οἰκημάτων. Ὀροφὴ δὲ πάντων τούτων, λιθίνη, κατάπερ οἱ τοῖχοι· οἱ δὲ τοῖχοι τύποις ἐγγεγλυμμένοισι πλέοι. Αὐλὴ δὲ ἑκάστη περίστυλος, λίθου λευκοῦ ἁρμοσμένου τὰ μάλιστα. Τῆς δὲ γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσερακοντόργυιος, ἐν τῇ ζῶα μεγάλα ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποίηται.

Τοῦ δὲ λαβυρίνθου τούτου ἐόντος τοιούτου θωῦμα ἔτι μεῖζον παρέχεται ἡ Μοίριος καλεομένη λίμνη, παρ' ἣν ὁ λαβύρινθος οὗτος οἰκοδόμηται· τῆς τὸ περίμετρον τῆς περιόδου εἰσὶ στάδιοι ἑξακόσιοι καὶ τρισχίλιοι· σχοίνων ἑξήκοντα ἐόντων· ἔυοι καὶ αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. Κέεται δὲ μακρὴ ἡ λίμνη πρὸς βορῆν τε καὶ νότον, ἐοῦσα βάθος, τῇ βαθυτάτη αὐτὴ ἐωυτῆς, πεντηκοντόργυιος. Ὅτι δὲ χειροποίητός ἐστι καὶ ὀρυκτὴ, αὐτὴ δηλοῖ. Ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστά κη ἑστᾶσι δύο πυραμίδες, τοῦ ὕδατος ὑπερέχουσαι πεντήκοντα ὀργυιὰς ἑκατέρη, καὶ τὸ κατ' ὕδατος οἰκοδόμηται ἕτερον τοσοῦτο· καὶ ἐπ' ἀμφοτέρῃσι ἕπεστι κολοσσὸς λίθινος κατήμενος ἐν θρόνῳ. Οὕτω αἱ μὲν πυραμίδες εἰσὶ ἑκατὸν ὀργυιέων. Αἱ δ' ἑκατὸν ὀργυιαὶ δίκαιαί εἰσι ὑπάδιον ἐξαπλεθρον· ἐξαπέδου μὲν τῆς ὀργυιῆς μετρεομένης, καὶ τετραπήχεος· τῶν ποδῶν μὲν τετραπαλαίστων ἐόντων, τοῦ δὲ πήχεος, ἑξαπαλαίστου. Τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ αὐθιγενὲς μὲν οὐκ ἔστι· ἄνυδρος γὰρ δὴ δεινῶς ἐστι ταύτη· ἐκ τοῦ Νείλου δὲ κατὰ διώρυχα ἐσῆκται, καὶ ἓξ μὲν μῆνας ἔυω ῥέει ἐς τὴν λίμνην, ἓξ δὲ μῆνας ἔξω ἐς τὸν Νεῖλον αὖτις. Καὶ ἐπεὰν μὲν ἐκρέῃ ἔξω, ἡ δὲ τότε τοὺς ἓξ μῆνας ἐς τὸ βασιλήιον καταβάλλει ἐπ' ἡμέρην ἑκάστην τάλαντον ἀργυρίου ἐκ τῶν ἰχθύων· ἐπεὰν δὲ ἐυίῃ τὸ ὕδωρ ἐς αὐτὴν, εἴκοσι μνέας.

Ἔλεγον δὲ οἱ ἐπιχώριοι καὶ ὡς ἐς τὴν Σύρτιν τὴν ἐν Λιβύῃ ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ πρὸς ἑσπέρην ἐς τὴν μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ Μέμφιος. Ἐπεὶ τε δὲ τοῦ ὀρύγματος τούτου οὐκ ὥριον τὸν χοῦν οὐδαμοῦ ἐόντα, ἐπιμελὲς γὰρ δή μοι ἦν, εἰρόμην τοὺς ἄγχιστα οἰκέοντας τῆς λίμνης, ὅκου εἴη ὁ χοῦς ὁ ἐξορυχθείς. Οἱ δὲ ἔφρασάν μοι ἵνα ἐξενεχθείη, καὶ εὐπετέως ἔπειθον· ἤδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίων πόλι γενόμενον ἕτερον τοιοῦτο. Τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλῆος χρήματα κρύπτοντα μεγάλα καὶ φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι ἐπενόησαν κλῶπες ἐκφορῆσαι. Ἐκ δὴ ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ κλῶπες, ὑπὸ γῆν σταθμεώμενοι ἐς τὰ βασιλήια οἰκία ὄρυσσον. Τὸν δὲ χοῦν τὸν ἐκφορεόμενον ἐκ τοῦ ὀρύγματος, ὅκως γένοιτο νὺξ, ἐς τὸν Τίγριν ποταμὸν παραῤῥέοντα τὴν Νῖνον ἐξεφόρεον, ἐς ὃ κατεργάσαντο ὅ τι ἐβούλοντο. Τοιοῦτον ἕτερον ἤκουσα καὶ τὸ τῆς ἐν Αἰγύπτῳ λίμνης

ὄρυγμα γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ' ἡμέρην ποιεύμενον· ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους, ἐς τὸν Νεῖλον φορέειν· ὁ δὲ, ὑπολαμβάνων, ἔμελλε διαχέειν. Ἡ μέν νυν λίμνη αὕτη οὕτω λέγεται ὀρυχθῆναι.

Τῶν δὲ δυώδεκα βασιλήων δικαιοσύνῃ χρεωμένων, ἀνὰ χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὀρτῆς μελλόντων κατασπείσειν, ὁ ἀρχιρεὺς ἐξένεικε σφι φιάλας χρυσέας, τῇσί περ ἐώθεσαν σπένδειν, ἁμαρτὼν τοῦ ἀριθμοῦ, ἕνδεκα, δυώδεκα ἐοῦσι. Ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἑστεὼς αὐτέων Ψαμμίτιχος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκέην ὑπέσχε τε καὶ ἔσπενδε. Κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε βασιλῆες, καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμίτιχος μέν νυν οὐδενὶ δολερῷ νόῳ χρεώμενος ὑπέσχε τὴν κυνέην. Οἱ δέ ἐν φρενὶ λαβόντες τό τε ποιηθὲν ἐκ Ψαμμιτίχου, καὶ τὸ χρηστήριον ὅ τι ἐκέχρηστό σφι, τὸν χαλκέῃ σπείσαντα αὐτῶν φιάλῃ, τοῦτον βασιλῆα ἔσεσθαι μοῦνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ, κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμίτιχον, ὡς ἀνεύρισκον βασανίζοντες ἐξ οὐδεμιῆς προνοίης αὐτὸν ποιήσαντα· ἐς δὲ τὰ ἕλεα ἔδοξέ σφι διώξαι ψιλώσαντας τὰ πλεῖστα τῆς δυνάμιος· ἐκ δὲ τῶν ἑλέων ὁρμεώμενον μὴ ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ.

Τὸν δὲ Ψαμμίτιχον τοῦτον, πρότερον φεύγοντα τὸν Αἰθίοπα Σαβακῶν, ὃς οἱ τὸν πατέρα Νεκῶν ἀπέκτεινε, τοῦτον φεύγοντα τότε ἐς Συρίην, ὡς ἀπαλλάχθη ἐκ τῆς ὄψιος τοῦ ὀνείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίων οὗτοι οἳ ἐκ νομοῦ Σαΐτεώ εἰσι. Μετὰ δὲ, βασιλεύοντα, τὸ δεύτερον πρὸς τῶν ἕνδεκα βασιλέων καταλαμβάνει μιν διὰ τὴν κυνέην φεύγειν ἐς τὰ ἕλεα. Ἐπιστάμενος ὧν ὡς περιυβρισμένος εἴη πρὸς αὐτῶν, ἐπενόεε τίσασθαι τοὺς διώξαντας. Πέμψαντι δὲ οἱ ἐς Βουτοῦν πόλιν ἐς τὸ χρηστήριον τῆς Λητοῦς, ἔνθα δὴ Αἰγυπτίοισί ἐστι μαντήιον ἀψευδέστατον, ἦλθε χρησμὸς, ὡς τίσις ἥξει ἀπὸ θαλάσσης χαλκέων ἀνδρῶν ἐπιφανέντων. Καὶ τῷ μὲν δὴ ἀπιστίη μεγάλη ὑπεκέχυτο, χαλκέους οἱ ἄνδρας ἥξειν ἐπικούρους. Χρόνου δὲ οὐ πολλοῦ διελθόντος, ἀναγκαίη κατέλαβε Ἴωνάς τε καὶ Κᾶρας ἄνδρας κατὰ λιμὴν ἐκπλώσαντας ἀπενεικθῆναι ἐς Αἴγυπτον· ἐκβάντας δὲ ἐς γῆν καὶ ὁπλισθέντας χαλκῷ ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἕλεα ἀπήνεος τῷ Ψαμμιτίχῳ, (ὡς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας

ὁπλισθέντας,) ὡς χάλκεοι ἄνδρες ἀπιγμένοι ἀπὸ θαλάσσης λεηλατεῦσι τὸ πεδίον. Ὁ δέ, μαθὼν τὸ χρηστήριον ἐπιτελεύμενον, φίλα τε τοῖσι Ἴωσι καὶ Καρσὶ ποιέεται· καί σφεας μεγάλα ὑπισχνεύμενος πείθει μετ' ἑωυτοῦ γενέσθαι. Ὡς δὲ ἔπεισε, οὕτω ἅμα τοῖσι μετ' ἑωυτοῦ βουλομένοισι Αἰγυπτίοισι, καὶ τοῖσι ἐπικούροισι, καταιρέει τοὺς βασιλέας.

Κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμίτιχος, ἐποίησε τῷ Ἡφαίστῳ πρόπυλαια ἐν Μέμφι, τὰ πρὸς νότον ἄνεμον τετραμμένα· αὐλήν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν φανῇ ὁ Ἄπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων, πᾶσάν τε περίστυλον ἐοῦσαν, καὶ τύπων πλέην· ἀντὶ δὲ κιόνων ὑπεστᾶσι κολοσσοὶ δυωδεκαπήχεες τῇ αὐλῇ. Ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι Ἔπαφος.

Τοῖσι δὲ Ἴωσι καὶ τοῖσι συγκατεργασαμένοισι αὐτῷ, ὁ Ψαμμίτιχος δίδωσι χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος, τοῖσι οὐνόματα ἐτέθη Στρατόπεδα. Τούτους τε δὴ ᾧ χώρους δίδωσι, καὶ τἆλλα τὰ ὑπεύχετο πάντα ἀπέδωκε· καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα γλῶσσαν ἐκδιδάσκεσθαι. Ἀπὸ δὲ τούτων ἐκμαθόντων τὴν γλῶσσαν οἱ νῦν ἑρμηνέες ἐν Αἰγύπτῳ γεγόνασι. Οἱ δὲ Ἴωνές τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὗτοι οἱ χῶροι πρὸς θαλάσσης, ὀλίγον ἔνερθε Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ καλευμένῳ στόματι τοῦ Νείλου. Τούτους μὲν δὴ χρόνῳ ὕστερον βασιλεὺς Ἄμασις ἐξαναστήσας ἐνθεῦτεν κατοίκισε ἐς Μέμφιν, φυλακὴν ἑωυτοῦ ποιεύμενος πρὸς Αἰγυπτίων. Τούτων δὲ οἰκισθέντων ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω ἐπιμισγόμενοι τούτοισι, τὰ περὶ Αἴγυπτον γινόμενα, ἀπὸ Ψαμμιτίχου βασιλῆος ἀρξάμενοι, πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀτρεκέως· πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν. Ἐξ ὧν δὲ ἐξανέστησαν χώρων, ἐν τούτοισι δὴ οἵ τε ὑλκοὶ τῶν νεῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν. Ψαμμίτιχος μέν νυν οὕτω ἔσχε τὴν Αἴγυπτον.

Τοῦ δὲ χρηστηρίου τοῦ ἐν Αἰγύπτῳ πολλὰ ἐπεμνήσθην ἤδη· καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἐόντος ποιήσομαι. Τὸ γὰρ χρηστήριον τοῦτο τὸ ἐν Αἰγύπτῳ ἔστι μὲν Λητοῦς ἱρόν, ἐν πόλι δὲ μεγάλῃ ἱδρυμένον, κατὰ τὸ Σεβεννυτικὸν καλεόμενον στόμα τοῦ

Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης ἄνω. Οὔνομα δὲ τῇ πόλι ταύτῃ ὅκου τὸ χρηστήριόν ἐστι Βουτὼ, ὡς καὶ πρότερον οὐνόμασταί μοι. Ἱρὸν δὲ ἐστι ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ Ἀρτέμιδος. Καὶ ὅ γε νηὸς τῆς Λητοῦς, ἐν τῷ δὴ τὸ χρηστήριον ἔνι, αὐτός τε τυγχάνει ἐὼν μέγας, καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα ὀργυιέων. Τὸ δέ μοι τῶν φανερῶν θωῦμα μέγιστον παρεχόμενον φράσω. Ἔστι ἐν τῷ τεμένεϊ τούτῳ Λητοῦς νηὸς ἐξ ἑνὸς λίθου πεποιημένος ἔς τε ὕψος, καὶ ἐς μῆκος· καὶ τοῖχος ἕκαστος τούτοισι ἴσος· τεσσεράκοντα πηχέων τουτέων ἕκαστόν ἐστι. Τὸ δὲ καταστέγασμα τῆς ὀροφῆς ἄλλος ἐπικέεται λίθος ἔχων τὴν παρωροφίδα τετράπηχυν.

Οὕτω μέν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρόν ἐστι θωυμαστότατον· τῶν δὲ δευτέρων, νῆσος ἡ Χέμμις καλευμένη ἔστι μὲν ἐν λίμνῃ βαθέῃ καὶ πλατέῃ κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρόν· λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή. Αὐτὸς μὲν ἔγωγε οὔτε πλέουσαν, οὔτε κινηθεῖσαν εἶδον· τέθηπα δὲ ἀκούων, εἰ νῆσος ἀληθέως ἐστὶ πλωτή. Ἐν δὴ ὦν ταύτῃ νηός τε Ἀπόλλωνος μέγας ἔνι, καὶ βωμοὶ τριφάσιοι ἐνιδρύαται. Ἐμπεφύκασι δ' ἐν αὐτῇ φοίνικες συχνοὶ, καὶ ἄλλα δένδρεα, καὶ καρποφόρα καὶ ἄφορα πολλά. Λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι φασὶ εἶναι αὐτὴν πλωτήν· Ὡς ἐν τῇ νήσῳ ταύτῃ οὐκ ἐούσῃ πρότερον πλωτῇ Λητὼ ἐοῦσα τῶν ὑκτὼ θεῶν τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖ πόλι, ἵνα δὴ οἱ τὸ χρηστήριον τοῦτό ἐστι, Ἀπόλλωνα παρὰ Ἶσιος παρακαταθήκην δεξαμένη, διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένῃ νήσῳ· ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφὼν ἐπῆλθε θέλων ἑξευρεῖν τοῦ Ὀσίριος τὸν παῖδα. (Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἶσιος λέγουσι εἶναι παῖδας· Λητοῦν δὲ τροφὸν αὐτοῖσι καὶ σώτειραν γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μέν, Ὧρος· Δημήτηρ δὲ, Ἶσις· Ἄρτεμις δὲ, Βούβαστις. Ἐκ τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος ἥρπασε τὸ ἐγὼ φράσω, μοῦνος δὴ ποιητέων τῶν προγενομένων· ἐποίησε γὰρ Ἄρτεμιν εἶναι θυγατέρα Δήμητρος.) Τὴν δὲ νῆσον διὰ τοῦτο γενέσθαι πλωτήν. Ταῦτα μὲν οὕτω λέγουσι.

Ψαμμίτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσερα καὶ πεντήκοντα ἔτεα, τῶν τὰ ἑνὸς δέοντα τριήκοντα Ἄζωτον, τῆς Συρίης μεγάλην

πόλιν, προσκατήμενος ἐπολιόρκει, ἐς τὸ ἐξεῖλε. Αὕτη δὲ ἡ Ἄζωτος ἁπασέων πολίων ἐπὶ πλεῖστον χρόνον πολιορκευμένη ἀντίσχε, τῶν ἡμεῖς ἴδμεν.

Ψαμμιτίχου δὲ Νεκὼς παῖς ἐγένετο, καὶ ἐβασίλευσε Αἰγύπτου· ὃς τῇ διώρυχι ἐπιχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν Θάλασσαν φερούσῃ, τὴν Δαρεῖος ὁ Πέρσης δεύτερα διώρυξε· τῆς μῆκος μὲν ἐστι πλόος ἡμέραι τέσσερες, εὖρος δὲ ὠρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευμένας. Ἧκται δὲ ἀπὸ τοῦ Νείλου τὸ ὕδωρ ἐς αὐτήν· ἧκται δὲ κατύπερθε ὀλίγον Βουβάστιος πόλιος, παρὰ Πάτουμον τὴν Ἀραβίην πόλιν· ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν Θάλασσαν. Ὀρύσσεται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυπτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τεῖνον ὄρος, ἐν τῷ αἱ λιθοτομίαι ἔνεισι. Τοῦ ὧν δὴ οὔρεος τούτου παρὰ τὴν ὑπωρέην ἧκται ἡ διώρυξ ἀπ' ἐυπερὲς μακρὴ πρὸς τὴν ἠῶ, καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ οὔρεος πρὸς μεσαμβρίην τε καὶ νότον ἄντικρυς ἐς τὸν κόλπον τὸν Ἀράβιον. Τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώτατον, ἐκ τῆς βορηίης θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου οὔρεος τοῦ οὐρίζοντος Αἴγυπτόν τε καὶ Συρίην, ἀπὸ τούτου εἰσὶ στάδιοι χίλιοι ἀπαρτὶ ἐς τὸν Ἀράβιον κόλπον· τοῦτο μὲν τὸ συντομώτατον. Ἡ δὲ διώρυξ πολλῷ μακροτέρη, ὅσῳ σκολιωτέρη ἐστί, τὴν ἐπὶ Νεκὼ βασιλῆος ὀρύσσουσι Αἰγυπτίων ἀπέλιπον δυώδεκα μυριάδες. Νεκὼς μέν νυν μετεξὺ ὀρύσσων ἐτελεύτησε, μαντηίου ἐμπεσόντος γεγονότος τοιοῦδε· "τῷ βαρβάρῳ αὐτὸν προτερχάζεσθαι." Βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφι ὁμογλώσσους.

Παυσάμενος δὲ τῆς διώρυχος ὁ Νεκὼς ἐτράπετο πρὸς στρατηίας· καὶ τριήρεες, αἱ μὲν ἐπὶ τῇ βορηίῃ θαλάσσῃ ἐποιήθησαν, αἱ δ' ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ, τῶν ἔτι οἱ ὁλκοὶ ἐπίδηλοι. Καὶ ταύτῃσί τε ἐχρᾶτο ἐν τῷ δέοντι· καὶ Σύροισι πεζῇ ὁ Νεκὼς συμβαλὼν ἐν Μαγδώλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην, Κάδυτιν πόλιν τῆς Συρίης ἐοῦσαν μεγάλην εἷλε. Ἣν τῇ δὲ ἐσθῆτι ἔτιχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πέμψας ἐς Βραγχίδας τὰς Μιλησίων. Μετὰ δὲ, ἐκκαίδεκα ἔτεα τὰ πάντα ἄρξας τελευτᾷ, τῷ παιδὶ Ψάμμι παραδοὺς τὴν ἀρχήν.

Ἐπὶ τούτου δὴ τὸν Ψάμμιν βασιλεύοντα Αἰγύπτου ἀπίκοντο

Ἠλείων ἄνδρες ἄγγελοι, αἰχέοντες δικαιότατα καὶ κάλλιστα τιθέναι τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων ἀνθρώπων, καὶ δοκέοντες παρὰ ταῦτα οὐδ' ἂν τοὺς σοφωτάτους ἀνθρώπων Αἰγυπτίους οὐδὲν ἐπεξευρεῖν. Ὡς δὲ ἀπικόμενοι ἐς τὴν Αἴγυπτον οἱ Ἠλεῖοι ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα ὁ βασιλεὺς οὗτος συγκαλέσαι Αἰγυπτίων τοὺς λεγομένους εἶναι σοφωτάτους. Συνελθόντες δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο τῶν Ἠλείων λεγόντων ἅπαντα τὰ κατήκει σφέας ποιέειν περὶ τὸν ἀγῶνα· ἀπηγησάμενοι δὲ τὰ πάντα, ἔφασαν ἥκειν ἐπιμαθησόμενοι εἴ τι ἔχοιεν Αἰγύπτιοι τούτων δικαιότερον ἐπεξευρεῖν. Οἱ δὲ βουλευσάμενοι ἐπειρώτων τοὺς Ἠλείους εἴ σφι οἱ πολῖται ἐναγωνίζονται. Οἱ δὲ ἔφασαν, καὶ σφέων καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ ἐξεῖναι ἀγωνίζεσθαι. Οἱ δὲ Αἰγύπτιοι ἔφασαν σφέας, οὕτω τιθέντας, παντὸς τοῦ δικαίου ἡμαρτηκέναι· οὐδεμίην γὰρ εἶναι μηχανὴν, ὅκως οὐ τῷ ἀστῷ ἀγωνιζομένῳ προσθήσονται, ἀδικέοντες τὸν ξεῖνον. Ἀλλ' εἰ δὴ βούλονται δικαίως τιθέναι, καὶ τούτου εἵνεκα ἀπικοίατο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῇσι ἐκέλευον τὸν ἀγῶνα τιθέναι, Ἠλείων δὲ μηδενὶ εἶναι ἀγωνίζεσθαι. Ταῦτα μὲν Αἰγύπτιοι Ἠλείοισι ὑπεθήκαντο.

Ψάμμις δὲ ἐξ ἔτεα μοῦνον βασιλεύσαντος Αἰγύπτου, καὶ στρατευσαμένου ἐς Αἰθιοπίην, καὶ μεταυτίκα τελευτήσαντος ἐξεδέξατο Ἀπρίης ὁ Ψάμμιος· ὃς μετὰ Ψαμμίτιχον τὸν ἑωυτοῦ προπάτορα ἐγένετο εὐδαιμονέστατος τῶν πρότερον βασιλήων ἐπ' ἔτεα πέντε καὶ εἴκοσι ἄρξας· ἐν τοῖσι ἐπί τε Σιδῶνα στρατὸν ἤλασε, καὶ ἐναυμάχησε τῷ Τυρίῳ. Ἐπεὶ δέ οἱ ἔδεε κακῶς γενέσθαι, ἐγένετο ἀπὸ προφάσιος τὴν ἐγὼ μεζόνως μὲν ἐν τοῖσι Λιβυκοῖσι λόγοισι ἀπηγήσομαι, μετρίως δ' ἐν τῷ παρεόντι· ἀποπέμψας γὰρ στράτευμα ὁ Ἀπρίης ἐπὶ Κυρηναίους, μεγαλωστὶ προσέπταισε. Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίης αὐτοὺς ἀποπέμψαι ἐς φαινόμενον κακὸν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. Ταῦτα δὲ δεινὰ ποιεύμενοι οὗτοί τε οἱ ἀπονοστήσαντες, καὶ οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθείης.

Πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ' αὐτοὺς Ἄμασιν καταπαύσοντα λόγοισι. Ὁ δὲ ἐπεί τε ἀπικόμενος κατελάμβανε τοὺς

Αἰγυπτίους, ταῦτα μὴ ποιέειν λέγοντος αὐτοῦ, τῶν τις Αἰγυπτίων ὄπισθε στὰς, περιέθηκέ οἱ κυνέην, καὶ περιτιθεὶς ἔφη ἐπὶ βασιληίῃ περιτιθέναι. Καὶ τῷ οὔ κως εἰεκούσιον ἐγίνετο τὸ ποιεύμενον, ὡς διεδείκνυε. Ἐπεί τε γὰρ ἱστήσαντό μιν βασιλέα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὡς ἐλῶν ἐπὶ τὸν Ἀπρίην. Πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ' Ἄμασιν ἄνδρα δόκιμον τῶν περὶ ἑωυτὸν Αἰγυπτίων, τῷ οὔνομα ἦν Πατάρβημις, ἐντειλάμενος αὐτῷ ζῶντα Ἄμασιν ἀγαγεῖν παρ' ἑωυτόν. Ὡς δὲ ἀπικόμενος τὸν Ἄμασιν ἐκάλεε ὁ Πατάρβημις, ὁ Ἄμασις (ἔτυχε γὰρ ἐπ' ἵππου κατήμενος) ἐπάρας ἀπεπαίδευσε, καὶ τοῦτό μιν ἐκέλευε Ἀπρίῃ ἀπάγειν. Ὁμως δὲ αὐτὸν ἀξιοῦν τὸν Πατάρβημιν, βασιλέος μεταπεμπομένου, ἰέναι πρὸς αὐτόν· τὸν δὲ αὐτῷ ὑποκρίνεσθαι, ὡς ταῦτα πάλαι παρεσκευάζετο ποιέειν, καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην παρέσεσθαι γὰρ καὶ αὐτὸς, καὶ ἄλλους ἄξειν. Τὸν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἀγνοεῖν τὴν διάνοιαν, καὶ παρασκευαζόμενον ὁρέοντα σπουδῇ ἀπιέναι βουλόμενον τὴν ταχίστην βασιλεῖ δηλῶσαι τὰ πρηγσόμενα. Ὡς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, οὐκ ἄγοντα τὸν Ἄμασιν, οὐδένα λόγον αὐτῷ δόντα, ἀλλὰ περιθύμως ἔχοντα, περιταμεῖν προστάξαι αὐτοῦ τά τε ὦτα καὶ τὴν ῥῖνα. Ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἳ ἔτι τὰ ἐκείνου ἐφρόνεον, ἄνδρα τὸν δοκιμώτατον ἑωυτῶν οὕτω αἰσχρῶς λύμῃ διακείμενον, οὐδένα δὴ χρόνον ἐπισχόντες ἀπιστέατο πρὸς τοὺς ἑτέρους, καὶ ἐδίδοσαν σφέας αὐτοὺς Ἀμάσι.

Πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους, καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἑωυτὸν Κᾶράς τε καὶ Ἴωνας, ἄνδρας ἐπικούρους, τρισμυρίους· ἦν δὲ οἱ τὰ βασιλήια ἐν Σάϊ πόλι, μεγάλα ἐόντα καὶ ἀξιοθέητα· καὶ οἵ τε περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ἦσαν, καὶ οἱ περὶ τὸν Ἄμασιν ἐπὶ τοὺς ξείνους. Ἔν τε δὴ Μωμέμφι πόλι ἐγίνοντο ἀμφότεροι, καὶ πειρήσεσθαι ἔμελλον ἀλλήλων.

Ἔστι δὲ Αἰγυπτίων ἑπτὰ γένεα· καὶ τούτων οἱ μὲν, ἱρέες, οἱ δὲ, μάχιμοι κεκλέϊται· οἱ δὲ, βουκόλοι· οἱ δὲ, συβῶται· οἱ δὲ, κάπηλοι· οἱ δὲ, ἑρμηνέες· οἱ δὲ, κυβερνῆται· γένεα μὲν Αἰγυπτίων τοσαῦτά ἐστι, οὐνόματα δὲ σφι κέεται ἀπὸ τῶν τεχνέων. Οἱ δὲ μάχιμοι αὐτέων καλέονται μὲν Καλασίριές τε καὶ Ἑρμοτύ-

Καλέεν

βιες, ἐκ νομῶν δὲ τῶνδε εἰσί· (κατὰ γὰρ δὴ νομοὺς Αἴγυπτος ἅπασα διαραίρηται.)

Ἑρμοτυβίων μὲν οἵδε εἰσὶ νομοί· Βουσιρίτης, Σαΐτης, Χεμμίτης, Παπρημίτης, νῆσος ἡ Προσωπῖτις καλεομένη, Ναθὼ τὸ ἥμισυ. Ἐκ μὲν τουτέων τῶν νομῶν Ἑρμοτύβιες εἰσὶ, γενόμενοι, ὅτε ἐπὶ πλείστους γενοίατο, ἐκκαίδεκα μυριάδες. Καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδὲν, ἀλλ' ἀνέονται ἐς τὸ μάχιμον.

Καλασιρίων δὲ οἵδε ἄλλοι νομοί εἰσι· Θηβαῖος, Βουβαστίτης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβεννύτης, Ἀθριβίτης, Φαρβαιθίτης, Θμουΐτης, Ὀνουφίτης, Ἀνύσιος, Μυεκφορίτης· οὗτος ὁ νομὸς ἐν νήσῳ οἰκέει ἀντίον Βουβάστιος πόλιος. Οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσὶ, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγενέατο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. Οὐδὲ τούτοισι ἔξεστι τέχνην ἐπασκῆσαι οὐδεμίην, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μοῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενος.

Εἰ μέν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασι οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρῖναι, ὁρέων καὶ Θρήικας καὶ Σκύθας καὶ Πέρσας καὶ Λυδοὺς, καὶ σχεδὸν πάντας τοὺς βαρβάρους, ἀποτιμοτέρους τῶν ἄλλων ἡγημένους πολιητέων τοὺς τὰς τέχνας μανθάνοντας, καὶ τοὺς ἐκγόνους τούτων· τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξιέων γενναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον ἀνειμένους. Μεμαθήκασι δ' ὦν τοῦτο πάντες οἱ Ἕλληνες, καὶ μάλιστα Λακεδαιμόνιοι· ἥκιστα δὲ Κορινθίοι ὄνονται τοὺς χειροτέχνας.

Γέρεα δὲ σφι ἦν τάδε ἐξῃρημένα μούνοισι Αἰγυπτίων, πάρεξ τῶν ἱρέων, ἄρουραι ἐξαίρετοι δυώδεκα ἑκάστῳ ἀτελέες. Ἡ δὲ ἄρουρα ἑκατὸν πηχέων ἐστὶ Αἰγυπτίων πάντη· ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ. Ταῦτα μὲν δὴ τοῖσι ἅπασι ἦν ἐξῃρημένα. Τάδε δὲ ἐν περιτροπῇ ἐκαρποῦντο, καὶ οὐδαμᾶ ὡυτοί. Καλασιρίων χίλιοι, καὶ Ἑρμοτυβίων ἄλλοι, ἑδορυφόρεον ἐνιαυτὸν ἕκαστοι τὸν βασιλέα· τούτοισι δ' ὦν τάδε πάρεξ τῶν ἀρουρέων ἄλλα ἐδίδοτο ἐπ' ἡμέρῃ ἑκάστῃ, ὀπτοῦ σίτου σταθμὸς πέντε μνέαι ἑκάστῳ, κρεῶν βοέων δύο μνέαι, οἴνου τέσσερες ἀρυστῆρες. Ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.

Ἐπεί τε δὲ συνιόντες, ὅ τε Ἀπρίης ἄγων τοὺς ἐπικούρους, καὶ ὁ Ἄμασις πάντας τοὺς Αἰγυπτίους, ἀπίκοντο ἐς Μώμεμφιν πόλιν,

συνέβαλον· καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθεϊ δὲ πολλῷ ἐλάσσονες ἐόντες, κατὰ τοῦτο ἐσσώθησαν. Ἀπρίεω δὲ λέγεται εἶναι ἥδε ἡ διάνοια, μηδ' ἂν θεόν μιν μηδένα δύνασθαι παῦσαι τῆς βασιληίης· οὕτω ἀσφαλέως ἑωυτῷ ἱδρῦσθαι ἐδόκεε. Καὶ δὴ τότε συμβαλὼν ἐσσώθη, καὶ ζωγρηθεὶς ἀπήχθη ἐς Σάϊν πόλιν, ἐς τὰ ἑωυτοῦ οἰκία πρότερον ἐόντα, τότε δὲ Ἀμάσιος ἤδη βασιλήια. Ἐνθαῦτα δὲ τέως μὲν ἐτρέφετο ἐν τοῖσι βασιληίοισι, καὶ μιν Ἄμασις εὖ περιεῖπε· τέλος δὲ, μεμφομένων Αἰγυπτίων ὡς οὐ ποιοῖ δίκαια τρέφων τὸν σφίσι τε καὶ ἑωυτῷ ἔχθιστον, οὕτω δὴ παραδιδοῖ τὸν Ἀπρίην τοῖσι Αἰγυπτίοισι. Οἱ δέ μιν ἀπέπνιξαν, καὶ ἔπειτα ἔθαψαν ἐν τῇσι πατρῴῃσι ταφῇσι. Αἱ δέ εἰσι ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ἀγχοτάτω τοῦ μεγάρου ἐσιόντι ἀριστερῆς χερός. Ἔθαψαν δὲ Σαΐται πάντας τοὺς ἐκ νομοῦ τούτου γενομένους βασιλέας ἔσω ἐν τῷ ἱρῷ. Καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἑκαστέρω μέν ἐστι τοῦ μεγάρου ἢ τὸ τοῦ Ἀπρίεω καὶ τῶν τούτου προπατόρων· ἔστι μέντοι καὶ τοῦτο ἐν τῇ αὐλῇ τοῦ ἱροῦ, παστὰς λιθίνη μεγάλη, καὶ ἠσκημένη στύλοισί τε φοίνικας τὰ δενδρεα μεμιμημένοισι, καὶ τῇ ἄλλῃ δαπάνῃ. Ἔσω δὲ ἐν τῇ παστάδι διξὰ θυρώματα ἕστηκε· ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστί.

Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῦμαι ἐπὶ τοιούτῳ πρήγματι ἐξαγορεύειν τοὔνομα, ἐν Σάϊ ἐν τῷ ἱρῷ τῆς Ἀθηναίης, ὄπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης ἐχόμεναι τοίχου. Καὶ ἐν τῷ τεμένεϊ ὀβελοὶ ἑστᾶσι μεγάλοι λίθινοι· λίμνη τέ ἐστι ἐχομένη, λιθίνῃ κρηπῖδι κεκοσμημένη, καὶ ἐργασμένη εὖ κύκλῳ, καὶ μέγαθος, ὡς ἐμοὶ ἐδόκεε, ὅση περ ἡ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη.

Ἐν δὲ τῇ λίμνῃ ταύτῃ τὰ δείκηλα τῶν παθέων αὐτοῦ νυκτὸς ποιεῦσι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. Περὶ μὲν νυν τούτων εἰδότι μοι ἐπὶ πλέον ὡς ἕκαστα αὐτέων ἔχει εὔστομα κείσθω. Καὶ τῆς Δήμητρος τελετῆς πέρι, τὴν οἱ Ἕλληνες Θεσμοφόρια καλέουσι, καὶ ταύτης εἰδότι μοι πέρι εὔστομα κείσθω, πλὴν ὅσον αὐτῆς ὁσίη ἐστὶ λέγειν. Αἱ Δαναοῦ θυγατέρες ἦσαν αἱ τὴν τελετὴν ταύτην ἐξ Αἰγύπτου ἐξαγαγοῦσαι, καὶ διδάξασαι τὰς Πελασγιώτιδας γυναῖκας. Μετὰ δὲ, ἐξαναστάσης πάσης Πελοποννήσου ὑπὸ Δωριέων, ἐξαπώλετο ἡ τελετή· οἱ δὲ ὑπολειφθέντες Πελοποννησίων καὶ οὐκ ἐξαναστάντες Ἀρκάδες διέσωζον αὐτὴν μοῦνοι.

Ἀπρίεω δὲ ὧδε καταραιρημένου, ἐβασίλευσε Ἄμασις, νομοῦ μὲν Σαΐτεω ἐών· ἐκ τῆς δὲ ἦν πόλιος, οὔνομά οἱ ἐστὶ Σιούφ. Τὰ μὲν δὴ πρῶτα κατόνοντο τὸν Ἄμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμιῇ μοίρῃ μεγάλῃ ἦγον, ἅτε δὴ δημότην τὸ πρὶν ἐόντα, καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ, σοφίῃ αὐτοὺς ὁ Ἄμασις, οὐκ ἀγνωμοσύνῃ προσηγάγετο. Ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτὴρ χρύσεος, ἐν τῷ αὐτός τε ὁ Ἄμασις καὶ οἱ δαιτυμόνες οἱ πάντες τοὺς πόδας ἑκάστοτε ἐναπονιζέατο. Τοῦτον κατ' ὧν κόψας, ἄγαλμα δαίμονας ἐξ αὐτοῦ ἐποιήσατο, καὶ ἵδρυσε τῆς πόλιος ὅκου ἦν ἐπιτηδεώτατον· οἱ δὲ Αἰγύπτιοι φοιτέοντες πρὸς τὠγαλμα ἐσέβοντο μεγάλως. Μαθὼν δὲ ὁ Ἄμασις τὸ ἐκ τῶν ἀστῶν ποιεύμενον, συγκαλέσας Αἰγυπτίους, ἐξέφηνε φὰς ἐκ τοῦ ποδανιπτῆρος τὠγαλμα γεγονέναι, ἐς τὸν πρότερον μὲν τοὺς Αἰγυπτίους πόδας ἐναπονίζεσθαι, τότε δὲ μεγάλως σέβεσθαι. Ἤδη ὦν, ἔφη λέγων, ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπρηγέναι· εἰ γὰρ πρότερον εἶναι δημότης, ἀλλ' ἐν τῷ παρεόντι εἶναι αὐτέων βασιλεύς· καὶ τιμᾶν τε καὶ προμηθέεσθαι ἑωυτοῦ ἐκέλευε. Τοιούτῳ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους, ὥστε δικαιοῦν δουλεύειν.

Ἐχρᾶτο δὲ καταστάσει πρηγμάτων τοιῇδε. Τὸ μὲν ὄρθιον, μέχρι ὅτου πληθώρης ἀγορῆς, προθύμως ἔπρησσε τὰ προυφερόμενα πρήγματα· τὸ δὲ ἀπὸ τούτου ἔπινέ τε καὶ κατέσκωπτε τοὺς συμπότας, καὶ ἦν μάταιός τε καὶ παιγνιήμων. Ἀχθεσθέντες δὲ τούτοισι οἱ φίλοι αὐτοῦ, ἐνουθέτεον αὐτὸν, τοιάδε λέγοντες· "Ὦ βασιλεῦ, οὐκ ὀρθῶς σεωυτοῦ προὔστηκας, ἐς τὸ ἄγαν φαῦλον προάγων σεωυτόν. Σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα· καὶ οὕτω Αἰγύπτιοί τ' ἂν ἐπιστέατο ὡς ὑπ' ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον σὺ ἂν ἤκουες. Νῦν δὲ ποιέεις οὐδαμῶς βασιλικά." Ὁ δ' ἀμείβετο τοῖσίδε αὐτούς· "Τὰ τόξα οἱ κεκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐνανύουσι· ἐπεὰν δὲ χρήσωνται, ἐκλύουσι. Εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἴη, ἐκραγείη ἄν· ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρῆσθαι. Οὕτω δὴ καὶ ἀνθρώπου κατάστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ, μηδὲ ἐς παιγνιὴν τὸ μέρος ἑωυτὸν ἀνιέναι, λάθοι ἂν ἤτοι μανεὶς, ἢ ὄγε ἀπόπληκτος γενόμενος. Τὰ ἐγὼ ἐπιστάμενος μέρος ἑκατέρῳ νέμω." Ταῦτα μὲν τοὺς φίλους ἀμείψατο.

Λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ἰδιώτης, ὡς φιλοπότης ἐὼν καὶ φιλοσκώμμων, καὶ οὐδαμῶς κατεσπουδασμένος ἀνήρ· ὅκως δέ μιν ἐπιλείποι πίνοντά τε καὶ εὐπαθέοντα τὰ ἐπιτήδεα, κλάπτεσκε ἂν περιών. Οἱ δ' ἂν μιν φάμενοι ἔχειν τὰ σφέτερα χρήματα, ἀρνεύμενον ἄγεσκον ἐπὶ μαντήιον ὅκου ἑκάστοισι εἴη· πολλὰ μὲν δὴ καὶ ἀλίσκετο ὑπὸ τῶν μαντηίων, πολλὰ δὲ καὶ ἀποφεύγεσκε. Ἐπεί τε δὲ καὶ ἐβασίλευσε, ἐποίεε τοιάδε· ὅσοι μὲν αὐτὸν τῶν Θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱρῶν οὔτε ἐπεμέλετο, οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν· οὐδὲ φοιτέων ἔθυε, ὡς οὐδενὸς ἐοῦσι ἀξίοισι, ψευδέα τε μαντήια κεκτημένοισι. Ὅσοι δὲ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ ὡς ἀληθέως Θεῶν ἐόντων καὶ ἀψευδέα μαντήια παρεχομένων, τὰ μάλιστα ἐπεμέλετο.

Καὶ τοῦτο μέν, ἐν Σάι τῇ Ἀθηναίῃ προπύλαια θωυμάσιά οἱ ἐξεποίησε, πολλὸν πάντας ὑπερβαλλόμενος τῷ τε ὕψεῖ καὶ τῷ μεγάθεῖ, ὅσων τε τὸ μέγαθος λίθων ἐστί, καὶ ὁκοίων τέων· τοῦτο δὲ, κολοσσοὺς μεγάλους καὶ ἀνδρόσφιγγας περιμήκεας ἀνέθηκε, λίθους τε ἄλλους ἐς ἐπισκευὴν ὑπερφυέας τὸ μέγαθος ἐκόμισε. Ἠγάγετο δὲ τουτέων τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσέων λιθοτομιέων, τοὺς δὲ ὑπερμεγάθεας ἐξ Ἐλεφαντίνης πόλιος, πλόον καὶ εἰκοσι ἡμερέων ἀπεχούσης ἀπὸ Σάϊος. Τὸ δὲ οὐκ ἥκιστα αὐτέων, ἀλλὰ μάλιστα θωυμάζω, ἔστι τόδε· οἴκημα μουνόλιθον ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος· καὶ τοῦτο ἐκόμιζον μὲν ἐπ' ἔτεα τρία, διεσχίλιοι δὲ οἱ προσετετάχατο ἄνδρες ἀγωγέες, καὶ οὗτοι ἅπαντες ἦσαν κυβερνῆται. Τῆς δὲ στέγης ταύτης τὸ μὲν μῆκος ἔξωθεν ἔστι εἷς τε καὶ εἴκοσι πήχεες· εὖρος δὲ, τεσσερεσκαίδεκα· ὕψος δὲ, ὀκτώ· ταῦτα μὲν τὰ μέτρα ἔξωθεν τῆς στέγης τῆς μουνολίθου ἐστί. Ἐπὰρ ἔσωθεν τὸ μῆκος, ὀκτωκαίδεκα πηχέων καὶ πυγόνος· τὸ δὲ εὖρος, δυώδεκα πηχέων· τὸ δὲ ὕψος, πέντε πηχέων ἐστί. Αὕτη τοῦ ἱροῦ κέεται παρὰ τὴν ἔσοδον, ἔσω γάρ μιν ἐς τὸ ἱρὸν φασι τῶνδ' εἵνεκα οὐκ ἐυελκύσαι· τὸν ἀρχιτέκτονα αὐτῆς, ἑλκομένης τῆς στέγης, ἀπαστενάξαι οἷά τε χρόνου ἐγγεγονότος πολλοῦ κατιχθόμενον τῷ ἔργῳ· τὸν δὲ Ἄμασιν ἐνθυμιστὸν ποιησάμενον οὐκ ἐᾶν ἔτι προσωτέρω ἑλκύσαι. Ἤδη δέ τινες λέγουσι, ὡς ἄνθρωπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μοχλευόντων, καὶ ἀπὸ τούτου οὐκ ἐυελκυσθῆναι.

Ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι ἱροῖσι ὁ Ἄμασις πᾶσι τοῖσι

ἐλλογίμοισι ἔργα τὸ μέγαθος ἀξιοθέητα· ἐν δὲ, καὶ ἐν Μέμφι, τὸν Φθᾶ ὕπτιον κείμενον κολοσσὸν τοῦ Ἡφαιστείου ἔμπροσθε, τοῦ πόδες πέντε καὶ ἑβδομήκοντά εἰσι τὸ μῆκος. Ἐπὶ δὲ τῷ αὐτῷ βάθρῳ ἑστᾶσι Αἰθιοπικοῦ ἐόντος λίθου δύο κολοσσοὶ, ἑείκοσι ποδῶν τὸ μέγαθος ἑὼν ἑκάτερος· ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν τοῦ μεγάρου. Ἔστι δὲ λίθινος ἕτερος τοσοῦτος καὶ ἐν Σάϊ, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν Μέμφι. Τῇ Ἴσι τε τὸ ἐν Μέμφι ἱρὸν Ἄμασίς ἑστι ὁ ἐξοικοδομήσας; ἐὸν μέγα τε καὶ ἀξιοθεητότατον.

Ἐπ' Ἀμάσιος δὲ βασιλῆος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι, καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ γινόμενα, καὶ τὰ ἀπὸ τῆς χώρης τοῖσι ἀνθρώπρισι· καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἁπάσας τότε δισμυρίας τὰς οἰκεομένας. Νόμον δὲ Αἰγυπτίοισι τόνδε Ἄμασίς ἑστι ὁ καταστήσας· ἀποδεικνύναι ἔτεος ἑκάστου τῷ νομάρχῃ πάντα τινὰ Αἰγυπτίων, ὅθεν βιοῦται· μὴ δὲ ποιεῦντα ταῦτα, μηδὲ ἀποφαίνοντα δικαίην ζόην, ἰθύνεσθαι θανάτῳ. Σόλων δὲ ὁ Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον Ἀθηναίοισι ἔθετο· τῷ ἐκεῖνοι ἐς αἰεὶ χρέωνται ἐόντι ἀμώμῳ νόμῳ.

Φιλέλλην δὲ γενόμενος ὁ Ἄμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἱπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτέων οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεα θεοῖσι. Τὸ μέν νυν μέγιστον αὐτέων τέμενος, καὶ οὐνομαστότατον ἐὸν καὶ χρησιμώτατον, καλεύμενον δὲ Ἑλλήνιον, αἵδε πόλις εἰσὶ αἳ ἱδρυμέναι κοινῇ, Ἰώνων μὲν, Χίος, καὶ Τέως, καὶ Φώκαια, καὶ Κλαζομεναί· Δωριέων δὲ, Ῥόδος, καὶ Κνίδος, καὶ Ἁλικαρνησσὸς, καὶ Φάσηλις· Αἰολέων δὲ, ἡ Μιτυληναίων μούνη. Τουτέων μέν ἐστι τοῦτο τὸ τέμενος, καὶ προστάτας τοῦ ἐμπορίου αὗται αἱ πόλις εἰσὶ αἳ παρέχουσι. Ὅσαι δὲ ἄλλαι πόλις μετεποιεῦνται, οὐδέν σφι μετεὸν μεταποιεῦνται. Χωρὶς δὲ, Αἰγινῆται ἐπ' ἑωυτῶν ἱδρύσαντο τέμενος Διός· καὶ ἄλλο Σάμιοι, Ἥρης· καὶ Μιλήσιοι, Ἀπόλλωνος.

Ἦν δὲ τὸ παλαιὸν μούνη ἡ Ναύκρατις ἐμπόριον, καὶ ἄλλο οὐδὲν Αἰγύπτου. Εἰ δέ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νείλου ἀπίκοιτο, χρῆν ὀμόσαι μὴ μὲν ἑκόντα ἐλθεῖν· ἀπομόσαντα δὲ

τῇ νηὶ αὐτῇ πλέειν, ἐς τὸ Κανωβικόν· ἢ εἰ μή γε οἷά τε εἴη πρὸς ἀνέμους ἀντίους πλέειν, τὰ φορτία ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλτα, μέχρι οὗ ἀπίκοιτο ἐς Ναύκρατιν. Οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο.

Ἀμφικτυόνων δὲ μισθωσαμένων τὸν ἐν Δελφοῖσι νῦν ἐόντα νηὸν τριηκοσίων ταλάντων ἐξεργάσασθαι· ὁ γὰρ πρότερον ἐὼν αὐτόθι, αὐτομάτως κατεκάη· τοὺς Δελφοὺς δὲ ἐπίβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν. Πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλις ἐδωτίναζον· ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἐνείκαντο. Ἄμασις μὲν γάρ σφι ἔδωκε χίλια σιυπτηρίης τάλαντα· οἱ δὲ ἐν Αἰγύπτῳ οἰκέοντες Ἕλληνες εἴκοσι μνέας.

Κυρηναίοισι δὲ Ἄμασις φιλότητά τε καὶ συμμαχίην συνεθήκατο. Ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας Ἑλληνίδος γυναικὸς, εἴτε καὶ ἄλλως φιλότητος Κυρηναίων εἵνεκα. Γαμέει δ' ὦν, οἱ μὲν λέγουσι Βάττεω, οἱ δ' Ἀρκεσίλεω θυγατέρα, οἱ δὲ, Κριτοβούλου, ἀνδρὸς τῶν ἀστῶν δοκίμου, τῇ οὔνομα ἦν Λαδίκη.

Ἀνέθηκε δὲ καὶ ἀναθήματα ὁ Ἄμασις ἐς τὴν Ἑλλάδα· τοῦτο μὲν, ἐς Κυρήνην ἄγαλμα ἐπίχρυσον Ἀθηναίης, καὶ εἰκόνα ἑωυτοῦ γραφῇ εἰκασμένην· τοῦτο δὲ, τῇ ἐν Λίνδῳ Ἀθηναίῃ δύο τε ἀγάλματα λίθινα, καὶ θώρηκα λίνεον ἀξιοθέητον· τοῦτο δ', ἐς Σάμον τῇ Ἥρῃ εἰκόνας ἑωυτοῦ διφασίας ξυλίνας, αἳ ἐν τῷ νηῷ τῷ μεγάλῳ ἱδρύατο ἔτι καὶ τὸ μέχρις ἐμεῦ ὄπισθε τῶν θυρέων. Ἐς μέν νυν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωυτοῦ τε καὶ Πολυκράτεος τοῦ Αἰάκεος· ἐς δὲ Λίνδον, ξεινίης μὲν οὐδεμιῆς εἵνεκεν, ὅτι δὲ τὸ ἱρὸν τὸ ἐν Λίνδῳ τὸ τῆς Ἀθηναίης λέγεται τὰς τοῦ Δαναοῦ θυγατέρας ἱδρῦσθαι προσοχούσας, ὅτε ἀπεδίδρησκον τοὺς Αἰγύπτου παῖδας. Ταῦτα μὲν ἀνέθηκε ὁ Ἄμασις. Εἶλε δὲ Κύπρον πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρου ἀπαγωγήν.

FROM HOMER.

ODYSSEY.

Ἔνθεν δὲ προτέρω ἐπλέομεν, ἀκαχήμενοι ἦτορ.
Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων, ἀθεμίστων,
Ἱκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν,
Οὔτε φυτεύουσιν χερσὶν φυτὸν, οὔτ' ἀρόωσιν·
Ἀλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
Πυροὶ καὶ κριθαὶ ἠδ' ἄμπελοι, αἵτε φέρουσιν
Οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει.
Τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι, οὔτε θέμιστες·
Ἀλλ' οἵγ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
Ἐν σπέσσι γλαφυροῖσι· θεμιστεύει δὲ ἕκαστος
Παίδων ἠδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
Γαίης Κυκλώπων, οὔτε σχεδὸν, οὔτ' ἀποτηλοῦ,
Τληέσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
Ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει·
Οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵ τε καθ' ὕλην
Ἄλγεα πάσχουσιν, κορυφὰς ὀρέων ἐφέποντες.
Οὔτ' ἄρα ποίμνησιν κατατύσχεται, οὔτ' ἀρότοισιν,
Ἀλλ' ἦγ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
Ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
Οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι,
Οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, οἵ κε κάμοιεν
Νῆας εὐσσέλμους, αἵ κεν τελέοιεν ἕκαστα,
Ἅστε' ἐπ' ἀνθρώπων ἱκνεύμεναι· οἵά τε πολλὰ
Ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θαλάσσαν·
Οἵ κέ σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο.
Οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
Ἔν μὲν γὰρ λειμῶνες ἁλὸς πολιοῖο παρ' ὕχθας,
Ὑγροὶ, μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.

Ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεί
Εἰς ὥρας ἀμῶσιν· ἐπὴ μάλα πῖαρ ὕπ' οὐδας.
Ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
Οὔτ' εὐνὰς βαλέειν, οὔτε πρυμνήσι' ἀνάψαι,
Ἀλλ' ἐπικέλσαντας μεῖναι χρόνον, εἰσόκε ναυτέων
Θυμὸς ἑποτρύνῃ, καὶ ἐπιπνεύσωσιν ἄῆται.
Αὐτὰρ ἐπὴ κρατὸς λιμένος φέει ἀγλαὸν ὕδωρ,
Κρήνη ὑπὸ σπῆϊ· περὶ δ' αἴγειροι πεφύασιν.
Ἔνθα κατεπλέομεν, καί τις θεὸς ἡγεμόνευεν
Νύκτα δι' ὀρφναίην· οὐδὲ προυφαίνετ' ἰδέσθαι·
Ἀὴρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ Σελήνη
Οὐρανόθε προύφαινε· κατείχετο δὲ νεφέεσσιν.
Ἔνθ' οὔτις τὴν νῆσον ἐσείδρακεν ὀφθαλμοῖσιν·
Οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
Εἰσίδομεν, πρὶν νῆας ἐϋσσέλμους ἐπικέλσαι.
Κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα·
Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
Ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Νῆσον θαυμάζοντες ἐδινεύομεν κατ' αὐτήν.
Ὦρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
Αἶγας ὀρεσκῴους, ἵνα δειπνήσειαν ἑταῖροι.
Αὐτίκα καμπύλα τόξα καὶ αἰχμὰς δολιχαύλους
Εἱλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κυμηθέντες
Βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
Νῆες μέν μοι ἕποντο δυωδέκα, ἐς δὲ ἑκάστην
Ἐννέα λάχνανον αἶγες· ἐμοὶ δὲ δέκ' ἐξέλον οἶω.
Ὡς τότε μὲν πρόπαν ἦμαρ, ἐς ἠέλιον καταδύντα,
Ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
Οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,
Ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
Ἠφύσαμεν, Κικόνων ἱερὸν πτολίεθρον ἐλόντες.
Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν, ἐγγὺς ἐόντων,
Καπνόν τ', αὐτῶν τε φθογγὴν, ὀΐων τε καὶ αἰγῶν.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
Δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότ' ἐγὼν ἀγορὴν θέμενος, μετὰ πᾶσιν ἔειπον.
Ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἑταῖροι·
Αὐτὰρ ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
Ἐλθὼν, τῶνδ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν·
Ἤ ῥ' οἵγ' ὑβρισταί τε καὶ ἄγριοι, οὐδὲ δίκαιοι,
Ἠὲ φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.
Ὣς εἰπὼν, ἀνὰ νηὸς ἔβην· ἐκέλευσα δ' ἑταίρους
Αὐτοὺς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.
Οἱ δ' αἶψ' εἴσβαινον, καὶ ἐπὶ κληῖσι κάθιζον·
Ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ', ἐγγὺς ἐόντα,
Ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἴδομεν, ἄγχι θαλάσσης,
Ὑψηλὸν, δάφνῃσι κατηρεφές· ἔνθα δὲ πολλὰ
Μῆλ', ὄϊές τε καὶ αἶγες ἰαύεσκον· περὶ δ' αὐλὴ
Ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν,
Μακρῇσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
Ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
Οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
Πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾔδη.
Καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον· οὐδὲ ἐῴκει
Ἀνδρί γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
Ὑψηλῶν ῥρέων, ὅ τε φαίνεται οἷον ἀπ' ἄλλων.
Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους
Αὐτοῦ πὰρ νηί τε μένειν, καὶ νῆα ἔρυσθαι·
Αὐτὰρ ἐγὼ κρίνας ἑτάρων δυοκαίδεκ' ἀρίστους
Βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,
Ἡδέος, ὅν μοι ἔδωκε Μάρων, Εὐάνθεος υἱὸς,
Ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
Οὕνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ
Ἁζόμενοι· ᾤκει γὰρ ἐν ἄλσεϊ δενδρήεντι
Φοίβου Ἀπόλλωνος. Ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
Χρυσοῦ μέν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα·
Δῶκε δέ μοι κρητῆρα πανάργυρον· αὐτὰρ ἔπειτα
Οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
Ἡδὺν, ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν

Ἠείδη δμώων, οὐδ' ἀμφιπόλων ἐτὶ οἶκῳ,
Ἀλλ' αὐτὸς, ἄλυχός τε φίλη, ταμίη τε μί' οἴη.
Τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
Ἔν δίπας ἐμπλήσας, ὕδατος ἀνὰ εἴκοσι μέτρα
ξ Χεῦ· ὀδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὀδώδει,
Θεσπεσίη· τότ' ἂν οὔτοι ἀποσχέσθαι φίλον ἦεν.
Τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν· ἐν δὲ καὶ ἦια
Κωρύκῳ· αὐτίκα γάρ μοι ὀΐσατο θυμὸς ἀγήνωρ,
Ἀνδρ' ἐπελεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν,
Ἄγριον, οὔτε δίκας εὖ εἰδότα, οὔτε θέμιστας.
Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
Εὕρομεν, ἀλλ' ἐνόμευε νομὸν κάτα πίονα μῆλα.
Ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
Ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
Ἀρνῶν ἠδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
Ἔρχατο· χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέσσαι,
Χωρὶς δ' αὖθ' ἕρσαι· ναΐον δ' ὀρῷ ἄγγεα πάντα,
Γαυλοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
Ἔνθ' ἐμὲ μὲν πρώτιστ' ἔταροι λίσσοντ' ἐπέεσσιν,
Τυρῶν αἰνυμένους ἰέναι πάλιν· αὐτὰρ ἔπειτα
Καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
Σηκῶν ἐξελάσαντας, ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
Ἀλλ' ἐγὼ οὐ πιθόμην — ἦ τ' ἂν πολὺ κέρδιον ἦεν —
Ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη·
Οὐδ' ἄρ' ἔμελλ' ἑτάροισι φανεὶς ἐρατεινὸς ἔεσθαι.
Ἔνθα δὲ πῦρ κείαντες ἐθύσαμεν· ἠδὲ καὶ αὐτοὶ
Τυρῶν αἰνύμενοι φάγομεν· μένομέν τέ μιν ἔνδον
Ἥμενοι, ἔως ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
Τλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.
Ἔκτοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
Ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
Αὐτὰρ ὅγ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
Πάντα μάλ', ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,
Ἀρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
Αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
Ὄβριμον· οὐκ ἂν τόνγε δύω καὶ εἴκοσ' ἅμαξαι

Ἐσθλαὶ, τετράκυκλοι, ἀπ' οὔδεος ὀχλίσσειαν·
Τύσσην ἠλίβατον πέτρην ἐπέθηκε θύρῃσιν.
Ἑξόμενος δ' ἤμελγεν ὅϊς καὶ μηκάδας αἶγας,
Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἑκάστῃ.
Αὐτίκα δ' ἤμισυ μὲν θρέψας λευκοῖο γάλακτος,
Πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν·
Ἥμισυ δ' αὖτ' ἔστησεν ἐν ἄγγεσιν, ὄφρα οἱ εἴη
Πίνειν αἰνυμένῳ, καί οἱ ποτιδόρπιον εἴη.
Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
Καὶ τότε πῦρ ἀνέκαιε, καὶ εἴσιδεν, εἵρετο δ' ἡμέας.
Ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
Ἤ τι κατὰ πρῆξιν, ἢ μαψιδίως ἀλάλησθε,
Οἷά τε λῃστῆρες, ὑπεὶρ ἅλα, τοίτ' ἀλόωνται
Ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;
Ὣς ἔφαθ'· ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
Δεισάντων φθόγγον τε βαρὺν, αὐτόν τε πέλωρον.
Ἀλλὰ καὶ ὣς μιν ἔπεσσιν ἀμειβόμενος προσέειπον.
Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
Παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
Οἴκαδε ἱέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα
Ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
Λαοὶ δ' Ἀτρείδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,
Τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·
Τόσσην γὰρ διέπερσε πόλιν, καὶ ἀπώλεσε λαούς
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῦνα
Ἱκόμεθ', εἴ τι πόροις ξεινήιον, ἠὲ καὶ ἄλλως
Δοίης δωτίνην, ἥτε ξείνων θέμις ἐστίν.
Ἀλλ' αἰδεῖο, φέριστε, θεούς· ἱκέται δέ τοί εἰμεν.
Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
Ξείνιος, ὅς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.
Ὣς ἐφάμην· ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεῒ θυμῷ
Νήπιος εἷς ὦ ξεῖν', ἢ τηλόθεν εἰλήλουθας,
Ὅς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἀλέασθαι.
Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν,
Οὐδὲ θεῶν μακάρων· ἐπεὶ πολὺ φέρτεροί εἰμεν.
Οὐδ' ἄν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην

Οὔτε σεῦ, οὔθ' ἑταίρων, εἰ μὴ θυμός με κελεύει.
Ἀλλά μοι εἶφ', ὅπη ἔσχες ἰὼν εὐεργέα νῆα·
Ἦ που ἐπ' ἐσχατιῆς, ἦ καὶ σχεδόν, ὄφρα δαείω.
Ὣς φάτο πειράζων· ἐμὲ δ' οὐ λάθεν εἰδότα πολλά·
Ἀλλά μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν.
Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
Πρὸς πέτρῃσι βαλὼν, ὑμῆς ἐπὶ πείρασι γαίης,
Ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
Αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.
Ὣς ἐφάμην· ὁ δέ μ' οὐδὲν ἀμείβετο νηλεὲϊ θυμῷ·
Ἀλλ' ὅγ' ἀναΐξας ἑτάροις ἐπὶ χεῖρας ἔλλιεν·
Σὺν δὲ δύω μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ
Κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.
Τοὺς δὲ διαμελεΐστὶ ταμὼν ὡπλίσσατο δόρπον·
Ἤσθιε δ', ὥστε λέων ὀρεσίτροφος, οὐδ' ἀπέλιπεν
Ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
Ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
Σχέτλια ἔργ' ὁρόωντες· ἀμηχανίη γ' ἔχε θυμόν.
Αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδύν,
Ἀνδρόμεα κρέ' ἔδων, καὶ ἐπ' ἄκρητον γάλα πίνων,
Κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.
Τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν,
Ἆσσον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ,
Οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἧπαρ ἔχουσιν,
Χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.
Αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
Οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
Χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.
Ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότε πῦρ ἀνέκαιε, καὶ ἤμελγε κλυτὰ μῆλα,
Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἧκεν ἑκάστῃ.
Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
Σὺν δ' ὅγε δ' αὖτε δύω μάρψας ὡπλίσσατο δεῖπνον
Δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
Ῥηϊδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα

Ἄψ ἐπέθηχ', ὡσεί τε φαρέτρῃ πῶμ' ἐπιθείη.
Πολλῇ δὲ ῥοίζῳ πρὸς ὄρος τρέπε πίονα μῆλα
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
Εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
Χλωρὸν, ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη
Αὐανθέν· τὸ μὲν ἄμμες ἐΰσκομεν εἰσορόωντες,
Ὅσσον θ' ἱστὸν νηὸς εἰκοσόροιο μελαίνης,
Φορτίδος, εὐρείης, ἥτ' ἐκπεράᾳ μέγα λαῖτμα·
Τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
Τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς,
Καὶ παρέθηχ' ἑτάροισιν, ἀποξῦναι δ' ἐκέλευσα.
Οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δὲ θόωσα παραστὰς
Ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
Καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
Ἣ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή.
Αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάχθαι ἄνωγον,
Ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας,
Τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
Οἱ δ' ἔλιχον, τοὺς ἂν κε καὶ ἤθελον αὐτὸς ἑλέσθαι,
Τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
Ἑσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
Αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
Πάντα μάλ'· οὐδέ τι λεῖπε βαθείης ἔκτοθεν αὐλῆς,
Ἤ τοι ὀϊόμενος, ἢ καὶ θεὸς ὣς ἐκέλευσεν.
Αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας,
Ἑζόμενος δ' ἤμελγεν ὄϊς καὶ μηκάδας αἶγας,
Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἑκάστῃ.
Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,
Σὺν δ' ὄγε δ' αὖτε δύω μάρψας ὠπλίσαατο δόρπον.
Καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστὰς,
Κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·
Κύκλωψ, τῆ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα·
Ὄφρ' εἰδῇς, οἷόν τι ποτὸν τόδε νηῦς ἐκεκεύθει
Ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας

Οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.
Σχέτλιε, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἴκοιτο
Ἀνθρώπων πολέων; ἐπὶ οὐ κατὰ μοῖραν ἔρεξας.
Ὣς ἐφάμην· ὁ δὲ δέκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
Ἡδὺ ποτὸν πίνων· καί μ' ἤτεε δεύτερον αὖτις.
Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ
Αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρῃς.
Καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα
Οἶνον ἐριστάφυλον, καί σφιν Διὸς ὄμβρος ἀέξει·
Ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.
Ὣς ἔφατ'· αὐτὰρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον·
Τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
Αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἦλυθεν οἶνος,
Καὶ τότε δή μιν ἔπεσσι προσηύδων μειλιχίοισιν.
Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγώ τοι
Ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥσπερ ὑπέστης·
Οὖτις ἔμοιγ' ὄνομα· Οὖτιν δέ με κικλήσκουσιν
Μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι.
Ὣς ἐφάμην· ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ.
Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν,
Τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξείνιον ἔσται.
Ἦ, καὶ ἀνακλινθεὶς πέσεν ὕπτιος· αὐτὰρ ἔπειτα
Κεῖτ' ἀποδοχμώσας παχὺν αὐχένα· καὶ δέ μιν ὕπνος
Ἵμερε πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος,
Ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων.
Καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
Εἷως θερμαίνοιτο· ἔπεσσί τε πάντας ἑταίρους
Θάρσυνον, μήτις μοι ὑποδδείσας ἀναδύῃ.
Ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάϊνος ἐν πυρὶ μέλλεν
Ἄφεσθαι, χλωρός περ ἐών, διεφαίνετο δ' αἰνῶς,
Καὶ τότ' ἐγὼν ἆσσον φέρον ἐκ πυρός, ἀμφὶ δ' ἑταῖροι
Ἵσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.
Οἱ μὲν, μοχλὸν ἑλόντες ἐλάϊνον, ὀξὺν ἐπ' ἄκρῳ,
Ὀφθαλμῷ ἐτόρεσαν· ἐγὼ δ' ἐφύπερθεν ἀερθείς
Δίνεον. Ὡς ὅτε τις τρυπῷ δόρυ νήιον ἀνήρ
Τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποστείουσιν ἱμάντι

Ἀψάμενοι ἑκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί·
Ὡς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἑλόντες
Δινέομεν, τὸν δ' αἷμα περίῤῥεε θερμὸν ἐόντα.
Πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν ἀϋτμὴ,
Γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ῥίζαι.
Ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἠὲ σκέπαρνον
Εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα,
Φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·
Ὡς τοῦ σίζ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.
Σμερδαλέον δὲ μέγ' ὤμωξεν· περὶ δ' ἴαχε πέτρη·
Ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ'. Αὐτὰρ ὁ μοχλὸν
Ἐξέρυσ' ὀφθαλμοῖο, πεφυρμένον αἵματι πολλῷ·
Τὸν μὲν ἔπειτ' ἔῤῥιψεν ἀπὸ ἕο χερσὶν ἀλύων.
Αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυεν, οἳ ῥά μιν ἀμφὶς
Ὤικεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας·
Οἱ δὲ βοῆς ἀΐοντες ἐφοίτων ἄλλοθεν ἄλλος·
Ἱστάμενοι δ' εἴροντο περὶ σπέος, ὅ τι ἑ κήδοι.
Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας
Νύκτα δι' ἀμβροσίην, καὶ ἀΰπνους ἄμμε τίθησθα;
Ἦ μήτις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
Ἦ μήτίς σ' αὐτὸν κτείνῃ δόλῳ, ἠὲ βίηφιν;
Τοὺς δ' αὖτ' ἐξ ἄντρου προυέφη κρατερὸς Πολύφημος.
Ὦ φίλοι, Οὖτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.
Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον.
Εἰ μὲν δὴ μήτις σε βιάζεται, οἷον ἐόντα,
Νοῦσόν γ' οὔπως ἔστι Διὸς μεγάλου ἀλέασθαι·
Ἀλλὰ σύγ' εὔχεο πατρὶ Ποσειδάωνι ἄνακτι.
Ὣς ἄρ' ἔφαν ἀπιόντες· ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
Ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσιν,
Χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἶλε θυράων·
Αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο, χεῖρε πετάσσας,
Εἴ τινά που μετ' ὄεσσι λάβοι στείχοντα θύραζε·
Οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
Αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο,
Εἴ τιν' ἑταίροισιν θανάτου λύσιν ἠδ' ἐμοὶ αὐτῷ

Εὐρυμέην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
Ὥστε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
Ἴλδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή
Ἄρσενες ὄϊες ἦσαν ἐϋτρεφέες, δασύμαλλοι,
Καλοί τε μεγάλοί τε, ἰοδνεφὲς εἶρος ἔχοντες·
Τοὺς ἀπείων συνέιργον ἐϋστρεφέεσσι λύγοισιν,
Τῇς ἔπι Κύκλωψ εὗδε πέλωρ, ἀθεμίστια εἰδώς,
Σύντριες αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
Τὼ δ' ἑτέρω ἑκάτερθεν ἴτην, σώοντες ἑταίρους.
Τρεῖς δὲ ἕκαστον φῶτ' ὄϊες φέρον· αὐτὰρ ἔγωγε —
Ἀρνειὸς γὰρ ἔην, μήλων ὄχ' ἄριστος ἁπάντων —
Τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθείς
Κείμην· αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο
Νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ.
Ὣς τότε μὲν στενάχοντες ἐμείναμεν Ἠῶ δῖαν.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Καὶ τότ' ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
Θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
Οὔθατα γὰρ σφαραγεῦντο. Ἄναξ δ' ὀδύνῃσι πακῇσιν
Τειρόμενος, πάντων ὄϊων ἐπεμαίετο νῶτα
Ὀρθῶν ἑστώτων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
Ὡς οἱ ὑπ' εἰροπόκων ὄϊων στέρνοισι δέδεντο.
Ὕστατος ἀρνειὸς μήλων ἔστειχε θύραζε,
Λάχνῳ στεινόμενος καὶ ἐμοὶ, πυκινὰ φρονέοντι.
Τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος.
Κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μήλων
Ὕστατος; οὔτι πάρος γε λελειμμένος ἔρχεαι οἰῶν,
Ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης,
Μακρὰ βιβάς· πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις·
Πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
Ἑσπέριος· νῦν αὖτε πανύστατος — ἦ σύγ' ἄνακτος
Ὀφθαλμὸν ποθέεις; τὸν ἀνὴρ κακὸς ἐξαλάωσεν,
Σὺν λυγροῖς ἑτάροισι, δαμασσάμενος φρένας οἴνῳ,
Οὖτις, ὃν οὔπω φημὶ πεφυγμένον εἶναι ὄλεθρον.
Εἰ δὴ ὁμοφρονέοις, ποτιφωνήεις τε γένοιο,
Εἰπεῖν, ὅππῃ κεῖνος ἐμὸν μένος ἠλασκάζει·

Τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
Θεινομένου ῥαίοιτο πρὸς οὖδεϊ· καὶδ δέ κ' ἐμὸν κῆρ
Λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.
Ὣς εἰπὼν, τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε.
Ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς,
Πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους.
Καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
Πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα
Ἱκόμεθ'· ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
Οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες·
Ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ,
Κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
Πόλλ' ἐν νηὶ βαλόντας, ἐπιπλεῖν ἁλμυρὸν ὕδωρ.
Οἳ δ' αἶψ' εἰσβαινον, καὶ ἐπὶ κληῖσι κάθιζον·
Ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
Καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομέοισιν.
Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους
Ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφιν!
Καὶ λίην σέγ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
Σχέτλι'! ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ
Ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.
Ὣς ἐφάμην· ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον·
Ἦκε δ' ἀποῤῥήξας κορυφὴν ὄρεος μεγάλοιο·
Καὶδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο,
Τυτθὸν ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
Τὴν δ' αἶψ' ἠπειρόνδε παλιῤῥόθιον φέρε κῦμα,
Πλημμυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.
Αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
Ὦσα παρέξ· ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
Ἐμβαλέειν κώπῃς, ἵν' ὑπὲκ κακότητα φύγοιμεν,
Κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον.
Ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν,
Καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι
Μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος.

Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
Ὃς καὶ νῦν πόντονδε βαλὼν βέλος, ἦγαγε νῆα
Αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
Εἰ δὲ φθογξαμένου τευ ἢ αὐδήσαντος ἄκουσεν,
Σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νήια δοῦρα,
Μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.
Ὣς φάσαν· ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν,
Ἀλλά μιν ἄψοφόν προσέφην κεκοτηότι θυμῷ.
Κύκλωψ, εἴ κέν τίς σε κατὰ θνητῶν ἀνθρώπων
Ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
Φάσθαι, Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
Υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.
Ὣς ἐφάμην· ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ.
Ὦ πόποι! ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει
[redacted] τις ἐνθάδε μάντις ἀνὴρ, ἠΰς τε μέγας τε,
[redacted]μος Εὐρυμίδης, ὃς μαντοσύνῃ ἐνίκαστο,
[redacted] μαντευόμενος κατεγήρα Κυκλώπεσσιν·
Ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
Χειρῶν ἐξ Ὀδυσῆος ἁμαρτήσεσθαι ὀπωπῆς.
Ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδόμην,
Ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
Νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς
Ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἰδαμάσσατο οἴνῳ.
Ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι πὰρ ξείνια θείω,
Πομπήν τ' ὀτρύνω δόμεναι κλυτὸν Ἐννοσίγαιον·
Τοῦ γὰρ ἐγὼ παῖς εἰμί, πατὴρ δ' ἐμὸς εὔχεται εἶναι·
Αὐτὸς δ', εἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος,
Οὔτε θεῶν μακάρων, οὔτε θνητῶν ἀνθρώπων.
Ὣς ἔφατ'· αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον.
Αἴ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
Εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἴσω·
Ὡς [redacted]ὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' Ἐνοσίχθων.
Ὣς ἐφάμην· ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
Εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα.
Κλῦθι, Ποσείδαον γαιήοχε, κυανοχαῖτα·
Εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,

Διὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἶκαδ' ἱκέσθαι,
Υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.
Ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἱκέσθαι
Οἶκον ἐϋκτίμενον καὶ ἑὴν ἐς πατρίδα γαῖαν·
Ὄψὲ κακῶς ἔλθοι, ὀλέσας ἅπο πάντας ἑταίρους,
Νηὸς ἐπ' ἀλλοτρίης, εὕροι δ' ἐν πήματα οἴκῳ.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Κυανοχαίτης.
Αὐτὰρ ὅγ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας,
Ἧκ' ἐπιδινήσας· ἐπέρεισε δὲ ἶν' ἀπέλεθρον.
Κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο
Τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
Τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.
Ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
Νῆες ἐΰσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
Εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί·
Νῆα μὲν, ἔνθ' ἐλθόντες, ἐκέλσαμεν ἐν ψαμάθοισιν,
Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
Μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἑλόντες,
Δασσάμεθ', ὡς μήτις μοι ἀτεμβόμενος κίοι ἴσης.
Ἀρνειὸν δ' ἐμοὶ οἴῳ ἐϋκνήμιδες ἑταῖροι,
Μήλων δαιομένων, δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
Ζηνὶ κελαινεφεῖ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
Ῥέξας, μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
Ἀλλ' ἄρα μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
Νῆες ἐΰσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
Ὣς τότε μὲν πρόπαν ἦμαρ, ἐς ἠέλιον καταδύντα,
Ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
Δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
Αὐτούς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.
Οἱ δ' αἶψ' εἰσβαίνον, καὶ ἐπὶ κληῖσι κάθιζον·
Ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ,
Ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

ODES OF ANACREON.

1. The Dove.

Ἐρασμίη πέλεια,
Πόθεν, πόθεν πέτασαι;
Πόθεν μύρων τοσούτων,
Ἐπ' ἠέρος θέουσα,
Πνέεις τε καὶ ψεκάζεις;
Τίς εἰς; — "Τί σοι μέλει δέ;
Ἀνακρέων μ' ἔπεμψε
[illegible]ς παῖδα, πρὸς Βάθυλλον,
Τὸν ἔρωτα τῶν ἁπάντων
Κρατοῦντα καὶ τύραννον.
Πέπρακέ μ' ἡ Κυθήρη,
Λαβοῦσα μικρὸν ὕμνον·
Ἐγὼ δ' Ἀνακρέοντι
Διακονῶ τοσαῦτα.
Καὶ νῦν, ὁρᾷς, ἐκεῖνος
Ἐπιστολὰς κομίζω·
Καί φησιν εὐθέως με
Ἐλευθέρην ποιήσειν.
Ἐγὼ δὲ, κἢν ἀφῇ με,
Δούλη μενῶ παρ' αὐτῷ.
Τί γάρ με δεῖ πέτασθαι
Ὄρη τε καὶ κατ' ἀγρούς,
Καὶ δένδρεσιν καθίζειν,
Φαγοῦσαν ἄγριόν τι;
Τανῦν ἔδω μὲν ἄρτον,
Ἀφαρπάσασα χειρῶν
Ἀνακρέοντος αὐτοῦ·
Πιεῖν δέ μοι δίδωσι
Τὸν οἶνον, ὃν προπίνει.
Πιοῦσα δ' ἂν χορεύω,
Καὶ δεσπότην ἐμεῖσι
Πτεροῖσι συσκιάζω·
Κοιμωμένη δ' ἐπ' αὐτῷ
Τῷ βαρβίτῳ καθεύδω.
Ἔχεις ἅπαντ'· ἄπειθε.
Λαλιστέραν μ' ἔθηκας,
Ἄνθρωπε, καὶ κορώνης."

2. The Swallow.

Σὺ μὲν, φίλη χελιδών,
Ἐτησίη μολοῦσα,
Θέρει πλέκεις καλιήν·
Χειμῶνι δ' εἰς ἄφαντος
Ἢ Νεῖλον ἢ ἐπὶ Μέμφιν.
Ἔρως δ' ἀεὶ πλέκει μευ
Ἐν καρδίῃ καλιήν.
Πόθος δ' ὁ μὲν πτεροῦται,
Ὁ δ' ὠὸν ἐστιν ἀκμήν,
Ὁ δ' ἡμίλεπτος ἤδη.
Βοὴ δὲ γίνετ' αἰεὶ
Κεχηνότων νεοττῶν.
Ἐρωτιδεῖς δὲ μικρούς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθὺς
Πάλιν κύουσιν ἄλλους.
Τί μῆχος οὖν γένηται;
Οὐ γὰρ σθένω τοσούτους
Ἔρωτας ἐκσοβῆσαι.

3. The Spring.

Ἴδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βρύουσιν·
Ἴδε, πῶς νῆμα θαλάσσης
Ἀπαλύνεται γαλήνῃ·
Ἴδε, πῶς νῆσσα κολυμβᾷ·
Ἴδε, πῶς γέρανος ὀδεύει·
Ἀφελῶς δ' ἔλαμψε Τιτάν·
Νεφελῶν σκιαὶ δονοῦνται·
Τὰ βροτῶν δ' ἔλαμψεν ἔργα.
Καρποῖσι γαῖα προκύπτει·
Καρπὸς ἐλαίας προκύπτει.
Βρομίου στέφεται τὸ νᾶμα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελὼν ἤνθησε καρπός.

4. Cupid Stung.

Ἔρως ποτ' ἐν ῥόδοισι
Κοιμωμένην μέλιτταν
Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
Τὸν δάκτυλον δὲ δαχθεὶς
Τᾶς χειρὸς ὠλόλυξε·
Δραμὼν δὲ καὶ πετασθεὶς
Πρὸς τὴν καλὴν Κυθήρην,
"Ὄλωλα, μᾶτερ," εἶπεν,
"Ὄλωλα, κἀποθνήσκω.
Ὄφις μ' ἔτυψε μικρός
Πτερωτός, ὃν καλοῦσι
Μέλιτταν οἱ γεωργοί."
Ἃ δ' εἶπεν, "Εἰ τὸ κέντρον
Πονεῖ τὸ τᾶς μελίττας,
Πόσον, δοκεῖς, πονοῦσιν,
Ἔρως, ὅσους σὺ βάλλεις;"

5. The Cicada.

Μακαρίζομέν σε, τέττιξ,
Ὅτι δενδρέων ἐπ' ἄκρων,
Ὀλίγην δρόσον πεπωκώς,
Βασιλεὺς ὅπως, ἀείδεις.
Σὰ γάρ ἐστι κεῖνα πάντα,
Ὁπόσα βλέπεις ἐν ἀγροῖς,
Χ' ὁπόσα φέρουσιν ὕλαι.
Σὺ δὲ φίλιος γεωργῶν,
Ἀπὸ μηδενός τι βλάπτων·
Σὺ δὲ τίμιος βροτοῖσι,
Θέρεος γλυκὺς προφήτης.
Φιλέουσι μέν σε Μοῦσαι,
Φιλέει δὲ Φοῖβος αὐτός,
Λιγυρὴν δ' ἔδωκεν ᾠδὴν·
Τὸ δὲ γῆρας οὔ σε τείρει,
Σοφὲ, γηγενὴς, φίλυμνε,
Ἀπαθὴς, ἀναιμόσαρκε·
Σχεδὸν εἰ θεοῖς ὅμοιος.

6. Beauty.

Φύσις πείρατα ταύροις,
Ὁπλὰς δ' ἔδωκεν ἵπποις,
Ποδωκίην λαγωοῖς,
Λέουσι χάσμ' ὀδόντων,
Τοῖς ἰχθύσιν τὸ νηκτὸν,
Τοῖς ὀρνέοις πέτασθαι,
Τοῖς ἀνδράσιν φρόνημα.
Γυναιξὶν οὐκ ἔτ' εἶχεν.
Τί οὖν δίδωσι; κάλλος,
Ἀντ' ἀσπίδων ἁπασῶν,
Ἀντ' ἐγχέων ἁπάντων.
Νικᾷ δὲ καὶ σίδηρον
Καὶ πῦρ καλή τις οὖσα.

7. Cupid.

Μεσονυκτίοις ποθ' ὥραις,
Στρέφεται ὅτ' Ἄρκτος ἤδη
Κατὰ χεῖρα τὴν Βοώτεω,
Μερόπων δὲ φῦλα πάντα
Κέαται κόπῳ δαμέντα,
Τότ' Ἔρως ἐπισταθεὶς μευ
Θυρέων ἔκοπτ' ὀχῆας.
"Τίς," ἔφην, "θύρας ἀράσσει;
Κατά μευ σχίσεις ὀνείρους."
Ὁ δ' Ἔρως, "Ἄνοιγε," φησί,
"Βρέφος εἰμὶ, μὴ φόβησαι,
Βρέχομαι δὲ, κἀσέληνον
Κατὰ νύκτα πεπλάνημαι."
Ἐλέησα ταῦτ' ἀκούσας,
Ἀνὰ δ' εὐθὺ λύχνον ἅψας
Ἀνέῳξα, καὶ βρέφος μὲν
Ἐσορῶ φέροντα τόξον
Πτέρυγάς τε καὶ φαρέτρην·
Παρὰ δ' ἱστίην καθίξας,
Παλάμαισι χεῖρας αὐτοῦ
Ἀνέθαλπον, ἐκ δὲ χαίτης
Ἀπέθλιβον ὑγρὸν ὕδωρ.
Ὁ δ', ἐπεὶ κρύος μεθῆκε,
"Φέρε," φησὶ, "πειράσωμεν
Τόδε τόξον, ἐς τί μοι νῦν
Βλάβεται βραχεῖσα νευρή·"
Τανύει δὲ, καί με τύπτει
Μέσον ἧπαρ, ὥσπερ οἶστρος,
Ἀνὰ δ' ἅλλεται καχάζων,
"Ξένε," δ' εἶπε, "συγχάρηθι,
Κέρας ἀβλαβὲς μέν ἐστι,
Σὺ δὲ καρδίαν πονήσεις."

8. Old Age.

Λέγουσιν αἱ γυναῖκες,
"Ἀνακρέων, γέρων εἶ·
Λαβὼν ἔσοπτρον, ἄθρει
Κόμας μὲν οὐκ ἔτ' οὔσας,
Ψιλὸν δέ σευ μέτωπον."
Ἐγὼ δὲ τὰς κόμας μέν,
Εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,
Οὐκ οἶδα· τοῦτο δ' οἶδα,
Ὡς τῷ γέροντι μᾶλλον
Πρέπει τὸ τερπνὰ παίζειν,
Ὅσῳ πέλας τὰ Μοίρης.

9. Enjoyment of the Present.

Οὔ μοι μέλει τὰ Γύγεω
Τοῦ Σαρδίων ἄνακτος·
Οὐδ' εἷλε πώ με ζῆλος,
Οὐδὲ φθονῶ τυράννοις.
Ἐμοὶ μέλει μύροισι
Καταβρέχειν ὑπήνην·
Ἐμοὶ μέλει ῥόδοισι
Καταστέφειν κάρηνα.
Τὸ σήμερον μέλει μοι·
Τὸ δ' αὔριον τίς οἶδεν;

10. Cupid.

Αἱ Μοῦσαι τὸν Ἔρωτα
Δήσασαι στεφάνοισι
Τῷ Κάλλει παρέδωκαν.
Καὶ νῦν ἡ Κυθέρεια

Ζητεῖ, λύτρα φέρουσα,
Δύσασθαι τὸν Ἔρωτα.
Κἂν λύσῃ δέ τις αὐτὸν,
Οὐκ ἴξεισι, μενεῖ δέ·
Δουλεύειν διδίδακται.

Τίμνει τε κῦμα χηλαῖς.
Οὐκ ἂν δὲ ταῦρος ἄλλος
Ἐξ ἀγέλης ἐλασθείς
Ἔπλευσε τὴν θάλασσαν,
Εἰ μὴ μόνος γ' ἐκεῖνος.

11. Statue of Europa.

Ὁ ταῦρος οὗτος, ὦ παῖ,
Ζεύς μοι δοκεῖ τις εἶναι·
Φέρει γὰρ ἀμφὶ νώτοις
Σιδωνίην γυναῖκα·
Περᾷ δὲ πόντον εὐρὺν,

12. The Old Man.

Φιλῶ γέροντα τερπνόν,
Φιλῶ νέον χορευτάν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μέν ἐστι,
Τὰς δὲ φρένας νεάζει.

FROM SAPPHO.

VENUS.

Ποικιλόθρον', ἀθάνατ' Ἀφροδῖτα,
Παῖ Διὸς δολοπλόκε, λίσσομαί τυ,
Μή μ' ἄσαισι, μηδ' ἀνίαισι δάμνα,
Πότνια, θῦμον.
Ἀλλὰ τυΐδ' ἔλθ', αἴ ποκα κατερῶτα
Τᾶς ἐμᾶς αὐδᾶς αἴοισα πολλύ
Ἔκλυες, πατρὸς δὲ δόμον λιποῖσα,
Χρύσεον ἦλθες,
Ἄρμ' ὑποζεύξασα, καλοὶ δέ σ' ἆγον
Ὠκέες στροῦθοι περὶ γᾶς μελαίνας
Πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ αἰθέ-
ρος διὰ μέσσω·
Αἶψα δ' ἐξίκοντο· τὺ δ', ὦ μάκαιρα
Μειδιάσασ' ἀθανάτῳ προσώπῳ
Ἤρε' ὅ τι γ' ἦν τὸ πέπονθα χ' ὅ τι
Δή τυ κάλημι,

Κ' ὅ τι γ' ἐμῷ μέλιστ' ἐθέλω γενέσθαι
Μαινόλᾳ θύμῳ; "Τίνα δ' αὖτε πείθω
Τὴν σαγηνέσσαν φιλότατα; τίς σ' ἠ
Σαπφοῖ ἀδίκηι;
Καὶ γὰρ αἰ φεύγει, ταχέως διώξει·
Αἰ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει·
Αἰ δὲ μὴ φίλη, ταχέως φιλάσει,
Κ' αἰ μὴ ἐθέλλοις."
Ἔλθέ μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον
Ἐκ μεριμνᾶν, ὅσσα δέ μοι τελέσσαι
Θῦμος ἱμέρρει, τέλεσον, τὺ δ' αὐτὰ
Σύμμαχος ἔσσο.

FROM SIMONIDES.

DANAE.

Ὅτε λάρνακι ἐν δαιδαλέᾳ ἄνεμος
Βρέμε πνέων, κινηθεῖσά τε λίμνα
Δείματι ἤριπεν, οὐδ' ἀδιάντοισι
Παρειαῖς, ἀμφί τε Περσεῖ βάλε
Φίλαν χέρα, εἶπέν τε· "Ὤ τέκος,
Οἷον ἔχω πόνον· σὺ δ' ἀωτεῖς, γαλαθηνῷ τ'
Ἠτορι κνώσσεις ἐν ἀτερπεῖ δώματι,
Χαλκεογόρφῳ δὲ, νυκτιλαμπεῖ,
Κυανέῳ τε δνόφῳ· τὺ δ' αὐαλέαν
Ὑπερθε τεὰν κόμαν βαθεῖαν
Παριόντος κύματος οὐκ ἀλέγεις,
Οὐδ' ἀνέμου φθόγγων, πορφυρέᾳ
Κείμενος ἐν χλανίδι, πρόσωπον καλόν.
Εἰ δέ τοι δεινὸν τόγε δεινὸν ἦν,

Καί κεν ἐμῶν ῥημάτων λεπτόν
Ὑπεῖχες οὖας, κέλομαι, εὖδε, βρίφος,
Εὐδέτω δὲ πόντος, εὐδέτω ἄμετρον κακόν.
Ματαιοβουλία δέ τις φανείη,
Ζεῦ πάτερ, ἐκ σέο· ὅ τι δὴ θαρσαλέον
Ἔπος, εὔχομαι τεκνόφι δίκας μοι."

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,
Ὥσπερ Ἁρμόδιος κ' Ἀριστογείτων,
Ὅτε τὸν τύραννον κτανέτην,
Ἰσονόμους τ' Ἀθήνας ἐποιησάτην.
Φίλταθ' Ἁρμόδι' οὔ τί που τέθνηκας·
Νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,
Ἵνα περ ποδώκης Ἀχιλέα,
Τυδεΐδην τε ἐυθλὸν Διομήδεα.
Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,
Ὥσπερ Ἁρμόδιος κ' Ἀριστογείτων,
Ὅτ' Ἀθηναίης ἐν θυσίαις
Ἄνδρα τύραννον Ἵππαρχον ἐκαινέτην.
Ἀεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,
Φίλταθ' Ἁρμόδιος, κ' Ἀριστογείτων,
Ὅτε τὸν τύραννον κτάνετον,
Ἰσονόμους τ' Ἀθήνας ἐποιήσατον.

FROM EURIPIDES.

HECUBA.

AGAMEMNON, HECUBA, CHORUS.

ΑΓΑΜΕΜΝΩΝ.

Ἑκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
Ἔλθοῦσ', ἐφ' οἵσπερ Ταλθύβιος ἤγγειλέ μοι
Μὴ θιγγάνειν σῆς μηδὲν' Ἀργείων κόρης;
Ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν·
Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.
Ἧκω δ' ἀποστελῶν σε· ταχεῖθεν γὰρ εὖ
Πεπραγμέν' ἐστὶν, εἴ τι τῶνδ' ἐστὶν καλῶς.
Ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ
Θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
Δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

ΕΚΑΒΗ.

Δύστην', ἐμαυτὴν γὰρ λέγω, λέγουσα σέ,
Ἑκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;

ΑΓΑΜΕΜΝΩΝ.

Τί μοι προσώπῳ νῶτον ἐγκλίνασα σὸν
Δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὅδε;

ΕΚΑΒΗ.

Ἀλλ' εἴ με δούλην πολεμίαν θ' ἡγούμενος
Γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθα.

ΑΓΑΜΕΜΝΩΝ.

Οὗτοι πέφυκα μάντις, ὥστε μὴ πλύων
Ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.

ΕΚΑΒΗ.

Ἆρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
Μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς;

Τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
Θεινομένου ῥαίοιτο πρὸς οὔδεϊ· καὶδ δέ κ' ἐμὸν κῆρ
Λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὖτις.
Ὣς εἰπὼν, τὸν κριὸν ἀπὸ ἕο πέμπε θύραζε.
Ἐλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς,
Πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἑταίρους.
Καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
Πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα
Ἱκόμεθ'· ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
Οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες·
Ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ,
Κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
Πόλλ' ἐν νηὶ βαλόντας, ἐπιπλεῖν ἁλμυρὸν ὕδωρ.
Οἱ δ' αἶψ' εἰσβαινον, καὶ ἐπὶ κληῖσι κάθιζον·
Ἑξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
Καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν.
Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους
Ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφιν!
Καὶ λίην σέγ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
Σχέτλι'! ἐπεὶ ξείνους οὐχ ἅζεο σῷ ἐνὶ οἴκῳ
Ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.
Ὣς ἐφάμην· ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον·
Ἧκε δ' ἀποῤῥήξας κορυφὴν ὄρεος μεγάλοιο·
Κὰδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρῴροιο,
Τυτθὸν ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
Τὴν δ' αἶψ' ἠπειρόνδε παλιῤῥόθιον φέρε κῦμα,
Πλημμυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἱκέσθαι.
Αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
Ὦσα παρέξ· ἑτάροισι δ' ἐποτρύνας ἐκέλευσα
Ἐμβαλέειν κώπῃς, ἵν' ὑπὲκ κακότητα φύγοιμεν,
Κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον.
Ἀλλ' ὅτε δὴ δὶς τόσσον ἅλα πρήσσοντες ἀπῆμεν,
Καὶ τότ' ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἑταῖροι
Μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος.

Σχέτλιε, τίπτ' ἐθέλεις ἐριδιζέμεν ἄγριον ἄνδρα;
Ὃς καὶ νῦν πόντονδε βαλὼν βέλος, ἦγαγε νῆα
Αὖτις ἐς ἤπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
Εἰ δὲ φθογξαμένου τευ ἢ αὐδήσαντος ἄκουσεν,
Σὺν κεν ἄφαρ' ἡμέων κεφαλὰς καὶ νήια δοῦρα,
Μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἴησιν.
Ὣς φάσαν· ἀλλ' οὐ πεῖθον ἐμὸν μεγαλήτορα θυμόν,
Ἀλλά μιν ἄψοφόν προσέφην κακοτήτι θυμῷ.
Κύκλωψ, αἴ κέν τίς σε καταθνητῶν ἀνθρώπων
Ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
Φάσθαι, Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
Υἱὸν Λαέρταο, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.
Ὣς ἐφάμην· ὁ δέ μ' οἰμώξας ἠμείβετο μύθῳ.
Ὤ πόποι! ἦ μάλα δή με παλαίφατα θέσφαθ' ἱκάνει
[illegible]ε τις ἀνθάδε μάντις ἀνὴρ, ἠΰς τε μέγας τε,
[illegible]μος Εὐρυμίδης, ὃς μαντοσύνῃ ἐκέκαστο,
[illegible] μαντευόμενος κατεγήρα Κυκλώπεσσιν·
Ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
Χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
Ἀλλ' αἰεί τινα φῶτα μέγαν καὶ καλὸν ἐδίγμην,
Ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
Νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς
Ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἴνῳ.
Ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι πὰρ ξείνια θείω,
Πομπήν τ' ὀτρύνω δόμεναι κλυτὸν Ἐννοσίγαιον·
Τοῦ γὰρ ἐγὼ παῖς εἰμι, πατὴρ δ' ἐμὸς εὔχεται εἶναι·
Αὐτὸς δ', αἴ κ' ἐθέλῃσ', ἰήσεται, οὐδέ τις ἄλλος,
Οὔτε θεῶν μακάρων, οὔτε θνητῶν ἀνθρώπων.
Ὣς ἔφατ'· αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον.
Αἴ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
Εὖνιν ποιήσας πέμψαι δόμον Ἄϊδος εἴσω·
Ὡς οὐκ ὀφθαλμόν γ' ἰήσεαι οὐδ' Ἐνοσίχθων.
Ὣς ἐφάμην· ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
Εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα.
Κλῦθι, Ποσείδαον γαιήοχε, κυανοχαῖτα·
Εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὔχεαι εἶναι,

Διὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἶκαδ' ἱκέσθαι,
Υἱὸν Λαέρτεω, Ἰθάκῃ ἔνι οἰκί' ἔχοντα.
Ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἱκέσθαι
Οἶκον ἐϋκτίμενον καὶ ἑὴν ἐς πατρίδα γαῖαν·
Ὀψὲ κακῶς ἔλθοι, ὀλέσας ἅπο πάντας ἑταίρους,
Νηὸς ἐπ' ἀλλοτρίης, εὗροι δ' ἐν πήματα οἴκῳ.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Κυανοχαίτης.
Αὐτὰρ ὅγ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας,
Ἧκ' ἐπιδινήσας· ἐπέρεισε δὲ ἶν' ἀπέλεθρον.
Κὰδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρῴροιο
Τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἱκέσθαι.
Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
Τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἱκέσθαι.
Ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
Νῆες ἐΰσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
Εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεί·
Νῆα μὲν, ἔνθ' ἐλθόντες, ἐκέλσαμεν ἐν ψαμάθοισιν,
Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
Μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἰόντες,
Δασσάμεθ', ὡς μήτις μοι ἀτεμβόμενος κίοι ἴσης.
Ἀρνειὸν δ' ἐμοὶ οἴῳ ἐϋκνήμιδες ἑταῖροι,
Μήλων δαιομένων, δόσαν ἔξοχα· τὸν δ' ἐπὶ θοινὶ
Ζηνὶ κελαινεφεῖ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
Ῥέξας, μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
Ἀλλ' ἄρα μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
Νῆες ἐΰσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
Ὣς τότε μὲν πρόπαν ἦμαρ, ἐς ἠέλιον καταδύντα,
Ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
Δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
Δὴ τότ' ἐγὼν ἑτάροισιν ἐποτρύνας ἐκέλευσα
Αὐτούς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.
Οἱ δ' αἶψ' εἰσβαινον, καὶ ἐπὶ κληῖσι κάθιζον·
Ἑξῆς δ' ἑζόμενοι πολιὴν ἅλα τύπτον ἐρετμοῖς.
Ἔνθεν δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ,
Ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

ODES OF ANACREON.

1. The Dove.

Ἐρασμίη πέλεια,
Πόθεν, πόθεν πέτασαι;
Πόθεν μύρων τοσούτων,
Ἐπ' ἠέρος θέουσα,
Πνέεις τε καὶ ψεκάζεις;
Τίς εἰς; — "Τί σοι μέλει δέ;
Ἀνακρέων μ' ἔπεμψε
[illegible] παῖδα, πρὸς Βάθυλλον,
Τὸν ἔρωτων ἁπάντων
Κρατοῦντα καὶ τύραννον.
Πέπρακέ μ' ἡ Κυθήρη,
Λαβοῦσα μικρὸν ὕμνον·
Ἐγὼ δ' Ἀνακρέοντι
Διακονῶ τοσαῦτα.
Καὶ νῦν, ὁρᾷς, ἐκείνου
Ἐπιστολὰς κομίζω·
Καί φησιν εὐθέως με
Ἐλευθέρην ποιήσειν.
Ἐγὼ δέ, κἢν ἀφῇ με,
Δούλη μενῶ παρ' αὐτῷ.
Τί γάρ με δεῖ πέτασθαι
Ὄρη τε καὶ κατ' ἀγρούς,
Καὶ δένδρεσιν καθίζειν,
Φαγοῦσαν ἄγριόν τι;
Τανῦν ἔδω μὲν ἄρτον,
Ἀφαρπάσασα χειρῶν
Ἀνακρέοντος αὐτοῦ·
Πιεῖν δέ μοι δίδωσι
Τὸν οἶνον, ὃν προπίνει.
Πιοῦσα δ' ἂν χορεύω,
Καὶ δεσπότην ἐμοῖσι
Πτεροῖσι συσκιάζω·
Κοιμωμένη δ' ἐπ' αὐτῷ
Τῷ βαρβίτῳ καθεύδω.
Ἔχεις ἅπαντ'· ἄπελθε.
Ἀλλιστέραν μ' ἔθηκας,
Ἄνθρωπε, καὶ κορώνης."

2. The Swallow.

Σὺ μὲν, φίλη χελιδών,
Ἐτησίη μολοῦσα,
Θέρει πλέκεις καλιήν·
Χειμῶνι δ' εἰς ἄφαντος
Ἢ Νεῖλον ἢ Μέμφιν.
Ἔρως δ' ἀεὶ πλέκει μευ
Ἐν καρδίῃ καλιήν.
Πόθος δ' ὁ μὲν πτεροῦται,
Ὁ δ' ὠόν ἐστιν ἀκμήν,
Ὁ δ' ἡμίλεπτος ἤδη.
Βοὴ δὲ γίνετ' αἰεὶ
Κεχηνότων νεοττῶν.
Ἐρωτιδεῖς δὲ μικρούς
Οἱ μείζονες τρέφουσιν.
Οἱ δὲ τραφέντες εὐθύς
Πάλιν κύουσιν ἄλλους.
Τί μῆχος οὖν γένηται;
Οὐ γὰρ σθένω τοσούτους
Ἔρωτας ἐκσοβῆσαι.

3. The Spring.

Ἴδε, πῶς ἔαρος φανέντος
Χάριτες ῥόδα βρύουσιν·
Ἴδε, πῶς κῦμα θαλάσσης
Ἀπαλύνεται γαλήνῃ·
Ἴδε, πῶς νῆσσα κολυμβᾷ·
Ἴδε, πῶς γέρανος ὀδεύει·
Ἀφελῶς δ' ἔλαμψε Τιτάν·
Νεφελῶν σκιαὶ θονοῦνται·
Τὰ βροτῶν δ' ἔλαμψεν ἔργα.
Καρποῖσι γαῖα προκύπτει·
Καρπὸς ἐλαίας προκύπτει.
Βρομίου στέφεται τὸ νᾶμα.
Κατὰ φύλλον, κατὰ κλῶνα,
Καθελὼν ἤνθησε καρπός.

4. Cupid Stung.

Ἔρως ποτ' ἐν ῥόδοισι
Κοιμωμένην μέλιτταν
Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
Τὸν δάκτυλον δὲ δαχθεὶς
Τᾶς χειρὸς ὠλόλυξε·
Δραμὼν δὲ καὶ πετασθεὶς
Πρὸς τὴν καλὴν Κυθήρην,
"Ὀλωλα, μᾶτερ," εἶπεν,
"Ὀλωλα, κἀποθνήσκω.
Ὄφις μ' ἔτυψε μικρός
Πτερωτὸς, ὃν καλοῦσι
Μέλιτταν οἱ γεωργοί."
Ἃ δ' εἶπεν, "Εἰ τὸ κέντρον
Πονεῖ τὸ τᾶς μελίττας,
Πόσον, δοκεῖς, πονοῦσιν,
Ἔρως, ὅσους σὺ βάλλεις;"

5. The Cicada.

Μακαρίζομέν σε, τέττιξ,
Ὅτι δενδρέων ἐπ' ἄκρων,
Ὀλίγην δρόσον πεπωκώς,
Βασιλεὺς ὅπως, ἀείδεις.
Σὰ γάρ ἐστι κεῖνα πάντα,
Ὁπόσα βλέπεις ἐν ἀγροῖς,
Χ' ὁπόσα φέρουσιν ὕλαι.
Σὺ δὲ φίλιος γεωργῶν,
Ἀπὸ μηδενός τι βλάπτων·
Σὺ δὲ τίμιος βροτοῖσι,
Θέρεος γλυκὺς προφήτης.
Φιλέουσι μέν σε Μοῦσαι,
Φιλέει δὲ Φοῖβος αὐτός,
Λιγυρὴν δ' ἔδωκεν ᾠδὴν·
Τὸ δὲ γῆρας οὔ σε τείρει,
Σοφὲ, γηγενὴς, φίλυμνε,
Ἀπαθὴς, ἀναιμόσαρκε·
Σχεδὸν εἰ θεοῖς ὅμοιος.

6. Beauty.

Φύσις κέρατα ταύροις,
Ὁπλὰς δ' ἔδωκεν ἵπποις,
Ποδωκίην λαγωοῖς,
Λέουσι χάσμ' ὀδόντων,
Τοῖς ἰχθύσιν τὸ νηκτὸν,
Τοῖς ὀρνέοις πέτασθαι,
Τοῖς ἀνδράσιν φρόνημα.
Γυναιξὶν οὐκ ἔτ' εἶχεν.
Τί οὖν δίδωσι; κάλλος,
Ἀντ' ἀσπίδων ἀπασῶν,
Ἀντ' ἐγχέων ἁπάντων.
Νικᾷ δὲ καὶ σίδηρον
Καὶ πῦρ καλή τις οὖσα.

7. Cupid.

Μεσονυκτίοις ποθ' ὥραις,
Στρέφεται ὅτ' Ἄρκτος ἤδη
Κατὰ χεῖρα τὴν Βοώτεω,
Μερόπων δὲ φῦλα πάντα
Κέαται κόπῳ δαμέντα,
Τότ' Ἔρως ἐπισταθεὶς μευ
Θυρέων ἔκοπτ' ὀχῆας.
"Τίς," ἔφην, "θύρας ἀράσσει;
Κατά μευ σχίσεις ὀνείρους."
Ὁ δ' Ἔρως, "Ἄνοιγε," φησί,
"Βρέφος εἰμὶ, μὴ φόβησαι,
Βρέχομαι δὲ, κἀσέληνον
Κατὰ νύκτα πεπλάνημαι."
Ἐλέησα ταῦτ' ἀκούσας,
Ἀνὰ δ' εὐθὺ λύχνον ἅψας
Ἀνέῳξα, καὶ βρέφος μὲν
Ἐσορῶ φέροντα τόξον
Πτέρυγάς τε καὶ φαρέτρην·
Παρὰ δ' ἱστίην καθίξας,
Παλάμαισι χεῖρας αὐτοῦ
Ἀνέθαλπον, ἐκ δὲ χαίτης
Ἀπέθλιβον ὑγρὸν ὕδωρ.
Ὁ δ', ἐπεὶ κρύος μεθῆκε,
"Φέρε," φησὶ, "πειράσωμεν
Τόδε τόξον, ἐς τί μοι νῦν
Βλάβεται βραχεῖσα νευρή·"
Τανύει δὲ, καί με τύπτει
Μέσον ἧπαρ, ὥσπερ οἶστρος,
Ἀνὰ δ' ἅλλεται καχάζων,
"Ξένε," δ' εἶπε, "συγχάρηθι,
Κέρας ἀβλαβὲς μέν ἐστι,
Σὺ δὲ καρδίαν πονήσεις."

8. Old Age.

Λέγουσιν αἱ γυναῖκες,
"Ἀνακρέων, γέρων εἶ·
Λαβὼν ἔσοπτρον, ἄθρει
Κόμας μὲν οὐκ ἔτ' οὔσας,
Ψιλὸν δέ σευ μέτωπον."
Ἐγὼ δὲ τὰς κόμας μέν,
Εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,
Οὐκ οἶδα· τοῦτο δ' οἶδα,
Ὡς τῷ γέροντι μᾶλλον
Πρέπει τὸ τερπνὰ παίζειν,
Ὅσῳ πέλας τὰ Μοίρης.

9. Enjoyment of the Present.

Οὔ μοι μέλει τὰ Γύγεω
Τοῦ Σαρδίων ἄνακτος·
Οὐδ' εἶλε πώ με ζῆλος,
Οὐδὲ φθονῶ τυράννοις.
Ἐμοὶ μέλει μύροισι
Καταβρέχειν ὑπήνην·
Ἐμοὶ μέλει ῥόδοισι
Καταστέφειν κάρηνα.
Τὸ σήμερον μέλει μοι·
Τὸ δ' αὔριον τίς οἶδεν;

10. Cupid.

Αἱ Μοῦσαι τὸν Ἔρωτα
Δήσασαι στεφάνοισι
Τῷ Κάλλει παρέδωκαν.
Καὶ νῦν ἡ Κυθέρεια

Ζητεῖ, λύτρα φέρουσα,
Δύσασθαι τὸν Ἔρωτα.
Κἂν λύσῃ δέ τις αὐτὸν,
Οὐκ ἴξεισι, μενεῖ δέ·
Δουλεύειν διδίδακται.

Τίμνει τε κῦμα χηλαῖς.
Οὐκ ἂν δὲ ταῦρος ἄλλος
Ἐξ ἀγέλης ἐλασθείς
Ἔπλευσε τὴν θάλασσαν,
Εἰ μὴ μόνος γ' ἐκεῖνος.

11. Statue of Europa.

Ὁ ταῦρος οὗτος, ὦ παῖ,
Ζεύς μοι δοκεῖ τις εἶναι·
Φέρει γὰρ ἀμφὶ νώτοις
Σιδωνίην γυναῖκα·
Περᾷ δὲ πόντον εὐρὺν,

12. The Old Man.

Φιλῶ γέροντα τερπνόν,
Φιλῶ νέον χορευτάν.
Γέρων δ' ὅταν χορεύῃ,
Τρίχας γέρων μέν ἐστι,
Τὰς δὲ φρένας νεάζει.

FROM SAPPHO.

VENUS.

Ποικιλόθρον', ἀθάνατ' Ἀφροδίτα,
Παῖ Διὸς δολοπλόκε, λίσσομαί τυ,
Μή μ' ἄσαισι, μηδ' ἀνίαισι δάμνα,
Πότνια, θῦμον.
Ἀλλὰ τυΐδ' ἔλθ', αἴ ποκα κατερῶτα
Τᾶς ἐμᾶς αὐδᾶς αἴοισα πολλύ
Ἔκλυες, πατρὸς δὲ δόμον λιποῖσα,
Χρύσεον ἦλθες,
Ἅρμ' ὑποζεύξασα, καλοὶ δέ σ' ἆγον
Ὠκέες στροῦθοι περὶ γᾶς μελαίνας
Πυκνὰ δινεῦντες πτέρ' ἀπ' ὠράνω αἰθέ-
ρος διὰ μέσσω·
Αἶψα δ' ἐξίκοντο· τὺ δ' ὦ μάκαιρα
Μειδιάσας' ἀθανάτῳ προσώπῳ
Ἤρε' ὅ τι γ' ἦν τὸ πέπονθα χ' ὅ τι
Δή τυ κάλημι,

Κ' ὅ τι γ' ἐμῷ μέλιστ' ἐθέλω γενέσθαι
Μαινόλᾳ Θύμῳ; "Τίνα δ' αὖτε παίδων
Τὴν εαγηνέσσαν φιλότατα; τίς σ' ἐ
Σαπφοῖ ἀδίκη;
Καὶ γὰρ αἰ φεύγει, ταχέως διώξει·
Αἰ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει·
Αἰ δὲ μὴ φίλη, ταχέως φιλάσει,
Κ' αἰ μὴ ἐθέλλοις."
Ἔλθέ μοι καὶ νῦν, χαλεπὰν δὲ λῦσον
Ἐκ μεριμνᾶν, ὅσσα δέ μοι τελέσσαι
Θῦμος ἰμέρρει, τέλεσον, τὺ δ' αὐτὰ
Θύμνιχος ἔσσο.

FROM SIMONIDES.

DANAE.

Ὅτε λάρνακι ἐν δαιδαλέᾳ ἄνεμος
Βρέμε πνέων, κινηθεῖσά τε λίμνα
Δείματι ἤριπεν, οὐδ' ἀδιάντοισι
Παρειαῖς, ἀμφί τε Περσεῖ βάλε
Φίλαν χέρα, εἶπέν τε· "Ὤ τέκος,
Οἷον ἔχω πόνον· σὺ δ' ἀωτεῖς, γαλαθηνῷ τ'
Ἤτορι κνώσεις ἐν ἀτερπεῖ δώματι,
Χαλκεογόρφῳ δὲ, νυκτιλαμπεῖ,
Κυανέῳ τε δνόφῳ· τὺ δ' ἀναλίαν
Ὑπερθε τειὰν κόμαν βαθεῖαν
Παριόντος κύματος οὐκ ἀλέγεις,
Οὐδ' ἀνέμου φθόγγων, πορφυρίᾳ
Κείμενος ἐν χλανίδι, πρόσωπον καλόν.
Εἰ δέ τοι δεινὸν τόγε δεινὸν ἦν,

Καί κεν ἐμῶν ῥημάτων λεπτόν
Ὑπεῖχες οὖας, κέλομαι, εὖδε, βρίφος,
Εὐδέτω δὲ πόντος, εὐδέτω ἄμετρον πακόν.
Ματαιοβουλία δέ τις φανείη,
Ζεῦ πάτερ, ἐκ σέο· ὅ τι δὴ Θαρσαλίων
Ἔπος, εὔχομαι τεκνόφι δίκας μοι."

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,
Ὥσπερ Ἁρμόδιος κ' Ἀριστογείτων,
Ὅτε τὸν τύραννον κτανέτην,
Ἰσονόμους τ' Ἀθήνας ἐποιησάτην.
Φίλταθ' Ἁρμόδι' οὔ τί που τέθνηκας·
Νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,
Ἵνα περ ποδώκη Ἀχιλέα,
Τυδείδην τε ἐσθλὸν Διομήδεα.
Ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω,
Ὥσπερ Ἁρμόδιος κ' Ἀριστογείτων,
Ὅτ' Ἀθηναίης ἐν θυσίαις
Ἄνδρα τύραννον Ἵππαρχον ἐκαινέτην.
Ἀεὶ σφῶν κλέος ἔσσεται κατ' αἶαν,
Φίλταθ' Ἁρμόδιος, κ' Ἀριστογείτων,
Ὅτε τὸν τύραννον κτάνετον,
Ἰσονόμους τ' Ἀθήνας ἐποιήσατον.

FROM EURIPIDES.

HECUBA.

AGAMEMNON, HECUBA, CHORUS.

ΑΓΑΜΕΜΝΩΝ.

Ἑκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
Ἔλθοῦσ', ἐφ' οἷσπερ Ταλθύβιος ἤγγειλέ μοι
Μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης;
Ἡμεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν·
Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ.
Ἧκω δ' ἀποστελῶν σε· τἀκεῖθεν γὰρ εὖ
Πεπραγμέν' ἐστὶν, εἴ τι τῶνδ' ἐστὶν καλῶς.
Ἔα· τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ·
Θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
Δίμας περιπτύσσοντες ἀγγέλλουσί μοι.

ΕΚΑΒΗ.

Δύστην', ἐμαυτὴν γὰρ λέγω, λέγουσα σέ,
Ἑκάβη, τί δράσω; πότερα προσπέσω γόνυ
Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;

ΑΓΑΜΕΜΝΩΝ.

Τί μοι προσώπῳ νῶτον ἐγκλίνασα σόν
Δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὅδε;

ΕΚΑΒΗ.

Ἀλλ' εἴ με δούλην πολεμίαν θ' ἡγούμενος
Γονάτων ἀπώσαιτ', ἄλγος ἂν προσθείμεθα.

ΑΓΑΜΕΜΝΩΝ.

Οὗτοι πέφυκα μάντις, ὥστε μὴ κλύων
Ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.

ΕΚΑΒΗ.

Ἆρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς
Μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς;

ΑΓΑΜΕΜΝΩΝ.

Εἴ τοί με βούλει τῶνδε μηδὲν εἰδέναι,
Ἐς ταὐτὸν ἥκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

ΕΚΑΒΗ.

Οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
Τέκνοισι τοῖς ἐμοῖσι. Τί στρέφω τάδε;
Τολμᾶν ἀνάγκη, κἂν τύχω κἂν μὴ τύχω.
Ἀγαμέμνον, ἱκετεύω σε τῶνδε γουνάτων
Καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

ΑΓΑΜΕΜΝΩΝ.

Τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον
Λίαν θέσθαι; ῥᾴδιον γάρ ἐστί σοι.

ΕΚΑΒΗ.

Οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
Λίαν τὸν ξύμπαντα δουλεῦσαι θέλω.

ΑΓΑΜΕΜΝΩΝ.

Καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;

ΕΚΑΒΗ.

Οὐδέν τι τούτων ὧν σὺ δοξάζεις, ἄναξ.
Ὁρᾷς νεκρὸν τόνδ', οὗ κατασταίζω δάκρυ;

ΑΓΑΜΕΜΝΩΝ.

Ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

ΕΚΑΒΗ.

Τοῦτόν ποτ' ἔτεκον κἄφερον ζώνης ὕπο.

ΑΓΑΜΕΜΝΩΝ.

Ἔστιν δὲ τίς σῶν οὗτος, ὦ τλῆμον, τέκνων;

ΕΚΑΒΗ.

Οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.

ΑΓΑΜΕΜΝΩΝ.

Ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι;

ΕΚΑΒΗ.

Ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὄν εἰσορᾷς.

ΑΓΑΜΕΜΝΩΝ.

Ποῦ δ' ὢν ἐτύγχαν', ἡνίκ' ὤλλυτο πτόλις;

ΕΚΑΒΗ.

Ἔκειτο νιν ἔξω πεμφθέν, ὀρφανῶν θυρῶν.

ΑΓΑΜΕΜΝΩΝ.

Ποῖ τῶν τότ' ὄντων χωρίσας τέκνων μόνον;

ΕΚΑΒΗ.

Ἐς τήνδε χώραν, οὗπερ εὑρέθη Θανών.

ΑΓΑΜΕΜΝΩΝ.

Πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός;

ΕΚΑΒΗ.

Ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φιλῶ.

ΑΓΑΜΕΜΝΩΝ.

Θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχών;

ΕΚΑΒΗ.

Τίνος γ' ὑπ' ἄλλου; Θρῄξ νιν ἔλεσε ξένος.

ΑΓΑΜΕΜΝΩΝ.

Ὢ τλῆμον, ἦ που χρυσὸν ἡράσθη λαβεῖν;

ΕΚΑΒΗ.

Τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

ΑΓΑΜΕΜΝΩΝ.

Εὗρες δὲ ποῦ νιν, ἢ τίς ἤνεγκεν νεκρόν;

ΕΚΑΒΗ.

Ἥδ' ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

ΑΓΑΜΕΜΝΩΝ.

Τοῦτον ματεύουσ', ἢ πονοῦσ' ἄλλον πόνον;

ΕΚΑΒΗ.

Λούτρ' ᾤχετ' οἴσουσ' ἐξ ἁλὸς Πολυξένῃ.

ΑΓΑΜΕΜΝΩΝ.

Κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

ΕΚΑΒΗ.

Θαλασσόπλαγκτόν γ', ὧδε διατεμὼν χρόα.

ΑΓΑΜΕΜΝΩΝ.

Ὢ σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚΑΒΗ.

Ὀλωλα, κοὐδὲν λοιπὸν, Ἀγάμεμνον, κακῶν.

ΑΓΑΜΕΜΝΩΝ.

Φεῦ φεῦ· τίς οὕτω δυστυχὴς ἔφυ γυνή;

ΕΚΑΒΗ.

Οὔκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις,

Ἀλλ' ὥνπερ οὕνεκ' ἀμφὶ σὸν πίπτω γόνυ,
Ἄκουσον. Εἰ μὲν ὅσιά σοι παθεῖν δυκῶ,
Στέργοιμ' ἄν· εἰ δὲ τοὔμπαλιν, σύ μοι γενοῦ
Τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου,
Ὃς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
Δείσας δίδρακεν ἔργον ἀνοσιώτατον,
Κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί,
Ξενίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων·
Τυχὼν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν,
Ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
Οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.
Ἡμεῖς μὲν οὖν δοῦλοί τε κἀσθενεῖς ἴσως·
Ἀλλ' οἱ θεοὶ σθένουσι χὠ κείνων κρατῶν,
Νόμος· νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
Καὶ ζῶμεν ἄδικα καὶ δίκαι' ὡρισμένοι·
Ὃς ἐς σ' ἀνελθὼν εἰ διαφθαρήσεται,
Καὶ μὴ δίκην δώσουσιν, οἵτινες ξένους
Κτείνουσιν ἢ θεῶν ἱερὰ τοκμῶσιν φέρειν,
Οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.
Ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
Οἴκτειρον ἡμᾶς, ὡς γραφεύς τ' ἀποσταθείς
Ἰδοῦ με κἀνάθρησον οἷ' ἔχω κακά.
Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
Εὔπαις ποτ' οὖσα, νῦν δὲ γραῦς ἄπαις θ' ἅμα,
Ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν.
Οἴμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
Ἔοικα πράξειν οὐδέν· ὦ τάλαιν' ἐγώ.
Τί δῆτα θνητοὶ τἄλλα μὲν μαθήματα
Μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
Πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην,
Οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν.
Μισθοὺς διδόντες μανθάνειν, ἵν' ἦν ποτε
Πείθειν ἃ τις βούλοιτο, τυγχάνειν θ' ἅμα;
Πῶς οὖν ἔτ' ἄν τις ἐλπίσαι πράξειν καλῶς;
Οἱ μὲν τοσοῦτοι παῖδες αὐκέτ' εἰσί μοι,
Αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι·

Καπνὸν δὲ πόλεως τόνδ' ὑπερθρώσκοντ' ὀφῶ.
Ἄκουε δή νυν· τὸν θανόντα τόνδ' ὁρᾷς;
Τοῦτον καλῶς δρῶν ὄντα κηδιστὴν σέθεν
Δράσεις. Ἐνός μοι μῦθος ἐνδεὴς ἔτι·
Εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι
Καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
Ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινος,
Ὡς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
Κλαίοντ', ἐπισκήπτοντα παντοίους λόγους.
Ὦ δέσποτ', ὦ μέγιστον Ἕλλησιν φάος,
Πιθοῦ, παράσχες χεῖρα τῇ πρεσβύτιδι
Τιμωρὸν, εἰ καὶ μηδέν ἐστιν, ἀλλ' ὅμως.
Ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
Καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.

ΧΟΡΟΣ.

Δεινόν γε, θνητοῖς ὡς ἅπαντα συμπίτνει,
Καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
Φίλους τιθέντες τούς γε πολεμιωτάτους,
Ἐχθρούς τε τοὺς πρὶν εὐμενεῖς ποιούμενοι.

ΑΓΑΜΕΜΝΩΝ.

Ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν,
Ἑκάβη, δι' οἶκτον χεῖρά θ' ἱκεσίαν ἔχω,
Καὶ βούλομαι θεῶν θ' οὕνεκ' ἀνόσιον ξένον,
Καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
Εἴ πως φανείη γ' ὥστε σοί τ' ἔχειν καλῶς.
Ἔστιν γὰρ ἥ τἀραγμὸς ἐμπίπτωκέ μοι·
Τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατός,
Τὸν κατθανόντα δ' ἐχθρόν· εἰ δὲ σοὶ φίλος
Οὐδ' ἐστὶ, χωρὶς τοῦτο κοὐ κοινὸν στρατῷ.
Πρὸς ταῦτα φρόντιζ'· ὡς θέλοντα μέν μ' ἔχεις
Σοὶ ξυμπονῆσαι καὶ τυχὸν προσαρκέσαι,
Βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚΑΒΗ.

Φεῦ·
Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος·
Ἢ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,

Ἢ πλῆθος αὐτὸν πόλεος ἢ νόμων γραφαὶ
Κίργουσι χρῆσθαι μὴ κατὰ γνώμην τρόπους.
Ἐπεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,
Ἐγώ σε θήσω τοῦδ' ἐλεύθερον φόβου.
Σύνισθι μὲν γὰρ, ἤν τι βουλεύσω κακὸν
Τῷ νόνδ' ἀποκτείναντι, συνδράσῃς δὲ μή.
Ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ Ἰπικουρία
Πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
Φανῇ τις, εἶργε μὴ δοκῶν ἐμὴν χάριν.
Τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

ΑΓΑΜΕΜΝΩΝ.

Πῶς οὖν; τί δράσεις; πότερα φάσγανον χερὶ
Λαβοῦσα γραΐᾳ φῶτα βάρβαρον κτενεῖς,
Ἢ φαρμάκοισιν, ἢ Ἰπικουρίᾳ τίνι;
Τίς σοι ξυνέσταται χειρ; πόθεν κτήσει φίλους;

ΕΚΑΒΗ.

Στέγαι κεκεύθασ' αἵδε Τρῳάδων ὄχλον.

ΑΓΑΜΕΜΝΩΝ.

Τὰς αἰχμαλώτους εἶπας, Ἑλλήνων ἄγραν;

ΕΚΑΒΗ.

Ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓΑΜΕΜΝΩΝ.

Καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

ΕΚΑΒΗ.

Δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

ΑΓΑΜΕΜΝΩΝ.

Δεινόν· τὸ μέντοι θῆλυ μέμφομαι γένος.

ΕΚΑΒΗ.

Τί δ'; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,
Καὶ Λήμνον ἄρδην ἀρσένων ἐξῴκισαν;
Ἀλλ' ὡς γενέσθω· τόνδε μὲν μέθες λόγον·
Πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
Γυναῖκα. Καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,
Λέξον, "Καλεῖ σ' ἄνασσα δήποτ' Ἰλίου
Ἑκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος,
Καὶ παῖδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους

Τοὺς ἐξ ἐκείνης." *Τὸν δὲ τῆς νεοσφαγοῦς*
Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον,
Ὡς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,
Δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί.

ΑΓΑΜΕΜΝΩΝ.

Ἔσται τάδ' οὕτω· καὶ γὰρ εἰ μὴν ἦν στρατῷ
Πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
Νῦν δ', οὐ γὰρ ἵησ' οὐρίους πνοὰς θεός,
Μένειν ἀνάγκη πλοῦν ὁρῶντας ἥσυχον.
Γίνοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
Ἰδίᾳ θ' ἑκάστῳ καὶ πόλει, τὸν μὲν κακὸν
Κακόν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

ΧΟΡΟΣ.

Σὺ μὲν, ὦ πατρὶς Ἰλιάς,
Τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
Τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
Δορὶ δὴ δορὶ πέρσαν.
Ἀπὸ δὲ στεφάναν κέκαρσαι
Πύργων, κατὰ δ' αἰθάλου
Κηλῖδ' οἰκτροτάταν κέχρωσαι,
Τάλαιν', οὐκέτι σ' ἐμβατεύσω.
Μεσονύκτιος ὠλλύμαν,
Ἧμος ἐκ δείπνων ὕπνος ἡδὺς ἐπ' ὄσσοις
Κίδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
Θυσιᾶν καταπαύσας
Πόσις ἐν θαλάμοις ἔκειτο,
Ξυστὸν δ' ἐπὶ πασσάλῳ,
Ναύταν οὐκέθ' ὁρῶν ὅμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.
Ἐγὼ δὲ πλόκαμον ἀναδέτοις
Μίτραισιν ἐῤῥυθμιζόμαν
Χρυσέων ἐνόπτρων
Λεύσσουσ' ἀτέρμονας εἰς αὐγάς,
Ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
Ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
Κέλευσμα δ' ἦν κατ' ἄστυ Τροίας τόδ'· "Ὦ

Παῖδες Ἑλλάνων, πότε δὴ ποτὲ τὰν
Ἰλιάδα σκοπιὰν πέρσαντες ἥξει' οἴκους ;"
Λίχη δὲ φίλια μονόπεπλος
Λιποῦσα, Δωρὶς ὡς κόρα,
Στυμὰν προσίζουσ'
Οὐκ ἤνυσ' Ἄρτεμιν ἃ τλάμων·
Ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν
Τὸν ἐμὸν ἅλιον ἐπὶ πέλαγος,
Πόλιν τ' ἀποσκοποῦσ' ἐπεὶ νόστιμον
Ναῦς ἐκίνησεν πόδα καί μ' ἀπὸ γᾶς
Ὥρισεν Ἰλιάδος· τάλαιν', ἀπεῖπον ἄλγει·
Τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν, Ἰδαῖόν τε βούταν
Λινόπαριν κατάρᾳ
Λιδοῦσ', ἐπεί με γᾶς
Ἐκ πατρῴας ἀπώλεσεν
Ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ' ἀλάστορος
τις οἰζύς·
Ἂν μήτε πέλαγος ἅλιον ἀπαγάγοι πάλιν,
Μήτε πατρῷον ἵκοιτ' ἐς οἶκον.

ORESTES.

ORESTES, ELECTRA, CHORUS.

ΟΡΕΣΤΗΣ.

Ὦ φίλον ὕπνου θέλγητρον, ἐπίκουρον νόσου,
Ὡφ ἡδύ μοι προσῆλθες ἐν δέοντί τε.
Ὦ πότνια λήθη τῶν κακῶν, ὡς εἶ σοφή,
Καὶ τοῖσι δυστυχοῦσιν εὐκτιαία θεός.
Πόθεν ποτ' ἦλθον δεῦρο ; πῶς δ' ἀφικόμην ;
Ἀμνημονῶ γὰρ, τῶν πρὶν ἀπολειφθεὶς φρενῶν.

ΗΛΕΚΤΡΑ.

Ὦ φίλταθ', ὡς μ' ηὔφρανας εἰς ὕπνον πεσών.
Βούλει θίγω σου κἀνακουφίσω δέμας;

ΟΡΕΣΤΗΣ.

Ἀμβοῦ λαβοῦ δῆτ', ἐκ δ' ὄμορξον ἀθλίου
Στόματος ἀφρώδη πίλανον ὀμμάτων τ' ἐμῶν.

ΗΛΕΚΤΡΑ.

Ἰδοὺ τὸ δούλευμ' ἡδύ, κοὐκ ἀναίνομαι
Ἀδέλφ' ἀδελφῇ χειρὶ θεραπεύειν μέλη.

ΟΡΕΣΤΗΣ.

Ὑπόβαλε πλευροῖς πλευρά, καὐχμώδη κόμην
Ἄφελε προσώπου· λεπτὰ γὰρ λύσσων κόρεις.

ΗΛΕΚΤΡΑ.

Ὦ βοστρύχων πινώδες ἄθλιον κάρα,
Ὡς ἠγρίωσαι διὰ μακρᾶς ἀλουσίας.

ΟΡΕΣΤΗΣ.

Κλῖνόν μ' ἐς εὐνὴν αὖθις· ὅταν ἀνῇ νόσος
Μανίας, ἄναρθρός εἰμι, κἀσθενῶ μέλη.

ΗΛΕΚΤΡΑ.

Ἰδού, φίλον τοι τῷ νοσοῦντι δέμνιον,
Ἀνιαρὸν ὂν τὸ κτῆμ', ἀναγκαῖον δ' ὅμως.

ΟΡΕΣΤΗΣ.

Αὖθίς μ' ἐς ὀρθὸν στῆσον, ἀνακύκλει δέμας·
Δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο.

ΗΛΕΚΤΡΑ.

Ἦ κἀπὶ γαίας ἁρμόσαι πόδας θέλεις,
Χρόνιον ἴχνος θείς; μεταβολὴ πάντων γλυκύ.

ΟΡΕΣΤΗΣ.

Μάλιστα· δόξαν γὰρ τόδ' ὑγιείας ἔχει·
Κρεῖσσον δὲ τὸ δοκεῖν, κἂν ἀληθείας ἀπῇ.

ΗΛΕΚΤΡΑ.

Ἄκουε δή νυν, ὦ κασίγνητον κάρα,
Ἕως ἐῶσί σ' εὖ φρονεῖν Ἐριννύες.

ΟΡΕΣΤΗΣ.

Λέξεις τι καινόν; κεἰ μὲν εὖ, χάριν φέρεις
Εἰ δ' ἐς βλάβην τιν', ἄλις ἔχω τοῦ δυστυχεῖν.

ΗΛΕΚΤΡΑ.

Μενέλαος ἥκει, σοῦ κασίγνητος πατρός,
Ἐν Ναυπλίᾳ δὲ σέλμαθ' ὥρμισται νεῶν.

ΟΡΕΣΤΗΣ.

Πῶς εἶπας; ἥκει φῶς ἐμοῖς καὶ σοῖς κακοῖς,
Ἀνὴρ ὁμογενὴς καὶ χάριτας ἔχων πατρός;

ΗΛΕΚΤΡΑ.

Ἥκει, τὸ πιστὸν τόδε λόγων ἐμῶν δέχου,
Ἑλένην ἀγόμενος Τρωικῶν ἐκ τειχέων.

ΟΡΕΣΤΗΣ.

Εἰ μόνος ἐσώθη, μᾶλλον ἂν ζηλωτὸς ἦν·
Εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἥκει μέγα.

ΗΛΕΚΤΡΑ.

Ἐπίσημον ἔτεκε Τυνδάρεως ἐς τὸν ψόγον
Γένος θυγατέρων δυσκλεές τ' ἀν' Ἑλλάδα.

ΟΡΕΣΤΗΣ.

Σύ νυν διάφερε τῶν κακῶν· ἔξεστι γάρ·
Καὶ μὴ μόνον λέγ', ἀλλὰ καὶ φρόνει τάδε.

ΗΛΕΚΤΡΑ.

Οἴμοι, κασίγνητ', ὄμμα σὸν ταράσσεται,
Ταχὺς δὲ μετέθου λύσσαν, ἄρτι σωφρονῶν.

ΟΡΕΣΤΗΣ.

Ὦ μῆτερ, ἱκετεύω σε, μὴ πίσευέ μοι
Τὰς αἱματωπούς καὶ δρακοντώδεις κόρας·
Αὗται γὰρ αὗται πλησίον θρώσκουσί μου.

ΗΛΕΚΤΡΑ.

Μέν', ὦ ταλαίπωρ', ἀτρέμα σοῖς ἐν δεμνίοις·
Ὁρᾷς γὰρ οὐδὲν ὧν δοκεῖς σάφ' εἰδέναι.

ΟΡΕΣΤΗΣ.

Ὦ Φοῖβ', ἀποκτενοῦσί μ' αἱ κυνώπιδες
Γοργῶπες, ἑνέρων ἑρίαι, δειναὶ θεαί.

ΗΛΕΚΤΡΑ.

Οὗτοι μεθήσω· χεῖρα δ' ἐμπλέξασ' ἐμὴν
Σχήσω σε πηδᾷν δυστυχῆ πηδήματα.

ΟΡΕΣΤΗΣ.

Μίσθες· μί' οὖσα τῶν ἐμῶν Ἐριννύων,
Μίσον μ' ὀχμάζεις, ὡς βάλῃς ἐς Τάρταρον.

ΗΛΕΚΤΡΑ.

Οἵ 'γὼ τάλαινα, τίν' ἐπικουρίαν λάβω,
Ἐπεὶ τὸ θεῖον δυσμενὶς κεκτήμεθα;

ΟΡΕΣΤΗΣ.

Δὸς τόξα μοι κερουλκά, δῶρα Λοξίου,
Οἷς μ' εἶπ' Ἀπόλλων ἐξαμύνασθαι θεός,
Εἴ μ' ἐκφοβοῖεν μανιάσιν λυσσήμασιν.

ΗΛΕΚΤΡΑ.

Βιβλήσεταί τις θεῶν βροτησίᾳ χερί;

ΟΡΕΣΤΗΣ.

Εἰ μὴ ξαμείψει χωρὶς ὀμμάτων ἐμῶν.
Οὐκ εἰσακούει'; οὐχ ὁρᾷθ' ἱκηβόλων
Τόξων πτερωτὰς γλυφίδας ἐξορμωμένας;

Ἆ ἆ·

Τί δῆτα μέλλει'; ἐξακρίζει' αἰθέρα
Πτεροῖς· τὰ Φοίβου δ' αἰτιᾶσθε θέσφατα.

Ἔα·

Τί χρῆμ' ἀλύω, πνεῦμ' ἀνεὶς ἐκ πνευμόνων;
Ποῖ ποῖ ποθ' ἡλάμεσθα δεμνίων ἄπο;
Ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ.
Ξύγγονε, τί κλαίεις κρᾶτα θεῖσ' ἔσω πέπλων;
Αἰσχύνομαί σοι μεταδιδοὺς πόνων ἐμῶν,
Ὄχλον τε παρέχων πιαρθένῳ νύσοις ἐμαῖς.
Μὴ τῶν ἐμῶν ἕκατι συντήκου κακῶν·
Σὺ μὲν γὰρ ἐπένευσας τάδ', εἴργασται δ' ἐμοὶ
Μητρῷον αἷμα· Λοξίᾳ δὲ μέμφομαι,
Ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον,
Τοῖς μὲν λόγοις ηὔφρανε, τοῖς δ' ἔργοισιν οὔ.
Οἶμαι δὲ πατέρα τὸν ἐμὸν, εἰ κατ' ὄμματα
Ἐξιστόρουν νιν, μητέρ' εἰ κτείναι με χρή,
Πολλὰς γενείου τοῦδ' ἂν ἐκτεῖναι λιτάς
Μὴ τῆς τεκούσης ἐς σφαγὰς ὧσαι ξίφος.
Εἰ μήτ' ἐκεῖνος ἀναλαβεῖν ἔμελλε φῶς,
Ἐγὼ θ' ὁ τλήμων τοιάδ' ἐκπλήσειν κακά.
Καὶ νῦν ἀνακάλυπτ', ὦ κασίγνητον κάρα,
Ἐκ δακρύων τ' ἄπιθι, καὶ μάλ' ἀθλίως

FROM ARISTOPHANES.

PLUTUS.

Carion, Chremylus, Plutus.

ΚΑΡΙΩΝ.

Ὡς ἀργαλέον πρᾶγμ' ἐστὶν, ὦ Ζεῦ καὶ θεοί,
Δοῦλον γενέσθαι παραφρονοῦντος δεσπότου.
Ἢν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχῃ,
Δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,
Μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.
Τοῦ σώματος γὰρ οὐκ ἐᾷ τὸν κύριον
Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
Καὶ ταῦτα μὲν δὴ ταῦτα. Τῷ δὲ Λοξίᾳ,
Ὃς θεσπιῳδεῖ τρίποδος ἐκ χρυσηλάτου,
Μέμψιν δικαίαν μέμφομαι ταύτην, ὅτι
Ἰατρὸς ὢν καὶ μάντις, ὡς φασιν, σοφός,
Μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην,
Ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
Τοὐναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.
Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα·
Οὗτος δ' ἀκολουθεῖ, κἀμὲ προσβιάζεται,
Καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρύ.
Ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,
Ἢν μὴ φράσῃς, ὅ τι τῷδ' ἀκολουθοῦμέν ποτε,
Ὦ δέσποτ'· ἀλλά σοι παρέξω πράγματα.
Οὐ γάρ με τυπτήσεις, στέφανον ἔχοντά γε.

ΧΡΕΜΥΛΟΣ.

Μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἢν λυπῇς τί με,
Ἵνα μᾶλλον ἀλγῇς.

ΚΑΡΙΩΝ.

Λῆρος· οὐ γὰρ παύσομαι
Πρὶν ἂν φράσῃς μοι τίς ποτ' ἐστὶν οὗτοσί.
Εὖνους γὰρ ὢν σοι πυνθάνομαι πάνυ σφόδρα.

ΧΡΕΜΥΛΟΣ.

Ἀλλ' οὔ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν
Πιστότατον ἡγοῦμαί σε καὶ κλεπτίστατον.
Ἐγὼ θεοσεβὴς καὶ δίκαιος ὢν ἀνὴρ
Κακῶς ἔπραττον καὶ πένης ἦν.

ΚΑΡΙΩΝ.

Οἶδά του.

ΧΡΕΜΥΛΟΣ.

Ἕτεροι δ' ἐπλούτουν, ἱερόσυλοι, ῥήτορες
Καὶ συκοφάνται καὶ πονηροί.

ΚΑΡΙΩΝ.

Πείθομαι.

ΧΡΕΜΥΛΟΣ.

Ἐπερησόμενος οὖν ἦλθον ὡς τὸν θεόν,
Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδόν
Ἤδη νομίζων ἐκτετοξεῦσθαι βίον,
Τὸν δ' υἱόν, ὅσπερ ὢν μόνος μοι τυγχάνει,
Πευσόμενος εἰ χρὴ μεταβαλόντα τοὺς τρόπους
Εἶναι πανοῦργον, ἄδικον, ὑγιὲς μηδὲ ἕν,
Ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.

ΚΑΡΙΩΝ.

Τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

ΧΡΕΜΥΛΟΣ.

Πεύσει. Σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί·
Ὅτῳ ξυναντήσαιμι πρῶτον ἐξιών,
Ἐκέλευσε τούτου μὴ μεθίεσθαί μ' ἔτι·
Πείθειν δ' ἐμαυτῷ ξυνακολουθεῖν οἴκαδε.

ΚΑΡΙΩΝ.

Καὶ τῷ ξυναντᾷς δῆτα πρώτῳ;

ΧΡΕΜΥΛΟΣ.

Τουτῳί.

ΚΑΡΙΩΝ.

Εἶτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ,
Φράζουσαν ὦ σκαιότατέ σοι σαφέστατα
Ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον;

ΧΡΕΜΥΛΟΣ.

Τῷ τοῦτο κρίνεις;

ΚΑΡΙΩΝ.

Δῆλον ὁτιὴ καὶ τυφλῷ
Γιγνώναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον
Τὸ μηδὲν αὐκεῖν ὑγιὲς ἐν τῷ νῦν βίῳ.

ΧΡΕΜΥΛΟΣ.

Οὐκ ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει,
Ἀλλ' εἰς ἕτερόν τι μεῖζον. Ἤν δ' ἡμῖν φράσῃ
Ὅστις ποτ' ἐστὶν οὑτουὶ καὶ τοῦ χάριν
Καὶ τοῦ δεόμενος ἦλθε μετὰ νῷν ἐνθαδί,
Πυθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὅ τι νοεῖ.

ΚΑΡΙΩΝ.

Ἄγε δὴ, σὺ πρότερον σαυτὸν ὅστις εἶ φράσον,
Ἢ τἀπὶ τούτοις δρῶ. Λέγειν χρὴ ταχὺ πάνυ.

ΠΛΟΥΤΟΣ.

Ἐγὼ μὲν οἰμώζειν λέγω σοι.

ΚΑΡΙΩΝ.

Μανθάνεις
Ὅς φησιν εἶναι;

ΧΡΕΜΥΛΟΣ.

Σοὶ λέγει τοῦτ', οὐκ ἐμοί·
Σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.
Ἀλλ' εἴ τι χαίρεις ἀνδρὸς εὐόρκου τρόποις,
Ἐμοὶ φράσον.

ΠΛΟΥΤΟΣ.

Κλάειν ἔγωγέ σοι λέγω.

ΚΑΡΙΩΝ.

Δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ Θεοῦ.

ΧΡΕΜΥΛΟΣ.

Οὔ τοι μὰ τὴν Δήμητρα χαιρήσεις ἔτι.

ΚΑΡΙΩΝ.

Εἰ μὴ φράσεις γὰρ, ἀπό σ' ὀλῶ κακὸν κακῶς.

ΠΛΟΥΤΟΣ.

Ὦ τὰν, ἀπαλλάχθητον ἀπ' ἐμοῦ.

ΧΡΕΜΥΛΟΣ.

Πώμαλα.

ΚΑΡΙΩΝ.

Καὶ μὴν ὃ λέγω, βέλτιστόν ἐστ', ὦ δέσποτα·
Ἀπολῶ τὸν ἄνθρωπον κάτιστα τουτονί.
Ἀναθεὶς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν
Ἅπαιμ', ἵν' ἐκεῖθεν ἐκπραχηλισθῇ πεσών.

ΧΡΕΜΥΛΟΣ.

Ἀλλ' ἆρε ταχέως.

ΠΛΟΥΤΟΣ.

Μηδαμῶς.

ΧΡΕΜΥΛΟΣ.

Οὔκουν ἐρεῖς;

ΠΛΟΥΤΟΣ.

Ἀλλ' ἦν πύθησθέ μ' ὅστις εἰμ', εὖ οἶδ' ὅτι
Κακόν τί μ' ἐργάσεσθε κοὐκ ἀφήσετον.

ΧΡΕΜΥΛΟΣ.

Νὴ τοὺς θεοὺς ἡμεῖς γ', ἐὰν βούλῃ γε σύ.

ΠΛΟΥΤΟΣ.

Μέθεσθέ νύν μου πρῶτον.

ΧΡΕΜΥΛΟΣ.

Ἴιν, μεθίεμεν.

ΠΛΟΥΤΟΣ.

Ἀκούετον δή· δεῖ γὰρ ὡς ἔοικέ με
Λέγειν ἃ κρύπτειν ἦ παρεσκευασμένος.
Ἐγὼ γάρ εἰμι Πλοῦτος.

ΧΡΕΜΥΛΟΣ.

Ὦ μιαρώτατε
Ἀνδρῶν ἁπάντων, εἶτ' ἐυίγας Πλοῦτος ὤν;

ΚΑΡΙΩΝ.

Σὺ Πλοῦτος, οὕτως ἀθλίως διακείμενος;

ΧΡΕΜΥΛΟΣ.

Ὦ Φοῖβ' Ἄπολλον καὶ θεοὶ καὶ δαίμονες
Καὶ Ζεῦ, τί φῄς; ἐκεῖνος ὄντως εἶ σύ;

ΠΛΟΥΤΟΣ.

Ναί.

ΧΡΕΜΥΛΟΣ.

Ἐκεῖνος αὐτός;

ΠΛΟΥΤΟΣ.

Αὐτότατος.

ΧΡΕΜΥΛΟΣ.

Πόθεν οὖν, φράσον,
Αὐχμῶν βαδίζεις;

ΠΛΟΥΤΟΣ.

Ἐκ Πατροκλείους ἔρχομαι,
Ὃς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο.

ΧΡΕΜΥΛΟΣ.

Τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες; κάτειπέ μοι.

ΠΛΟΥΤΟΣ.

Ὁ Ζεύς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.
Ἐγὼ γὰρ ὢν μειράκιον ἠπείλησ' ὅτι
Ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους
Μόνους βαδιοίμην· ὁ δέ μ' ἐποίησεν τυφλόν,
Ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.
Οὕτως ἐκεῖνος τοῖσι χρηστοῖσι φθονεῖ.

ΧΡΕΜΥΛΟΣ.

Καὶ μὴν διὰ τοὺς χρηστούς γε τιμᾶται μόνους,
Καὶ τοὺς δικαίους.

ΠΛΟΥΤΟΣ.

Ὁμολογῶ σοι.

ΧΡΕΜΥΛΟΣ.

Φέρε, τί οὖν;
Εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ,
Φεύγοις ἂν ἤδη τοὺς πονηρούς;

ΠΛΟΥΤΟΣ.

Φήμ' ἐγώ.

ΧΡΕΜΥΛΟΣ.

Ὡς τοὺς δικαίους δ' ἂν βαδίζοις;

ΠΛΟΥΤΟΣ.

Πάνυ μὲν οὖν·
Πολλοῦ γὰρ αὐτοὺς οὐχ ὁρᾰκά πω χρόνου.

ΧΡΕΜΥΛΟΣ.

Καὶ θαῦμά γ' οὐδέν· οὐδ' ἐγὼ ὁ βλέπων.

ΠΛΟΥΤΟΣ.

Ἄφετόν με νῦν· ἴστον γὰρ ἤδη τἀπ' ἐμοῦ.

ΧΡΕΜΥΛΟΣ.

Μὰ Δί', ἀλλὰ πολλῷ μᾶλλον ἐξόμεσθά σου.

ΠΛΟΥΤΟΣ.

Οὐκ ἠγόρευον ὅτι παράξειν πράγματα
Ἐμίλλετόν μοι;

ΧΡΕΜΥΛΟΣ.

Καὶ σύ γ', ἀντιβολῶ, πιθοῦ,
Καὶ μή μ' ἀπολίπῃς· οὐ γὰρ εὑρήσεις ἐμοῦ
Ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα·
Μὰ τὸν Δί'· οὐ γὰρ ἔστιν ἄλλος, πλὴν ἐγώ.

ΠΛΟΥΤΟΣ.

Ταυτὶ λέγουσι πάντες· ἡνίκ' ἂν δέ μου
Τύχωσ' ἀληθῶς καὶ γένωνται πλούσιοι,
Ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.

ΧΡΕΜΥΛΟΣ.

Ἔχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί.

ΠΛΟΥΤΟΣ.

Μὰ Δί', ἀλλ' ἁπαξάπαντες.

ΚΑΡΙΩΝ.

Οἰμώξει μακρά.

ΧΡΕΜΥΛΟΣ.

Σὺ δ' ὡς ἂν εἰδῇς ὅσα, παρ' ἡμῖν ἢν μένῃς,
Γενήσετ' ἀγαθά, πρόσεχε τὸν νοῦν, ἵνα πύθῃ.
Οἶμαι γὰρ, οἶμαι, σὺν θεῷ δ' εἰρήσεται,
Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας,
Βλέψαι ποιήσας.

ΠΛΟΥΤΟΣ.

Μηδαμῶς τοῦτ' ἐργάσῃ·
Οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι.

ΧΡΕΜΥΛΟΣ.

Τί φῄς;

ΚΑΡΙΩΝ.

Ἄνθρωπος οὗτός ἐστιν ἄθλιος φύσει.

ΠΛΟΥΤΟΣ.

Ὁ Ζεὺς μὲν οὖν οἶδ' ὡς τὰ τούτων μῶρ' ἔμ' εἰ
Πύθοιτ' ἄν, ἐπιτρίψειε.

ΧΡΕΜΥΛΟΣ.

Νῦν δ' οὐ τοῦτο δρᾷ,
Ὅστις σε προσπταίοντα περιοστεῖν ἐᾷ;

ΠΛΟΥΤΟΣ.

Οὐκ οἶδ'· ἐγὼ δ' ἐκεῖνον ὀρῴωδῶ πάνυ.

ΧΡΕΜΥΛΟΣ.

Ἀληθές, ὦ δειλότατε πάντων δαιμόνων;
Οἴει γὰρ εἶναι τὴν Διὸς τυραννίδα,
Καὶ τοὺς κεραυνοὺς ἀξίους τριωβόλου,
Ἐὰν ἀναβλέψῃς σὺ κἂν μικρὸν χρόνον;

ΠΛΟΥΤΟΣ.

Ἆ, μὴ λέγ', ὦ πονηρέ, ταῦτ'.

ΧΡΕΜΥΛΟΣ.

Ἔχ' ἡσυχος.
Ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ
Μεῖζον δυνάμενον.

ΠΛΟΥΤΟΣ.

Ἐμὲ σύ;

ΧΡΕΜΥΛΟΣ.

Νὴ τὸν οὐρανόν.
Αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεὺς τῶν θεῶν;

ΚΑΡΙΩΝ.

Διὰ ταὐργύριον· πλεῖστον γάρ ἐστ' αὐτῷ.

ΧΡΕΜΥΛΟΣ.

Φέρε,
Τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ';

ΚΑΡΙΩΝ.

Ὅδι.

ΧΡΕΜΥΛΟΣ.

Θύουσι δ' αὐτῷ διὰ τίν'; οὐ διὰ τουτονί;

ΚΑΡΙΩΝ.

Καὶ νὴ Δί' εὔχονταί γε πλουτεῖν ἄντικρυς.

ΧΡΕΜΥΛΟΣ.

Οὔκουν ὅδ' ἐστὶν αἴτιος, καὶ ῥᾳδίως
Παύσει' ἄν, εἰ βούλοιτο, ταῦθ';

ΠΛΟΥΤΟΣ.

Ὁτιὴ τί δή;

ΧΡΕΜΥΛΟΣ.

Ὅτι οὐδ' ἂν εἷς θύσειεν ἀνθρώπων ἔτι,
Οὐ βοῦν ἄν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἕν,
Μὴ βουλομένου σοῦ.

ΠΛΟΥΤΟΣ.

Πῶς;

ΧΡΕΜΥΛΟΣ.

Ὅπως; οὐκ ἴσθ' ὅπως
Ὠνήσεται δήπουθεν, ἢν σὺ μὴ παρὼν
Αὐτὸς διδῷς τἀργύριον, ὥστε τοῦ Διὸς
Τὴν δύναμιν, ἢν λυπῇ τι, καταλύσεις μόνος.

ΠΛΟΥΤΟΣ.

Τί λέγεις; δι' ἐμὲ θύουσιν αὐτῷ;

ΧΡΕΜΥΛΟΣ.

Φήμ' ἐγώ.
Καὶ νὴ Δί' εἴ τί γ' ἔστι λαμπρὸν καὶ καλόν
Ἢ χάριεν ἀνθρώποισι, διὰ σὲ γίγνεται.
Ἅπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.

ΚΑΡΙΩΝ.

Ἐγωγέ τοι διὰ μικρὸν ἀργυρίδιον
Δοῦλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσως.

ΧΡΕΜΥΛΟΣ.

Τίχναι δὲ πᾶσαι διὰ σὲ καὶ σοφίσματα,
Ἐν τοῖσιν ἀνθρώποισιν ἐσθ' εὑρημένα.
Ὁ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθήμενος,
Ἕτερος δὲ χαλκεύει τις, ὁ δὲ τεκταίνεται.
Ὁ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβών,
Ὁ δὲ λωποδυτεῖ γε νὴ Δί', ὁ δὲ τοιχωρυχεῖ,

Ὁ δὲ γναφεύει γ', ὁ δέ γε πλύνει πώδια,
Ὁ δὲ βυρσοδεψεῖ γ', ὁ δέ γε πωλεῖ κρόμμυα.

ΠΛΟΥΤΟΣ.

Οἴμοι τάλας, ταυτί μ' ἐλάνθανεν πάλαι.

ΚΑΡΙΩΝ.

Μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ;
Ἔκπλησίᾳ δ' οὐχὶ διὰ τοῦτον γίγνεται;
Τί δέ; τὰς τριήρεις οὐ σὺ πληροῖς; εἶπ' ἐμοί.
Τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει;
Ὁ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται;
Ὁ Βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου;
Φιλέψιος δ' οὐχ ἕνεκα σοῦ μύθους λέγει;
Ἡ ξυμμαχία δ' οὐ διὰ σὲ τοῖς Αἰγυπτίοις;
Ὁ Τιμοθέου δὲ πύργος

ΧΡΕΜΥΛΟΣ.

Ἐμπέσοι γέ σοι.
Τὰ δὲ πράγματ' οὐχὶ διὰ σὲ πάντα πράττεται;
Μονώτατος γὰρ εἰ σὺ πάντων αἴτιος,
Καὶ τῶν κακῶν, καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι.

ΚΑΡΙΩΝ.

Κρατοῦσι γοῦν κἀν τοῖς πολέμοις ἑκάστοτε,
Ἐφ' οἷς ἂν οὗτος ἐπικαθέζηται μόνον.

ΠΛΟΥΤΟΣ.

Ἐγὼ τοσαῦτα δυνατός εἰμ' εἷς ὢν ποιεῖν;

ΧΡΕΜΥΛΟΣ.

Καὶ ναὶ μὰ Δία τούτων γε πολλῷ πλείονα·
Ὥστ' οὐδὲ μεστὸς σοῦ γέγον' οὐδεὶς πώποτε.
Τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή·
Ἔρωτος

ΚΑΡΙΩΝ.

Ἄρτων

ΧΡΕΜΥΛΟΣ.

Μουσικῆς

ΚΑΡΙΩΝ.

Τραγημάτων

ΧΡΕΜΥΛΟΣ.

Τιμᾷς

ΚΑΡΙΩΝ.

Πλουτοῦντων

ΧΡΕΜΥΛΟΣ.

Ἀνθραγαθίας

ΚΑΡΙΩΝ.

Ἰσχάδων

ΧΡΕΜΥΛΟΣ.

Φιλοτιμίας

ΚΑΡΙΩΝ.

Μάζης

ΧΡΕΜΥΛΟΣ.

Στρατηγίας

ΚΑΡΙΩΝ.

Φακῆς.

ΧΡΕΜΥΛΟΣ.

Σοῦ δ' ἐγένετ' οὐδεὶς μιστὸς οὐδεπώποτε·
Ἀλλ' ἢν τάλαντά τις λάβῃ τριακαίδεκα,
Πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκκαίδεκα·
Κἂν ταῦτ' ἀνύσηται, τετταράκοντα βούλεται,
Ἢ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.

ΠΛΟΥΤΟΣ.

Εὖ τοι λέγειν ἔμοιγε φαίνεσθον πάνυ·
Πλὴν ἓν μόνον δίδοικα.

ΧΡΕΜΥΛΟΣ.

Φράζε τοῦ πέρι.

ΠΛΟΥΤΟΣ.

Ὅπως ἐγὼ τὴν δύναμιν ἣν ὑμεῖς φατέ
Ἕξειν με, ταύτης δεσπότης γενήσομαι.

ΧΡΕΜΥΛΟΣ.

Νὴ τὸν Δί'· ἀλλὰ καὶ λέγουσι πάντες ὡς
Δειλότατόν ἐσθ' ὁ πλοῦτος.

ΠΛΟΥΤΟΣ.

Ἤκιστ', ἀλλά με
Τοιχωρύχος τις δείβαλ'· εἰσδὺς γάρ ποτε

Οὐκ εἶχεν εἰς τὴν οἰκίαν οὐδὲν λαβεῖν,
Εὑρὼν ἅπαξάπαντα κατακεκλεισμένα·
Εἶτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.

ΧΡΕΜΥΛΟΣ.

Μὴ νῦν μελέτω σοι μηδέν· ὡς, ἐὰν γενῇ
Ἀνὴρ πρόθυμος αὐτὸς εἰς τὰ πράγματα,
Βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκέως.

ΠΛΟΥΤΟΣ.

Πῶς οὖν δυνήσει τοῦτο δρᾶσαι θνητὸς ὤν;

ΧΡΕΜΥΛΟΣ.

Ἔχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ὧν εἰπέ μοι
Ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.

ΠΛΟΥΤΟΣ.

Κἀκεῖνος οὖν σύνοιδε ταῦτα;

ΧΡΕΜΥΛΟΣ.

Φήμ' ἐγώ.

ΠΛΟΥΤΟΣ.

Ὁρᾶτε.

ΧΡΕΜΥΛΟΣ.

Μὴ φρόντιζε μηδέν, ὦ 'γαθέ·
Ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, κἂν δῇ μ' ἀποθανεῖν,
Αὐτὸς διαπράξω ταῦτα.

ΚΑΡΙΩΝ.

Κἂν βούλῃ γ', ἐγώ.

ΧΡΕΜΥΛΟΣ.

Πολλοὶ δ' ἔσονται χἄτεροι νῷν ξύμμαχοι,
Ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιτα.

ΠΛΟΥΤΟΣ.

Παπαῖ, πονηρούς γ' εἶπας ἡμῖν συμμάχους.

ΧΡΕΜΥΛΟΣ.

Οὔκ, ἤν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.
Ἀλλ' ἴθι σὺ μὲν ταχέως δραμὼν

ΚΑΡΙΩΝ.

Τί δρῶ; λέγε.

ΧΡΕΜΥΛΟΣ.

Τοὺς ξυγγενέργους κάλεσον, εὑρήσεις δ' ἴσως

Ἐν τοῖς ἀγροῖς αὐτοὺς παλαιπωρουμένους,
Ὅπως ἂν ἴσον ἕκαστος ἐντανθὶ παρῶν
Ἡμῖν μετάσχῃ τοὐδε τοῦ Πλούτου μέρος.

ΚΑΡΙΩΝ.

Καὶ δὴ βαδίζω· τουτοδὶ κρεάδιον
Τῶν ἔνδοθέν τις εἰσενεγκάτω λαβών.

ΧΡΕΜΥΛΟΣ.

Ἐμοὶ μελήσει τοῦτό γ'· ἀλλ' ἀνύσας τρέχε.
Σὺ δ', ὦ κράτιστε Πλοῦτε πάντων δαιμόνων,
Εἶσω μετ' ἐμοῦ δεῦρ' εἴσιθ'· ἡ γὰρ οἰκία
Αὕτη 'στὶν ἣν δεῖ χρημάτων σε τήμερον
Μυστὴν ποιῆσαι, καὶ δικαίως καὐδίκως.

ΠΛΟΥΤΟΣ.

Ἀλλ' ἄχθομαι μὲν εἰσιὼν νὴ τοὺς θεούς
Εἰς οἰκίαν ἑκάστοτ' ἀλλοτρίαν πάνυ·
Ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε.
Ἢν μὲν γὰρ ἐς φειδωλὸν εἰσελθὼν τύχω,
Εὐθὺς κατώρυξέν με κατὰ τῆς γῆς κάτω·
Κἂν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος
Αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον,
Ἔξαρνός ἐστι μηδ' ἰδεῖν με πώποτε.
Ἢν δ' ὡς παρανλῆγ' ἄνθρωπον εἰσελθὼν τύχω,
Γυμνὸς θύραζ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ.

ΧΡΕΜΥΛΟΣ.

Μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε.
Ἐγὼ δὲ τούτου τοῦ τρόπου πώς εἰμ' ἀεί·
Χαίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνήρ,
Πάλιν τ' ἀναλῶν, ἡνίκ' ἂν τούτου δέῃ,
Ἀλλ' εἰσίωμεν, ὡς ἰδεῖν σε βούλομαι
Καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνον,
Ὃν ἐγὼ φιλῶ μάλιστα μετὰ σέ.

ΠΛΟΥΤΟΣ.

Πειθόμαι.

FROM MOSCHUS.

EPITAPH OF BION.

Αἰλινά μοι στοναχεῖτε νάπαι, καὶ Δώριον ὕδωρ,
Καὶ ποτιμοὶ κλαίοιτε τὸν ἱμερόεντα Βίωνα·
Νῦν φυτά μοι μύρεσθε, καὶ ἄλσεα νῦν γοάοισθε·
Ἄνθεα νῦν στυγνοῖσιν ἀποπνείοιτε κορύμβοις·
Νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμώνα·
Νῦν, ὑάκινθε, λάλει τὰ σὰ γράμματα, καὶ πλέον αἴ αἴ
Βάμβαλε σοῖς πετάλοισι· καλὸς τέθνακε μελικτάς.
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
Νάμασι τοῖς Σικελοῖς ἀγγείλατε τᾶς Ἀρεθοίσας,
Ὅττι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῷ
Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς ἀοιδά
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Στρυμόνιοι μύρεσθε παρ' ὕδασιν αἰόλα κύκνοι,
Καὶ γοεροῖς στομάτεσσι μελίσδετε πένθιμον ᾠδάν,
Οἵαν ὑμετέροις ποτὲ χείλεσι γῆρυν ἄειδεν.
Εἴπατε δ' αὖ κώραις Οἰαγρίσιν, εἴπατε πάσαις
Βιστονίαις Νύμφαισιν, ἀπώλετο Δώριος Ὀρφεύς.
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει,
Οὐκέτ' ἐρημαίῃσιν ὑπὸ δρυσὶν ἥμενος ᾄδει·
Ἀλλὰ παρὰ Πλουτῆι μέλος λαθαῖον ἀείδει.
Ὤρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
Πλασσόμεναι, γοάοντι, καὶ οὐκ ἐθέλοντι νέμεσθαι.
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Σίῖο, Βίων, ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων,
Καὶ Σάτυροι μύροντο, μελάγχλαινοί τε Πρίηποι·
Καὶ Πᾶνες στοναχεῦντι τὸ σὸν μέλος· αἵ τε καθ' ὕλαν
Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.

Ἀχὼ δ' ἐν πέτρῃσιν ὀδύρεται, ὅττι σιωπᾷς,
Κοὐκέτι μιμεῖται τὰ σὰ χείλεα· σῷ δ' ἐπ' ἀλίθρῳ
Δίνδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἠμαράνθη.
Μάλων σὺκ ἔῤῥευσε καλὸν γλάγος, οὐ μέλι σίμβλων,
Κάτθανε δ' ἐν καρῷ λυπεύμενον· οὐκέτι γὰρ δεῦ,
Τῶν μέλιτος τῷ σῷ τεθνακότος, αὐτὸ τρυγᾶσθαι.
Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
Οὐ τόσον εἰναλίαισι παρ' ᾄδυσι μύρατο δελφὶς,
Οὐδὲ τόσον πόκ' ἄεισεν ἐνὶ ακοπέλοισιν ἀηδών,
Οὐδὲ τόσον θρήνησεν ἀν' ὥρεα μακρὰ χελιδών,
Ἀλκυόνος δ' οὐ τόσσον ἐπ' ἄλγεσιν ἴαχε Κήϋξ·
Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι·
Οὐδὲ τόσον γλαυκοῖς ἐνὶ κύμασι Κηρύλος ᾠδεν,
Οὐ τόσον ἀῳσιν ἐν ἄγκεσι παῖδα τὸν Ἀοῦς,
Ἱπτάμενος περὶ σᾶμα, κινύρατο Μέμνονος ὄρνις,
Ὅσσον ἀποφθιμένοιο κατωδύραντο Βίωνος.
Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
Ἀδονίδες, πᾶσαί τε χελιδόνες, ἅς ποκ' ἔτερπεν,
Ἃς λαλέειν ἐδίδασκε, καθεσδόμεναι ποτὶ πρέμνοις,
Ἀντίον ἀλλάλαισιν ἐκώκυον· αἳ δ' ὑπεφώνευν
Ὄρνιθες· λυπεῖσθε, πελειάδες, αἴλινα χ' ὑμεῖς.
Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
Τίς ποτὶ σᾷ σύριγγι μελίξεται, ὦ τριπόθατε;
Τίς δ' ἐπὶ σοῖς καλάμοις θησεῖ στόμα; τίς θρασὺς οὕτως;
Εἰσέτι γὰρ πνείει τὰ σὰ χείλεα καὶ τὸ σὸν ἆσθμα.
Ἀχὼ δ' ἐν δονάκεσσι τεᾶς ἔτι βόσκετ' ἀοιδᾶς.
Πανὶ φέρω τὸ μέλιγμα· τάχ' ἂν κἀκεῖνος ἐρεῖσαι
Τὸ στόμα δειμαλέοι, μὴ δεύτερα σεῖο φέρηται.
Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
Κλαίει καὶ Γαλάτεια τὸ σὸν μέλος, ἅν ποκ' ἔτερπες
Ἐσδομέναν περὶ σεῖο παρ' ἀϊόνεσσι θαλάσσας.
Οὐ γὰρ ἴσον Κύκλωπι μελίσδεο· τὸν μὲν ἔφευγεν
Ἁ καλὰ Γαλάτεια, σὲ δ' ἄδιον ἔβλεπεν ἄλμας.
Καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισιν
Ἐσδεται ἰρημαίαισι, βόας δ' ἔτι σεῖο νομεύει.
Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.

Πάντα τοι, ὦ βώτα, ξυγκάθανε δῶρα τὰ Μοισᾶν,
Καὶ στυγνοὶ περὶ σᾶμα τεὸν κλαίουσιν Ἔρωτες.
Ἁ Κύπρις φιλέει σε πολὺ πλέον, ἢ τὸ φίλαμα,
Τὸ πρώϊον τὸν Ἄδωνιν ἀποθνάσκοντα φίλασε.
Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος;
Τοῦτο, Μέλη, νέον ἄλγος· ἀπώλετο πρᾶν τοι Ὅμηρος,
Τᾶνο τὸ Καλλιόπας γλυκερὸν στόμα, καί σε λέγοντι
Μύρεσθαι καλὸν υἷα πολυκλαύστοισι ῥεέθροις,
Πᾶσαν δ' ἔπλησας φωνᾶς ἄλα· νῦν πάλιν ἄλλον
Τίέα δακρύεις, καινῷ δ' ἐπὶ πένθεῖ τάκῃ.
Ἀμφότεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
Παγασίδος κράνας, ὁ δ' ἔχεν πόμα τᾶς Ἀριθοίσας·
Χὠ μὲν Τυνδαρέοιο καλὰν ἄεισε θύγατρα,
Καὶ Θέτιδος μέγαν υἷα, καὶ Ἀρείδαν Μενέλαον·
Κεῖνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
Καὶ βώτας ἐλίγαινε, καὶ ἀείδων ἐνόμευε,
Καὶ σύριγγας ἔτευχε, καὶ ἁδέα πόρτιν ἄμελγε.
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῦσαι.
Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις, ἄστεα πάντα·
Ἄσκρα μὲν γοάει σε πολὺ πλέον Ἡσιόδοιο·
Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ὗλαι·
Οὐ τόσον Ἀλκαίῳ πέρι μύρατο Λέσβος ἐραννά·
Οὐδὲ τόσον τὸν ἀοιδὸν ἐμύρατο Κήιον ἄστυ·
Σὲ πλέον Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
Εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἃ Μιτυλάνα.
Πάντες, ὅσοις καπυρὸν τελέθει στόμα, βωκολιασταί,
Ἐκ μοισᾶν, σέο πότμον ἀνακλαίοντι θανόντος.
Κλαίει Σικελίδας τὸ Σάμου κλέος· ἐν δὲ Κύδωσιν,
Ὁ πρὶν μειδιόωντι σὺν ὄμματι φαιδρὸς ἰδέσθαι,
Δάκρυα νῦν Λυδίδας κλαίων χέει· ἔν τε πολίταις
Τριοπίδαις ποταμῷ θρηνεῖ παρ' Ἀλεντι Φιλητᾶς·
Ἐν δὲ Συρακοσίοισι Θεόκριτος· αὐτὰρ ἐγώ τοι
Αὐσονικᾶς ὀδύνας μέλπω μέλος, οὐ ξένος ὠδᾶς
Βωκολικᾶς, ἀλλ' ἂν τ' ἐδιδάξαο, σεῖο μαθητάς,
Κλαρονόμος Μώσας τᾶς Δωρίδος· ἄμμε γεραίρων
Ἄλλος μὲν τὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες ἀοιδάν.

Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Αἴ αἴ, ταὶ μαλάχαι μὲν ἐπὰν καὶὰ κᾶπον ὄλωνται,
Ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,
Ὕστερον αὖ ζώοντι, καὶ εἷς ἔτος ἄλλο φύοντι·
Ἄμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὁππότε πρᾶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
Εὕδομες αὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
Καὶ σὺ μὲν ἐν σιγᾷ πεπυκασμένος ὀστέα κεῖσαι ἐν γᾷ·
Ταῖς Νύμφαισι δ' ἔδοξεν ἀεὶ τὸν βάτραχον ᾄδειν·
Τῷ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ κακὸν ᾖδει.
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Φάρμακον ἦλθε, Βίων, ποτὶ σὸν στόμα, φάρμακον εἶλκες.
Πῶς τευ τοῖς χείλεσσι ποτέδραμε, κοὐκ ἐγλυκάνθη;
Τίς δὲ βροτὸς τοσσοῦτον ἀνάμερος, ἢ κεράσαι τοι
Ἢ δοῦναι λαλέοντι τὸ φάρμακον; ἔκφυγεν ᾠδάν.
Ἄρχετε Σικελικαὶ τῶ πένθεος, ἄρχετε Μοῖσαι.
Ἀλλὰ δίκα κίχε πάντας· ἐγὼ δ' ἐπὶ πένθεϊ τῷδε
Λακρυχέων τεὸν οἶτον ὀδύρομαι· εἰ δυνάμαν δέ,
Ὡς Ὀρφεὺς καταβὰς ποτὶ Τάρταρον, ὥς ποκ' Ὀδυσσεύς,
Ὡς πάρος Ἀλκείδας, κἀγὼ τάχ' ἂν ἐς δόμον ἦλθον
Πλουτέος, ὥς κεν ἴδοιμι, καὶ, εἰ Πλουτῆι μελίσδεις,
Ὡς ἂν ἀκουσαίμαν, τί μελίσδεαι· ἀλλ' ἐπὶ Κώρᾳ
Σικελικόν τι λίγαινε, καὶ ἁδύ τι βωκολιάσδευ.
Σικελικὰ κἀκεῖνα ἐν Αἰτναίοισιν ἔπαιξεν
Ἄγκεσι, καὶ μέλος οἶδε τὸ Δώριον· οὐκ ἀγέραστος
Ἐσσεῖτ' ἁ μολπά· χ' ὡς Ὀρφεῖ πρόσθεν ἔδωκεν
Ἁδὲα φορμίσδοντι παλίσσυτον Εὐρυδίκειαν,
Καὶ σέ, Βίων πεμψεῖ τοῖς ὤρεσιν· εἰ δέ τι κἠγών
Συρίσδων δυνάμαν, παρὰ Πλουτεῖ καὐτὸς ἄειδον.

EPIGRAMS.

1. ON HOMER.

Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει
Ἀνδρῶν ἡρώων κοσμήτορα, θεῖον Ὅμηρον.

2. ON ANACREON.

Ὦ ξένε, τόνδε τάφον τὸν Ἀνακρεόντιος ἀμείβων,
Σπεῖσόν μοι παριών· εἰμὶ γὰρ οἰνοπότης.

3. ON SAPPHO.

Οὔνομά μεν Σαπφώ· τόσσον δ' ὑπερίσχον ἀοιδᾶν
Θηλειᾶν, ἀνδρῶν ὅσσον ὁ Μαιονίδας.

4. ON EURIPIDES.

Μνᾶμα μὲν Ἑλλὰς ἅπασ' Εὐριπίδου· ὀστέα δ' ἴσχει
Γῆ Μακεδών· ἡ γὰρ δέξατο τέρμα βίου.
Πατρὶς δ' Ἑλλάδος Ἑλλὰς, Ἀθῆναι· πλεῖστα δὲ Μούσαις
Τέρψας, ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

5. ON ARISTOPHANES.

Αἳ χάριτες τέμενός τι λαβεῖν, ὅπερ οὐχὶ πεσεῖται,
Ζητοῦσαι, ψυχὴν εὗρον Ἀριστοφάνους.

6. ON THEMISTOCLES.

Ἀντὶ τάφου λιτοῖο θὲς Ἑλλάδα, θὲς δ' ἐπὶ ταύταν
Δούρατα, βαρβαρικᾶς σύμβολα ναυφθορίας,
Καὶ τύμβῳ κρηπῖδα περίγραφε Περσικὸν Ἄρη
Καὶ ξέρξην· τούτοις θάπτε Θεμιστοκλέα.
Στάλα δ' ἃ Σαλαμὶς ἐπικείσεται, ἔργα λέγουσα
Τἀμά· τί με σμικροῖς τὸν μέγαν ἐντίθετε;

NOTES.

In the following Notes, by the abbreviation S. §, followed by numbers, reference is made to Sophocles's Greek Grammar.

FABLES OF ÆSOP.

A few circumstances only are known respecting the life of Æsop. According to the most probable accounts, he was a native of Phrygia, and lived about the middle of the sixth century before Christ. He was born a slave, and, after passing through the hands of several owners, was finally set at liberty by his last master, Iadmon of Samos. Soon after his manumission he travelled through various countries, and became a celebrated teacher of practical morality, by the fables which he composed from time to time. Attracted by the fabulist's renown, Crœsus, the munificent king of Lydia, invited him to his court, and entertained him there with every mark of respect and honor. It is said that he was present when the king exhibited his treasures to Solon, the great Athenian lawgiver, who, far from being dazzled by the pompous display, sought to convince the monarch that the true happiness of man consisted, not in treasures of gold, but in virtue. The king being displeased with the independence of the philosopher, Æsop took a private opportunity to say to Solon, that "one should discourse with kings either not at all, or in the manner most agreeable to them." Solon replied, "One should discourse with kings either not at all, or in the manner most agreeable to truth."

Æsop was at length sent by Crœsus with an offering to Delphi, and during the embassy composed the fable of the "Log," which the priests applied to themselves. In revenge for the affront of this supposed piece of satire, they condemned him to death, and precipitated him from the mountain called Hyampeia.

Æsop is repeatedly mentioned by ancient authors, as a writer of fables; but whether any have been preserved in the form which he gave to them, is more than doubtful. It is probable that the substance of many of his fables

is to be found in those which pass under his name, but that the language, in which they are now clothed, is to be attributed to periods long subsequent to Æsop's age.

The following remarks are translated from Coray's modern Greek introduction to his edition of Æsop.

"It is probable, as others have judged, that Æsop wrote nothing whatever. The very nature of fables is sufficient to secure narrators by the living voice alone. Compositions of every other species, if they are not reduced to writing, are easily obliterated by time, which pays no reverence even to written documents. But fables, passing from mouth to mouth, and continuing through many generations of men, most probably preserve to a great extent the same ideas, even though they do not preserve the same expressions that were used by the first composer.

"But, even if it were proved that Æsop wrote fables, it is undeniable that those which are known to us at the present day are no longer the same that were written by him. As every author has a peculiar character of style, so every definite period of time is marked by its own peculiarities of language. Æsop lived at the time when Alcæus, Sappho, Solon, Mimnermus, Stesichorus, Theognis, and other poets of that class flourished; we are enabled to judge from the character of their language, without the danger of mistake, that the character of Æsop's Fables, whether they were in verse or prose, must necessarily have borne some relation and resemblance to those writers, and have differed from the barbarous style of the fables now existing, as much as the day differs from the night."

These fables were undoubtedly written when the Greek language had greatly degenerated from the purity and strength which belonged to it in the time referred to by Coray, in the above passage; still many of them are expressed with great simplicity and point, and taken together they contain no unimportant treasures of the wit and wisdom of antiquity.

1 1. *ἀλώπηξ*. S. § 36. 2. (7). — *θεαμένη*, *having seen*, aor. mid. part. from *θάομαι*. Here *α* is not changed into *η*, because it is preceded by *ε*. S. § 95. — *λίνεα*, acc. sing. from *λίνον*. S. § 37. 1. — *κατά . . . . τύχην*, *by some chance*. For the accent of *τινα*, see S. § 22. 1. (2).

2. *αὐτῷ συνήντησε*, *met him*. S. § 195. 1. — *συνήντησε*, aor. act. from *συναντάω*. S. §§ 80 : 82. — *τὸ μὲν πρῶτον*, *at first indeed*. S. §§ 124. 2 : 141. N. 1. — *ἐφοβήθη*, aor. pass. from *φοβέω*. — *ὡς μικροῦ καὶ ἀποθανεῖν*, *as almost to die*. The full construction would be *ὡς μικροῦ δεῖν καὶ ἀποθανεῖν*. S. §§ 220. 1. Ns. 2, 3 : 181. 1. The conjunction *καὶ* strengthens the expression.

3. τὸ δεύτερον, *the second time*; construed like τὸ πρῶτον, above. — οὐ μὴν, *but not.*

4. ἐκ τρίτου, *the third time*, literally *from the third.* S. § 138. 1. — τοῦτον, sc. τὸν λίθον. S. § 70.

5. αὐτοῦ καταβάλῃσιν. S. § 182. — καταβάλῃσιν, aor. act. from καταβαλλίω. S. §§ 78 : 82. — ὡς καὶ . . . . . διαλεχθῆναι, *as even to come near and converse* with him. For the construction of ὡς διαλεχθῆναι, see S. § 220. 1. For the nominative προσιλθοῦσα, see S. § 161. 1. N. — προσιλθοῦσα, 2 aor. part. fem. from προσέρχομαι. — διαλεχθῆναι, aor. pass. inf. from διαλέγομαι.

6. παγίδι, from παγίς. S. § 203. — ληφθεῖσα, aor. pass. part. fem. from λαμβάνω. — ἀποσοφιζόμενος, 2 aor. pass. part. from ἀποσόφομαι, agreeing with οὐρᾶς. S. §§ 110 : 192.

7. διαδεδρᾶσα, 2 aor. part. from διαδιδράσκω. — ἠγεῖτο, *she considered*, imperf. mid. from ἡγέομαι. S. § 80. 2. — ἦγνω, *she resolved*, 2 aor. from γιγνώσκω.

8. τοῦτ' αὐτὸ, *this very thing*, that is, *to cut off their tails.* Here τοῦτ' stands for τοῦτο, S. § 25; for its construction, see S. § 165. — τεμεῖν τῆσαι, aor. inf. from τομίω, depending on ἦγνω. S. §§ 116 : 158. 2. — ἃς ἂν . . . . . συγκαλύψειν, *that she might cover.* For ἂν after ὡς, see S. § 216. N. 3. — πάθει, from πάθος, S. § 198. — τὸ ἴδιον, *her own.* — συγκαλύψειεν, aor. opt. from συγκαλύπτω. S. §§ 87. N. 3 : 15. 1.

9. πάσας, that is τὰς ἀλώπεκας. — ἀθροίσασα, aor. part. from ἀθροίζω.

10. παρῆν, imperf. from παραμένω. S. § 80. 3 : 82 : 116. Supply αὐτάς after this word. — ἀποκόπτειν, inf. depending on παρῆν. For its subject, see S. § 158. 3. — ὡς οὐκ . . . . . ὄν, *saying that this member* (that is, *the tail*) *was not only unbecoming.* For the construction of ὡς τοῦτο τὸ μέλος ὄν, see S. § 192. R. 2.

11. ἀλλὰ καὶ, *but also.* — περιττὸν βάρος, *as a superfluous burden*; to be construed after προσηρτημένον. — προσηρτημένον, *suspended*, perf. pass. part. neut. from προσαρτάω, connected to ὄν by ἀλλὰ. — ὑπολαβοῦσα, 2 aor. act. part. from ὑπολαμβάνω.

12. τις αὐτῶν, *one of them.* S. § 177. — ὦ οὗτος, *O thou.* The demonstrative pronoun is often used, as here, in calling to a person, but generally with an expression of anger, contempt, or irony, as ὦ οὗτος, *O fellow!* or *here, fellow!* — συνέφερεν, from συμφέρω, *to be advantageous.* — οὐκ ἂν . . . . . συνεβούλευες, *you would not have advised.* — συνεβούλευες, imperf. from συμβουλεύω.

14. ἠμφισβήτουν, imperf. from ἀμφισβητέω.

15. προσοδεύλου, S. § 192. — ὑπερέφανα, S. § 138. 1.

1 16. διεξιόντος, part. from διέξειμι. — γεγυμνασιαρχηκότων, perf. part. from γυμνασιαρχέω. S. § 76. 1.

18. φαίνῃ, pres. mid. 2 pers. sing. from φαίνω.

2 1. ἐπὶ τῆς οἰκίας, *at his house.* — πέρδικα, from πέρδιξ.

2. ἀφῆκε, aor. act. from ἀφίημι. Supply αὐτὸν after this word. — νέμεσθαι, pres. mid. inf. from νέμω, depending on ἀφῆκε. S. §§ 219 : 158. 3. — τῶν δὲ, *but they*, that is, οἱ ἀλεκτρυόνες. S. §§ 142. 1 : 192.

3. ἠθύμει, imperf. from ἀθυμέω.

4. πάσχειν, *that he suffered*; inf. from πάσχω, depending on the participle νομίζων. — ὑπὸ, *from.* — κἀκείνους, for καὶ ἐκείνους. S. § 24.

5. ἑώρακε, *he saw*, perf. from ὁράω. — λύπης. S. §§ 180. 2 : 206. 3 : 162. 2.

6. ἀπολυθεὶς, aor. pass. part. from ἀπολύω. — ἀπὸ τοῦ νῦν, *from henceforth.* S. § 141. 2.

7. μαχομένους ἀλλήλοις, *fighting with each other.* S. § 195. 1.

8. μέλλων καταλύειν, *being on the point of ending.* S. § 219. N. 1.

9. παῖδας . . . . λαβεῖν. S. §§ 158. 1 : 219. — προσκαλεσάμενος, 1. aor. mid. part. from προσκαλέω. S. § 207. 2.

10. τοῦ βίου ὑπέξειμι, *I shall depart this life.* S. § 180.

11. μοι. S. § 206. 2. — κέκρυπται, perf. pass. 3 pers. sing. from κρύπτω, agreeing with the relative ἅπερ from ὅσπερ. — ζητήσαντες, aor. act. part. from ζητέω. Supply ἐκεῖνα. — εὑρήσετε, fut. act. from εὑρίσκω.

12. οἱ μὲν οὖν, *now they*, that is, οἱ παῖδες. — οἰηθέντες, aor. pass. part. from οἴομαι. — θησαυρὸν, the subject of κατορωρύχθαι. — κατορωρύχθαι, perf. pass. inf. from κατορύσσω. S. §§ 81 : 82 : 158. 1.

14. κατέσκαψαν, aor. from κατασκάπτω. — θησαυρῷ, put after περιέτυχον. S. § 195. 1. — περιέτυχον, 2 aor. from περιτυγχάνω. S. § 82. R.

15. σκαφεῖσα, 2 aor. pass. part. from σκάπτω. S. § 110. — ἀνέδωκεν, aor. from ἀναδίδωμι.

16. ἀποθανόντος, 2 aor. act. part. from ἀποθνήσκω.

17. οὗτος ὁ ἄνθρωπος, *this man.* S. § 140. 5.

18. οἴνου ἀπείχετο, imperf. mid. from ἀπέχω. S. § 180. 1. — κλυστῆρσιν. S. § 198. N. 1. — ἐχρῆτο, imperf. mid. from χράομαι. — ἐτεθνήκει, pluperf. from θνήσκω. — τῶν δὲ παρόντων . . . . τις, *one of those present.* S. § 177.

20. τούτοις, neuter, referring to οἴνου ἀπέχεσθαι and κλυστῆρσι χρῆσθαι.

21. ἠδύνατο, imperf. from δύναμαι, agreeing with ἐκεῖνος understood.

22. ἐκάθευδε, imperf. from καθεύδω. — ἐπιδραμόντος, 2 aor. part. from ἐπιτρέχω.

23. ἔχοῦσα βάλλοντες θέμιν ἀνδρί, *being about to kill him for food.* S. § 166. — βαίνε, sc. τοῦ λέοντος.

24. καταθῦσαι, aor. act. inf. from καταθύω, depending on βαίνε. S. § 158. 3.

25. ἀναμείνῃς, aor. subj. from ἀναμένω. S. § 104. 2.

26. πόρρω, *far* καὶ ἐμοί. — σμικρότερος, comparative of σμικρός. S. § 57. 4. — ἔσομαι, fut. from εἰμί, *to be.*

27. ἥδίονα, comparative from ἡδύς. S. § 57. 2. — γενήσομαι, fut. mid. from γίγνομαι. — σιωθείς, aor. pass. part. from σιόω. — ἀνῆλθε, 2 aor. from ἀναίρεμαι.

28. ἐπιλαθών, 2 aor. part. from ἐπιλαμβάνομαι.

29. ὑπομιμνήσκων αὐτὸν τῶν συνθηκῶν, *reminding him of the compact.* S. § 182. N. 2.

30. πόδα, supply ἔχει.

31. τοῦδε, *this time.* — ἴδοις, 2 aor. opt. from εἶδον.

32. βαστάζων. S. § 179. 1. — ἐπιστρέφῃ, 2 aor. pass. from ἐπιστρέφω. S. § 206. N. 2.

33. λίμνης, *from the lake.* S. § 180.

34. ἐπιστάντες, 2 aor. part. from ἐφίστημι.

35. ἀνεπεπτωκέναι . . . εἶεν, perf. pass. opt. from ἀνεπιστάντας, depending on ἀπαγγείλαντες ὡς. S. § 216. 3. — τὰ ἔνδον, *the things within the house.* S. § 141. 2. — ἀφῃρημένα, perf. pass. part. from ἀφαιρέω. S. 14. 1.

36. ἔτι μᾶλλον, used as an adverb. S. § 138. N. 1. — ᾖει, imperf. 3 pers. sing. from εἶμι, *to go.*

37. τἀλλότρια, for τὰ ἀλλότρια. — πρεσβεύειν, depends on ἐπαγγελλόμενος.

38. τὰ σαυτοῦ, sc. πράγματα. — πραγματεύου, imperf. mid. 2 pers. sing. from πραγματεύομαι. S. § 82. R.

39. ὑπηρετούμενος, pres. mid. part. from ὑπηρετέω; it does not differ from the active ὑπηρετῶν. S. § 207. N. 4. — κακουργῷ. S. § 196. 2. — πλεῖστα, an adverb from πολύς. S. § 125.

40. ἔστι . . . . ἀνιμπωλήθῃναι. S. §§ 220. 1 : 161. N.

41. δεσπότῃ. S. §§ 196. 4 : 206. 3.

42. πραθῆναι, aor. pass. inf. from πιπράσκω. — ἰδιωτρόπει. S. 82. 3.

43. ἀμεῖψαι, aor. inf. from ἀμείβω, depending on ἐπίστιν. — διατόπον, the object of ἀμεῖψαι. — ἐπίστιν, imperf. from ἐπιστέω. S. § 80. 1.

44. πρεσβύτερον, sc. διατοπῶν. S. § 186. 1.

45. παλαιστρῷ. S. § 196. 5.

1. φασὶν, *he said.* S. § 209. N. 1.

4 2. ὀσμῆς. S. §§ 181. 2 : 206. 3. — πεπλήρωμαι, perf. pass. from πληρόω.

3. κἀκ, for καὶ ἐκ.

5. ὄψεως, from ὄψις. S. §§ 181. 2 : 206. 3. — ἐστέρησαι, perf. pass. 2 pers. sing. from στερέω. S. §§ 76. 2 : 91.

8. κυνῶν, gen. pl. of κύων. S. § 186. — πέφυκας, perf. from φύω. S. 76. 1.

9. τί δή ποτ' οὖν, *why then.* For the accusative τί, see § 167. R. — κἀκεῖνος, for καὶ ἐκεῖνος.

13. ἑαυτῶν, limits βίον. Strictly speaking it is unnecessary, inasmuch as it is implied in the middle ἀπεκλαίοντο. S. § 207. N. 3.

14. δειλίας. S. § 181. 1. — καὶ γὰρ καὶ, *for both.*

16. εἶναι, supply ἔφασαν. The order would be ἔφασαν οὖν τὸ θανεῖν ἅπαξ εἶναι βέλτιον, where θανεῖν is the subject of εἶναι. S. § 159. 3. — θανεῖν, 2 aor. inf. from θνήσκω.

17. κατὰ ταὐτὸν, *together.* S. § 65. 2.

18. ἐμπεσούμενοι, 2 fut. mid. part. from ἐμπίπτω. S. § 222. 5. — ἀποπνιγησόμενοι, 2 fut. pass. from ἀποπνίγω. S. § 111. 2.

19. κύκλῳ τῆς λίμνης, *round the pond.* S. § 188. 2.

20. κτύπον. S. § 179. N. 1. — ᾔσθοντο, 2. aor. mid. from αἰσθάνομαι.

21. ἀγχινούστερος, comparative from ἀγχίνοος. S. §§ 57. R. 2 : 161. 1.

22. ὑμᾶς αὐτοὺς, *yourselves.* S. §§ 66 : 165. — διαπράξησθε, aor. mid. subj. from διαπράσσω. — ἡμῶν, depends on the comparative δειλότερα.

24. ἀετοῦ ἐδεῖτο, *requested of the eagle.* S. § 181. 1. — διδάξαι, aor. inf. from διδάσκω. S. § 158. 3.

25. φύσεως. S. § 188. 2. — αὐτῆς, refers to χελώνη, and limits φύσεως.

26. ὄνυξι, from ὄνυξ. S. § 198.

27. ἀνενεγκὼν, 2 aor. act. part. from ἀναφέρω. — ἀφῆκειν, from ἀφίημι. — συνετρίβη, 2 aor. pass. from συντρίβω.

5 1. πάθους, *failing, fault, vice.* S. § 180. 2.

2. τοιόνδε τι, *something like the following.*

3. νεκροῦ δίκην, *like one dead.* For the construction of δίκην, see S. § 167.

4. ἄρασα, aor. part. fem. from αἴρω. — κατέθετο, 2 aor. mid. from κατατίθημι.

7. τίς . . . . κόπτων; *who is knocking at the door?* S. §§ 140. 3 : 157. N. 10.

9. φαγεῖν, 2 aor. inf. from ἐσθίω. S. § 219. 2. — προσένεγκε, 2 aor. imperat. from προσφέρω. Supply τὶ.

10. ἡ δὲ, *and she*, nominative to φησίν. 5

12. ὤνησα, aor. from ὀνίνημι. — οὐκ ἐπαιδεύθης, *have not become better*, literally, *have not been taught*.

13. χείρων σαυτοῦ, *worse than you were before*, literally, *worse than yourself*. — εἰς ἕξιν . . . . πάθους, *your failing having become a confirmed habit*. — σοι, depends on καταστάντος from καθίστημι.

14. δύο τινὲς, *two persons*. — θατέρου, for τοῦ ἑτέρου, *one of them*. S. § 14. N. 1. — εὑρόντος, from εὑρίσκω. — ἅτερος, for ὁ ἕτερος, *the other*. S. § 24.

17. τῶν . . . . ἀποβεβληκότων, *those who had lost*. — ἀποβεβληκότων, perf. part. from ἀποβάλλω.

18. ἀπολώλαμεν, *we have lost*, sc. *the ax*. Good writers never use the 2 perf. of ἀπόλλυμι in an active sense. S. § 205. N. 2.

22. λευκάνας, aor. part. from λευκαίνω. — ὡς . . . . μεταληψόμενος, *that he too might share*. S. §§ 222. 5 : 178. 2.

24. προσίεντο, imperf. mid. from προσίημι, agreeing with αἱ. — ἐκλαθόμενος, 2 aor. mid. part. from ἐκλανθάνω.

25. γνοῦσαι, 2 aor. part. from γιγνώσκω. — ἐξήλασαν, aor. from ἐξελαύνω. — καὶ ὅς, *and he*. S. § 152.

26. ἀποτυχὼν, 2 aor. from ἀποτυγχάνω. — τῆς ἐνταῦθα τροφῆς. S. §§ 178. 2 : 141. 1.

28. διαίτης. S. § 180. 2. — ἀπεῖρξαν, sc. αὐτόν. — δυοῖν, sc. διαίταιν. S. § 182. — μηδετέρας, sc. διαίτης. S. § 178. 2.

2. ἐβοηθήσαμεν ἂν, *we would have helped*. — ὑμῖν. S. § 196. 2. 6

4. συνθέμενοι, 2 aor. mid. part. from συντίθημι. S. § 137. 2.

6. ἐπηρτημένον, *impending*, perf. pass. part. from ἐπαρτάω. — παραδώσειν, *to betray*, fut. inf. from παραδίδωμι.

7. ὑπέσχετο, *she promised*, 2 aor. mid. from ὑπισχνέομαι.

8. παραγαγοῦσα, 2 aor. part. from παράγω.

9. ἐμπεσεῖν, 2 aor. inf. from ἐμπίπτω. Supply αὐτόν before it. — παρεσκεύασε, *she contrived*.

10. συνέσχεν, 2 aor. from συνέχω.

11. εἶθ', for εἶτα. S. §§ 25 : 14. 2. — οὕτως, refers to τὴν ἀλώπεκα συνέσχεν.

12. ἀπώλεσε, aor. from ἀπόλλυμι.

13. ἔρημον. S. § 163. 2.

14. τὸν λαβόντα . . . . κλέπτην, *the thief who had taken the calf*. λαβόντα, from λαμβάνω.

15. ὑποδείξῃ, aor. subj. from ὑποδείκνυμι, agreeing with ἐκεῖνος understood and referring to Διὶ. — εἰς θυσίαν, *for sacrifice*.

6 17. δειλιάσας, aor. part. from δειλιάω. S. § 95. — ἰσχάρας, aor. part. from ἰσχαίρω.

18. αὐτοῦ, for ἑαυτοῦ. — δέσποτα, voc. of δεσπότης. S. § 31. 4, R. 2. — ἐπηγγυλάμην, aor. mid. from ἐπαγγέλλω.

19. θύειν, depends on ἐπηγγυλάμην. The second θύειν depends on ἐπισχνοῦμαι.

20. τούτου, refers to κλίστην. — ἐκφύγω, 2 aor. subj. from ἐκφεύγω. It is followed by χεῖρας. S. § 163. 2.

22. αὐτῆς, depends on ἴνδον. S. § 188. 2.

23. ἐρίθων. S. § 195. N. 1.

7 1. λαμπῇ. S. § 195. 1. — ἑστήκει, 2 plup. from στήκομι. — παρέξειν, fut. inf. from παρέχω, depending on εἶπεν.

4. ἔστις, *he*, that is, the wolf. S. § 152. — γελάσας, aor. part. from γελάω. S. § 95. N. 1. — θήξας, from θήγω.

5. τοῦτο καὶ μόνον, *this alone*. — ἐκ is followed by στόματος. — λύκου, limits στόματος.

6. ἐξεῖλες, 2 aor. from ἐξαιρέω. — παθοῦσαν, 2 aor. part. from πάσχω.

8. παρασχεῖν, depends on some word understood, as αἰτοῦντες, *begging that he would bestow a king upon them*. — συνιδών, from συνοράω.

10. καταπλαγέντες τὸν ψόφον, *frightened at the noise*; 2 aor. pass. part. from καταπλήσσω. S. §§ 206. N. 2 : 207. N. 2.

12. εἰς τοσοῦτον καταφρονήσεως, *to such a pitch of contempt*. S. § 177. 2.

16. ἀγανακτήσας κατ' αὐτῶν, *angry at them*.

17. ὑφ', for ὑπό. S. §§ 25 : 14. 2.

18. διετέλει . . . . παίζων, *would often play with the dog*. S. § 222. 4.

20. προέδραμεν, *he run first*, 2 aor. from προτρέχω.

22. πείσοντας, agrees with δούλους or εἰκότας understood. — ἀγαγεῖν πρὸς τὸν μυλῶνα, *to lead him to the mill*, that is, *to take him away and set him to work in the mill*.

24. γενομένων, 2 aor. mid. part. from γίγνομαι.

25. αἴγες, supply ἦσαν. S. § 157. N. 10.

8 1. συνελάμβανεν, imperf. from συλλαμβάνω. S. § 12. 3.

2. ἠθέλετε, imperf. mid. from ἐθέλομαι. — αὐτᾶς. S. § 195. 1 — ὠγκᾶτο, imperf. from ὀγκάομαι.

5. ἴσθι, *know*, 2 perf. imperat. from οἶδα. — κἀγὼ . . . . ἐφοβήθην, *even I should have been afraid of you*.

6. εἰ μὴ . . . . ἦνα, *if I had not known that you were an ass*. S. § 222. 2. — ᾔδειν, 2. plup. from οἶδα.

7. αὐτοῦ στρογγύσθαι. S. § 184. 1.

8. τεθυκέναι, *that he had killed*, perf. inf. from θύω. 8

9. ἐκάλεσε, aor. from καλέω. — κατακλιθέντα καταγωνίσαι, *to overcome him when reclining at the feast.*

13. ἀπῄει, from ἄπειμι, *to depart.* — οὐ μάτην ποιῶ, *I do not act without a reason.*

16. πατρῷα, supply κτήματα. — περιλειφθέντος, from περιλείπω.

17. παρὰ καιρὸν, *out of season.* — ὀφθεῖσαν, aor. pass. part. from ὁράω.

18. καὶ τοῦτο, *even this*, that is, τὸ ἱμάτιον.

21. κἀμὲ, for καὶ ἐμὲ, *me also*, that is, *me, as well as yourself.*

22. ὁδὸν ἐβάδιζον. S. § 163. 2. — αὐτοῖς, depends on ἐπιφανείσης, 2 aor. part. from ἐπιφαίνω.

23. φθάσας ἀνέβη, *ascended first.* = ἔφθασεν ἀναβάς, ἀνέβη, 2 aor. from ἀναβαίνω. S. § 222. 4.

25. ἑαυτὸν νεκρὸν προσεποιεῖτο, *pretended that he was dead.* S. § 166.

27. ἀναπνοὰς συνεῖχε, *he* (the traveller) *held his breath.* — νεκροῦ. S. § 179. 1, — τὸ ζῶον, sc. τὴν ἄρκτον.

1. ἀπαλλαγείσας, 2 aor. pass. from ἀπαλλάσσω. Supply τῆς ἄρκτου. 9

2. ἑτέρου, depends on ἐπυνθάνετο. S. § 179. n. 2. — εἰρήκει, *had said*, pluperf. from the obsolete ῥέω. — τοῦ λοιποῦ, *for the future*; neuter used substantively. S. § 191. 1.

DIALOGUES OF LUCIAN.

Lucian was born probably in the first half of the second century after Christ, at Samosata, a Syrian city, and during the reign of the emperor Trajan. He was of humble origin, and devoted himself at first to statuary, under the direction of his uncle; but, failing in this, he went to Antioch, where he occupied himself with literature and forensic eloquence. He confined himself afterwards to literature, and became celebrated as a wit and a satirist. He was made procurator of the province of Egypt under Marcus Aurelius. He lived to a very advanced age, and wrote many works, chiefly in the form of dialogues. These works have been much and justly admired for their easy and happy wit, and the beauty and simplicity of their style. The ingenuity with which he ridicules the absurdities of pagan mythology, the impostures of pretended philosophers, and all the extravagances of ancient times, will secure to him for ever a high rank among humorous writers.

The language of Lucian, though it shows here and there some marks of

9 the faults of his age, is generally very pure and simple, and not unfrequently worthy of the best days of Attic style.

DIAL. I. The dialogue between Prometheus and Jupiter is in ridicule of the ancient fable of Prometheus chained to the rock, which is a frequent theme of poetical allusion among the Greeks. Æschylus made it the subject of a tragedy. Prometheus was one of the Titans, according to the fable, the son of Japetus and Clymene; and, when Jupiter had determined to destroy the race of mortals, Prometheus prevented him by stealing fire from heaven and teaching them the arts, by which life is sustained and prolonged. To punish him for this offence, Jupiter had him bound to a rock on mount Caucasus, where his liver was torn by a vulture or eagle every day, and was renewed every night. Possessing the gift of prophecy, he foresaw the fate of Jupiter, which was unknown to the god himself. Jupiter was to be overthrown by a descendant of himself and Thetis.

5. δεινὰ, *terrible sufferings*. S. § 138. 1. — πέπονθα, 2 perf. from πάσχω.

6. λύσω σε φὴς, *do you say I must set you free?* S. § 215. 4. — δὲ, refers to σε, and is the subject of κεῖρεσθαι. — ἐχρῆν, imperf. of χρή, having κεῖρεσθαι for its subject. S § 159. N. 1.

8. τὸ ἧπαρ, *in the liver*. S. § 167. — ὀφθαλμοὺς, limits ἐξορύττεσθαι.

10. τὸ πῦρ, *fire*, the element. — ἃ, refers to ἐκεῖνα, understood, which would be the object of λέγειν. S. § 167.

11. ὀστᾶ . . . . κεκαλυμμένα, an allusion to Prometheus having cheated Jupiter. A bull was brought by men as an offering to the gods. Prometheus cut it up, and made two heaps, one containing the flesh and the entrails, the other the bones artfully concealed under the fat. Jupiter was deceived, and chose the latter. — πιμελῇ, S. § 198.

12. τῶν μοιρῶν, depends on the comparative ἀμείνω for ἀμείνονα. S. § 177.

13. τί χρὴ λέγειν; *what need to speak?* S. § 167. R.

14, ἱκανὴν . . . . ἐκτέτικα, *Have I already been punished enough?* — ἐκτέτικα, perf. from ἐκτείνω. — χρόνον, S. § 168. 1.

15. προσηλωμένης, perf. pass. part. from προσηλόω. — τὸν κάκιστα ὀρνίθων ἀπολούμενον, *this most accursed bird*, literally, *the one of the birds that is about to perish most miserably*.

16. ἥπατι. S. § 198.

17. ὧν. Supply τούτων before ὧν. The expression is elliptical for τούτων ἃ σε δεῖ πάσχειν.

21. καὶ τί πλέον ἕξω; *and what shall I gain?* literally, *what more* 9
shall I have?

22. οὐδ', by elision for οὐδὲ. — δεσμῶν. S. § 181. 1.

24. ὅν τινα, *what*, used interrogatively. S. § 153.

25. ἡμῖν, refers to Jupiter. S. § 196. 1.

26. εἴπω, supply ἐκεῖνο to which ὅ τι refers.

28. πῶς γὰρ οὔ; *why not? certainly.*

1. παρὰ τὴν Θέτιν, supply βαδίζεις. 10

2. αὐτῇ. S. § 195. 1.

3. τί δ' οὖν τὸ ἐπὶ τούτῳ; *and then what next?*

5. μηδὲν . . . . Νηρηΐδι, *have nothing to do, O Jupiter, with the Nereid.* S. §§ 167 : 195. 1. — ἴσα ἐργάσεταί σε. S. § 165.

7. ἐκπεσεῖσθαι, fut. inf. from ἐκπίπτω, used as a noun in apposition with τοῦτο. — ἀρχῆς, *government, rule.* S. § 180. 1.

8. μὴ γένοιτο, *may it not happen.* S. § 217. — ἡ μίξις αὐτῆς, *the connexion with her.*

10. χαιρέτω τοιγαροῦν ἡ Θέτις, *farewell then to Thetis.* — ἐπὶ τούτοις, *for these things.*

Dial. II. The dialogue between Jupiter and Mercury refers to the fable of Io, the daughter of Inachus, who was metamorphosed by the jealous Juno into a heifer.

15. τῷ, for τίνι. — τρόπῳ. S. § 198.

17. ἐπιμεμηχάνηται, perf. mid. from ἐπιμηχανάομαι, agreeing with Ἥρα.

18. τοὔνομα, for τὸ ὄνομα. S. § 167.

Dial. III. The dialogue between Apollo and Vulcan refers to the character of Mercury, the son of Maia, and his numerous tricks and thefts.

27. τεχθὲν, aor. pass. part. from τίκτω. — καὶ δηλοῖ . . . . ἀποβησόμενον, *and shows already that he is going to turn out something very good.*

29. φῶ, subj. from φημί. S. § 215. 4.

30. Ἰαπετοῦ . . . . πανουργίᾳ, *older than Japetus, as far as relates to roguery.*

4. ἵνα . . . . λέγω, *that I may not mention myself,* that is, *to say nothing* 11
of myself. — τόξου, S. § 181. 2.

5. ταῦτα, accusative, governed by a verb understood, *did he do these things?*

10. αὐτῶν. S. § 177.

13. νὴ Δία. S. § 171.

14. ὄψει, fut. mid. 2d pers. sing. from ὁράω.

11 15. *καθάπαξ . . . , πλεονεκτεῖν, as if he had practised the thieving art before he was born.*

20. *εἶτα . . . . ἐπαινούμενος, then, while he was praised,* or *while being praised.* S. § 222. N. 4.

22. *βαρύτερος, heavier than he could lift, too heavy for him.*

26. *τῷ . . . . ἴσχυς; how do you determine that? how do you know it?* — *τῷ*, for *τίνι*, from *τίς*.

30. *ὡς κἀμέ . . . . ἀσπεῦνται, so that even I envied him, I, who had long practised playing the harp.* — *κἀμέ*, by crasis, for *καὶ ἐμέ*.

32. *μένοι, he remained*, opt. from *μένω*, depending on *ἔλεγε*. S. § 216. 4.

33. *κλέψων, in order to steal*; fut. act of *κλέπτω*. — *κἀκεῖθεν*, for *καὶ ἐκεῖθεν, even from there.*

34. *δύναμιν*. S. § 167.

12 2. *βαδιοῦμαι*, fut. mid. from *βαδίζω*. S. § 114. N. 1.

Dial. IV. The subject of this dialogue is the fabled birth of the full-grown and armed Minerva from the head of Jupiter.

6. *δίελε*, 2 aor. imperat. from *διαιρέω*.

7. *κατσπγκάν*, 2 aor. part. from *καταφέρω*. Supply *τὸν φίλτατον*.

8. *μου*. S. § 179. 1. — *μέμνησαι*, 2 perf. from *μέμνημαι*.

13. *μοι*. S. § 197. N. 4.

23. *ἐλελήθεις ἴσχων, we did not know that you had.* — *ἐλελήθεις*, 2 plup. from *λανθάνω*.

25. *ἐν βραχεῖ, in a short time*. S. § 138. 1.

32. *ἀδυνάτων*. S. §§ 138. 1 : 182.

Dial. V. The subject of this dialogue is the deeds of Hercules and Æsculapius. Hercules having put on the poisoned tunic of Nessus, had thrown himself in his agony on a burning pile which he had prepared on Mount Œta, and perished. Æsculapius was the son of Apollo, and was distinguished for his knowledge of medicine. He was struck by the thunderbolt of Jupiter, for raising the dead. Lucian represents them as disputing for the precedence in heaven.

13 1. *παύσασθε . . . . ἐρίζοντες*, S. § 222. 3.

2. *ταῦτα*, refers to *ἐριζοντες*.

3. *συμφασίου*, S. § 186. 2.

5. *μου*, governed by *πρό* in *προκαταλύεσθαι*. S. § 227.

6. *νὴ Δία*, supply *δεῖ με προκαταλύεσθαί σου*. — *γάρ*, to be construed after *καὶ*.

7. *κατὰ τί*, supply *ἀμείνων εἶ*.

8. ἃ . . . . ποιοῦντα, for ποιοῦντα ἐκεῖνα ἃ μὴ θέμις ἐστὶ ποιεῖν. S. 13
§§ 150. 5 : 221. N. 4. — ἀθανασίας, S. § 178. 2.

9. μετείληφας, perf. from μεταλαμβάνω.

10. ἐπιλέλησαι, perf. mid. 2 pers. sing. from ἐπιλανθάνω. — Ἥρακλες, S. § 42. R. — καταφλεγεὶς, *that you were burnt up*; 2 aor. pass. part. from καταφλέγω. S. § 222. 2.

11. ὅτι μοι ὀνειδίζεις τὸ πῦρ; *that you reproach me with the fire.* S. § 196. 4. Here ὅτι is equivalent to καὶ διὰ τοῦτο, *and on this account.*

12. οὔκουν . . . . ἡμῖν, *life has not been passed by us upon an equality and alike.* For ἴσα and ὅμοια, see S. § 124. 2. — βεβίωται, perf. pass. 3 pers. sing. from βιόω, S. § 157. N. 8. (3.

15. ἀνθρώποις, depends upon ἐπιθήσειν τῶν φαρμάκων. S. § 196. N. 3.

16. ἐπιθήσειν, fut. inf. from ἐπιτίθημι, depending on χρήσιμος. S. § 219. — ἐπιδεδειγμένος, perf. mid. part. from ἐπιδείκνυμι. S. § 207. 2.

18. ἀμφοῖν, gen. dual from ἄμφω. S. § 206. 1. — σώματι, *in the body.* S. § 197. 2.

19. χιτῶνος, πυρός, in apposition with ἀμφοῖν. — ἄλλο, sc. ἐποίησα, or ἐπιδέδειγμαι.

22. ἀλλ' οὐδὲ μελαγχολήσας . . . . γυναῖκα *nor did I, in a fit of madness, kill my children and my wife.* The allusion is to the story of Hercules having killed his wife and children in a fit of madness.

24. παύσῃ, fut. mid. 2 pers. sing. from παύω. — εἴσῃ, fut. mid. from ειδω.

25. ἀράμενος, aor. mid. from αἴρω, agreeing with ἐγώ understood.

26. ἰάσασθαι, aor. mid. inf. from ἰάομαι. S. § 95. — σε is the immediate object of the preceding infinitive.

27. κρανίον. S. § 167.

29. ξυμποσίου, *from the banquet.* S. § 180. 2.

30. εὔγνωμον, neut. of εὐγνώμων, referring to the infinitive προκατακλίνεσθαι. S. § 160. N. 1.

Dial. VI. Lucian ridicules, in this dialogue, the boastfulness of Jupiter with regard to his own strength.

3. καθήσω, fut. from καθίημι. — κατασπᾷν, inf. from κατασπάω, de- 14
pending on βιάζησθε.

4. με, depends on κατασπᾷν.

6. μετεωριῶ, fut. for μετεωρίσω, from μετεωρίζω. S. § 102. N. 1. — τἄλλα, by crasis, for τὰ ἄλλα.

7. ἀκήκοας, 2 perf. from ἀκούω. — καθ' ἕνα, for κατὰ ἕνα, *one by one.*

12. τῆς φλυαρίας, *for our chat.* S. § 187. 1.

13. ἂν, belongs to εἰπεῖν. S. § 220. 3.

14 15. ἀστιλᾶς, S. § 188. 2.

16. οὐ πρὸ πολλοῦ, *not long ago.*

17. ἱκανωστάντες. S. § 137. 2.

20. κἂν ἐδέδετο, *he would certainly have been bound.* Here the particle ἄν in κἄν belongs to the pluperfect ἐδέδετο. — κεραυνῷ, *with the thunderbolt.* S. § 199. N. 1.

21. ἐκήλει μοι γελᾶν, *it came upon me to laugh*, that is, *I could not help laughing.*

DIAL. VII. This dialogue represents Mercury as complaining to his mother of having so much to do.

26. μὰ λίγε . . . . μηδέν, *say no such thing.* S. § 225. 1.

27. τί μὰ λέγω, *why should I not say?* S. § 215. 4. — ἔχω. S. § 157. N. 6.

29. διαπεράσαντα, aor. act. part. from διαπερόω.

30. παρεστάναι, 2 perf. act. inf. from παρίστημι.

15 2. τὸν νεόνητον τοῦτον οἰνοχόον, *this newly bought cupbearer*, alluding to Ganymedes.

3. τὸ δὲ πάντων δεινότατον, supply ἐστί. — μηδὲ νυκτός, *not even in the night.* S. § 191.

4. ἄλλων, sc. θεῶν. S. § 177. — τότε, refers to νυκτός.

6. κἀν, for καὶ ἐν, not to be confounded with κἄν for καὶ ἄν.

8. μεμιερισμένον, perf. pass. part. from μερίζω, agreeing with μέ the omitted subject of συνδιαπεράσειν.

9. ἑκάτερος, in apposition with τίνα. — ἐν ᾅδου, *in Hades.* S § 203.

10. κἀθ', for κατά. — καὶ ταῦτα κἀκεῖνα, *both this and that.* The first of these pronouns refers to ἐν οὐρανῷ εἶναι, the second, to ἐν ᾅδου.

11. οἱ μὲν . . . . υἱοί, *the sons of Alcmena and Semele*; the former was Hercules, and the latter Bacchus.

12. ὁ δὲ Μαίας, *but I, the son of Maia.* S. §§ 140. N. 5 : 157. R. 2.

14. ἐφ' ᾧ, *to whom*, sc. Europa, the daughter of Cadmus. — πέπομφε, perf. act. from πέμπω. S. § 98. N. 2. — ὅ τι πράττει ἡ παῖς, *how the damsel fares.*

16. ἐπισκεψόμενον, *to visit*, after πέπομφεν. S. § 222. 5.

18. ἂν ἠξίουσα πιπρᾶσθαι, *I should wish to be sold.* — πιπρᾶσθαι, perf. pass. inf. from πιπράσκω. S. § 91.

20. ἴα, imperat. from ἰάω, contracted from ἴαε.

22. μὴ . . . . λάβῃς, *lest you get.* S. § 214.

23. οἱ ἐρῶντες, *lovers*; supply εἰσί. S. § 140. 3, N. 3.

DIAL. VIII. According to the fable, Phaëton was the son of Apollo 15
or the Sun. Having persuaded his father to let him drive his chariot for one day, he came near setting fire to heaven and earth by his want of skill. Jupiter, perceiving the confusion into which the horses were thrown, struck the rash youth from the chariot with his thunderbolt. This fable is ridiculed in the dialogue between Jupiter and the Sun.

24. τὰ . . . . ἅπαντα, *all things on the earth.* S. § 140. 1.

25. μειρακίῳ . . . . ἅρμα, *having intrusted the chariot to a silly boy.* S. § 196. 4.

26. πρόσγειος ἐνεχθεὶς, *being brought near the earth;* the adjective has the force of an adverb. S. § 138. N. 1. — ἐνεχθεὶς, aor. part. from φέρω. — διαφθαρῆναι, 2 aor. inf. pass. from διαφθείρω.

27. αὐτῶν. S. § 180. 2. — οὐδὲν . . . . ξυνετάραξε, *there was nothing that he did not throw into confusion.* S. § 225. N.

28. ξυνέχει, aor. act. from ξυγχέω — ξυνεὶς, 2 aor. part. from ξυνίημι.

32. πόθεν . . . . κακόν; *for how could I have supposed there would have been so much mischief?*

1. ὅσης . . . . πρᾶγμα, *how much accuracy the thing required.* S. 16
§ 181. 1.

2. ἐκβαίη, 2 aor. opt. from ἐκβαίνω. — ὁδοῦ. S. § 180. 1. — οἴχεται πάντα, *all is gone,* that is, *to ruin.* S. § 157. 2.

6. ἐναντίον τοῦ δρόμου. S. § 177. 2.

7. ὁ δὲ . . . . αὐτοῖς, *he did not know what to do with them,* in other words, *he had not the power of managing them.* For the construction of αὐτοῖς, see S. § 198. N. 1.

12. τὸ ἄνω. S. § 141. 2. — ἀφέντα, 2 aor. part. from ἀφίημι; supply τὸν χαλινόν.

13. ὡς . . . . ἡνιῶν, *how to have command of the reins.* S. § 185.

15. ὀρθὴν, sc. ὁδόν. S. § 163. 2. — ἐπιβὰς . . . . πυρὸς, *mounting upon so much fire.* S. § 227.

16. ἐξεπλάγη, 2 aor. pass. with a middle signification, from ἐκπλήσσω. — εἰκός, sc. ἦν.

18. μειρακίου. S. § 182.

20. εἴχετο τῆς ἄντυγος, *clung to the chariot.* S. § 179. 1.

23. ἐς δὲ τὸ λοιπὸν, *but for the future.* — ἢν . . . . παρανομήσῃς, *if you commit a similar offence.*

26. ἐπὶ τῷ Ἠριδανῷ, *by the Eridanus.* — ἵνα περ, *where.*

28. κατέαγε, *is broken,* 2 perf. of κατάγνυμι. S. § 209. N. 4.

29 ἅτερος, by crasis, for ὁ ἕτερος, *one.*

30. μέμνησο, perf. mid. imperat. from μιμνήσκω. S. § 209. N. 2.

1 16. διεξιόντος, part. from διέξειμι. — γεγυμνασιαρχηκότων, perf. part. from γυμνασιαρχέω. S. § 76. 1.

18. φαίνῃ, pres. mid. 2 pers. sing. from φαίνω.

2 1. ἐπὶ τῆς οἰκίας, *at his house.* — πέρδικα, from πέρδιξ.

2. ἀφῆκε, aor. act. from ἀφίημι. Supply αὐτὸν after this word. — νέμεσθαι, pres. mid. inf. from νέμω, depending on ἀφῆκε. S. §§ 219 : 158. 3. — τῶν δὲ, *but they,* that is, οἱ ἀλεκτρυόνες. S. §§ 142. 1 : 192.

3. ἠθύμει, imperf. from ἀθυμέω.

4. πάσχειν, *that he suffered;* inf. from πάσχω, depending on the participle νομίζων. — ὑπὸ, *from.* — κἀκείνους, for καὶ ἐκείνους. S. § 24.

5. ἑώρακε, *he saw,* perf. from ὁράω. — λύπης. S. §§ 180. 2 : 206. 3 : 162. 2.

6. ἀπολυθεὶς, aor. pass. part. from ἀπολύω. — ἀπὸ τοῦ νῦν, *from henceforth.* S. § 141. 2.

7. μαχομένους ἀλλήλοις, *fighting with each other.* S. § 195. 1.

8. μέλλων καταλύειν, *being on the point of ending.* S. § 219. N. 1.

9. παῖδας . . . . λαβεῖν. S. §§ 158. 1 : 219. — προσκαλεσάμενος, 1. aor. mid. part. from προσκαλέω. S. § 207. 2.

10. τοῦ βίου ὑπέξειμι, *I shall depart this life.* S. § 180.

11. μοι. S. § 206. 2. — κέκρυπται, perf. pass. 3 pers. sing. from κρύπτω, agreeing with the relative ἅπερ from ὅσπερ. — ζητήσαντες, aor. act. part. from ζητέω. Supply ἐκεῖνα. — εὑρήσετε, fut. act. from εὑρίσκω.

12. οἱ μὲν οὖν, *now they,* that is, οἱ παῖδες. — οἰηθέντες, aor. pass. part. from οἴομαι. — θησαυρὸν, the subject of κατορωρύχθαι. — κατορωρύχθαι, perf. pass. inf. from κατορύσσω. S. §§ 81 : 82 : 158. 1.

14. κατέσκαψαν, aor. from κατασκάπτω. — θησαυρῷ, put after περιέτυχον. S. § 195. 1. — περιέτυχον, 2 aor. from περιτυγχάνω. S. § 82. R.

15. σκαφεῖσα, 2 aor. pass. part. from σκάπτω. S. § 110. — ἀνέδωκεν, aor. from ἀναδίδωμι.

16. ἀποθανόντος, 2 aor. act. part. from ἀποθνήσκω.

17. οὗτος ὁ ἄνθρωπος, *this man.* S. § 140. 5.

18. οἴνου ἀπείχετο, imperf. mid. from ἀπέχω. S. § 180. 1. — κλυστῆρσιν. S. § 198. N. 1. — ἐχρῆτο, imperf. mid. from χράομαι. — ἐτεθνήκει, pluperf. from θνήσκω. — τῶν δὲ παρόντων . . . . τις, *one of those present.* S. § 177.

20. τούτοις, neuter, referring to οἴνου ἀπέχεσθαι and κλυστῆρσι χρῆσθαι.

21. ἠδύνατο, imperf. from δύναμαι, agreeing with ἐκεῖνος understood.

22. ἐκάθευδε, imperf. from καθεύδω. — ἐπιδραμόντος, 2 aor. part. from ἐπιτρέχω.

23. βρῶμα μέλλοντες θύσειν αὐτὸν, *being about to kill him for food.* 2
S. § 166. — ἔδεῖτο, sc. τοῦ λύκου.

24. καταθῦσαι, aor. act. inf. from καταθύω, depending on ἔδεῖτο. S. § 158. 3.

25. ἀναμείνῃς, aor. subj. from ἀναμένω. S. § 104. 2.

1. κἀγὼ, for καὶ ἐγώ. — πιμελέστερος, comparative of πιμελής. S. 3
§ 57. 4. — ἔσομαι, fut. from εἰμί, *to be.*

2. ἡδύτερον, comparative from ἡδύς. S. § 57. 2. — γενήσομαι, fut. mid. from γίγνομαι. — πεισθεὶς, aor. pass. part. from πείθω. — ἀπῆλθε, 2 aor. from ἀπέρχομαι.

3. ἐπανελθὼν, 2 aor. part. from ἐπανέρχομαι.

4. ὑπομιμνήσκων αὐτὸν τῶν συνθηκῶν, *reminding him of the compact.* S. § 182. N. 2.

5. κύων, supply εἶπε.

6. τοῦδε, *this time.* — ἴδοις, 2 aor. opt. from ειδω.

8. βατράχου. S. § 179. 1. — ἐπεστράφη, 2 aor. pass. from ἐπιστρέφω. S. § 206. N. 2.

10. λίμνης, *from the lake.* S. § 180.

12. ἐπιστάντος, 2 aor. part. from ἐφίστημι.

14. ἀναπεπταμέναι . . . . εἶεν, perf. pass. opt. from ἀναπετάννυμι, depending on ἀπαγγείλαντος ὡς. S. § 216. 3. — τὰ ἔνδον, *the things within the house.* S. § 141. 2. — ἀφῃρημένα, perf. pass. part. from ἀφαιρέω. S. 14. 1.

15. δρομαῖος, used as an adverb. S. § 138. N. 1. — ᾔει, imperf. 3 pers. sing. from εἶμι, *to go.*

16. τἀλλότρια, for τὰ ἀλλότρια. — προειδέναι, depends on ἐπαγγελλόμενος.

17. τὰ σαυτοῦ, sc. πράγματα. — προεμαντεύου, imperf. mid. 2 pers. sing. from προμαντεύομαι. S. § 82. R.

18. ὑπηρετούμενος, pres. mid. part. from ὑπηρετέω: it does not differ from the active ὑπηρετῶν. S. § 207. N. 4. — κηπουρῷ. S. § 196. 2. — πλεῖστα, an adverb from πολύς. S. § 125.

19. ὥστε . . . . ἀπεμπωληθῆναι. S. §§ 220. 1 : 161. N.

20. δεσπότῃ. S. §§ 196. 4 : 206. 3.

21. πραθῆναι, aor. pass. inf. from πιπράσκω. — ἐδυσφόρει. S. 82. 3.

23. ἀμεῖψαι, aor. inf. from ἀμείβω, depending on ἱκέτευε. — δεσπότην, the object of ἀμεῖψαι. — ἱκέτευε, imperf. from ἱκετεύω. S. § 80. 1.

24. προτέρων, sc. δεσποτῶν. S. § 186. 1.

26. ταλαιπώρῳ. S. § 196. 5.

1. φησὶν, *he said.* S. § 209. N. 1. 4

4 2. ἐσμῆς. S. §§ 181. 2 : 206. 3. — πεπλήρωμαι, perf. pass. from πληρόω.

3. κἀκ, for καὶ ἐκ.

5. ὄψεως, from ὄψις. S. §§ 181. 2 : 206. 3. — ἐστέρηνται, perf. pass. 2 pers. sing. from στερέω. S. §§ 76. 2 : 91.

8. κυνῶν, gen. pl. of κύων. S. § 186. — πέφυκας, perf. from φύω. S. 76. 1.

9. τί δή ποτ' οὖν, *why then.* For the accusative τί, see § 167. R. — κἀκεῖνος, for καὶ ἐκεῖνος.

13. ἑαυτῶν, limits βίον. Strictly speaking it is unnecessary, inasmuch as it is implied in the middle ἀπεκλαίοντο. S. § 207. N. 3.

14. δειλίας. S. § 181. 1. — καὶ γὰρ καὶ, *for both.*

16. εἶναι, supply ἔφασαν. The order would be ἔφασαν οὖν τὸ θανεῖν ἅπαξ εἶναι βέλτιον, where θανεῖν is the subject of εἶναι. S. § 159. 3. — θανεῖν, 2 aor. inf. from θνήσκω.

17. κατὰ ταὐτὸν, *together.* S. § 65. 2.

18. ἐμπεσούμενοι, 2 fut. mid. part. ffrom ἐμπίπτω. S. § 222. 5. — ἀποπνιγησόμενοι, 2 fut. pass. from ἀποπνίγω. S. § 111. 2.

19. κύκλῳ τῆς λίμνης, *round the pond.* S. § 188. 2.

20. κτύπον. S. § 179. N. 1. — ᾔσθοντο, 2 aor. mid. from αἰσθάνομαι.

21. ἀγχινούστερος, comparative from ἀγχίνους. S. §§ 57. R. 2 : 161. 1.

22. ὑμᾶς αὐτοὺς, *yourselves.* S. §§ 66 : 165. — διαπράξασθε, aor. mid. subj. from διαπράσσω. — ἡμῶν, depends on the comparative δειλότερα.

24. ἀετοῦ ἔδειτο, *requested of the eagle.* S. § 181. 1. — διδάξαι, aor. inf. from διδάσκω. S. § 158. 3.

25. φύσεως. S. § 188. 2. — αὐτῆς, refers to χελώνα, and limits φύσεως.

26. ὄνυξι, from ὄνυξ. S. § 198.

27. ἀνενεγκὼν, 2 aor. act. part. from ἀναφέρω. — ἀφῆκεν, from ἀφίημι. — συνετρίβη, 2 aor. pass. from συντρίβω.

5 1. πάθους, *failing, fault, vice.* S. § 180. 2.

2. τοιόνδε τι, *something like the following.*

3. νεκροῦ δίκην, *like one dead.* For the construction of δίκην, see S. § 167.

4. ἄρασα, aor. part. fem. from αἴρω. — κατέθετο, 2 aor. mid. from κατατίθημι.

7. τίς . . . . κόπτων; *who is knocking at the door?* S. §§ 140. 3 : 157. N. 10.

9. φαγεῖν, 2 aor. inf. from ἐσθίω. S. § 219. 2. — προσένεγκε, 2 aor. imperat. from προσφέρω. Supply τι.

10. ἡ δὲ, *and she*, nominative to φησίν. 5

12. ὤνησα, aor. from ὀνίνημι. — οὐκ ἐπαιδεύθης, *have not become better*, literally, *have not been taught*.

13. χείρων σαυτοῦ, *worse than you were before*, literally, *worse than yourself*. — εἰς ἕξιν . . . . πάθους, *your failing having become a confirmed habit*. — σοι, depends on καταστάντος from καθίστημι.

14. δύο τινὲς, *two persons*. — θατέρου, for τοῦ ἑτέρου, *one of them*. S. § 14. N. 1. — εὑρόντος, from εὑρίσκω. — ἅτερος, for ὁ ἕτερος, *the other*. S. § 24.

17. τῶν . . . . ἀποβεβληκότων, *those who had lost*. — ἀποβεβληκότων, perf. part. from ἀποβάλλω.

18. ἀπολώλαμεν, *we have lost*, sc. *the ax*. Good writers never use the 2 perf. of ἀπόλλυμι in an active sense. S. § 205. N. 2.

22. λευκάνας, aor. part. from λευκαίνω. — ὡς . . . . μεταληψόμενος, *that he too might share*. S. §§ 222. 5 : 178. 2.

24. προσίεντο, imperf. mid. from προσίημι, agreeing with αἱ. — ἐκλαθόμενος, 2 aor. mid. part. from ἐκλανθάνω.

25. γνοῦσαι, 2 aor. part. from γιγνώσκω. — ἐξήλασαν, aor. from ἐξελαύνω. — καὶ ὅς, *and he*. S. § 152.

26. ἀποτυχὼν, 2 aor. from ἀποτυγχάνω. — τῆς ἐνταῦθα τροφῆς. S. §§ 178. 2 : 141. 1.

28. διαίτης. S. § 180. 2. — ἀπεῖρξαν, sc. αὐτόν. — δυοῖν, sc. διαίταιν. S. § 182. — μηδετέρας, sc. διαίτης. S. § 178. 2.

2. ἐβοηθήσαμεν ἂν, *we would have helped*. — ὑμῖν. S. § 196. 2. 6

4. συνθέμενοι, 2 aor. mid. part. from συντίθημι. S. § 137. 2.

6. ἐπηρτημένον, *impending*, perf. pass. part. from ἐπαρτάω. — παραδώσειν, *to betray*, fut. inf. from παραδίδωμι.

7. ὑπέσχετο, *she promised*, 2 aor. mid. from ὑπισχνέομαι.

8. παραγαγοῦσα, 2 aor. part. from παράγω.

9. ἐμπεσεῖν, 2 aor. inf. from ἐμπίπτω. Supply αὐτόν before it. — παρεσκεύασε, *she contrived*.

10. συνέσχεν, 2 aor. from συνέχω.

11. εἶθ', for εἶτα. S. §§ 25 : 14. 2. — οὕτως, refers to τὴν ἀλώπεκα συνέσχεν.

12. ἀπώλεσε, aor. from ἀπόλλυμι.

13. ἔρημον. S. § 163. 2.

14. τὸν λαβόντα . . . . κλέπτην, *the thief who had taken the calf*. λαβόντα, from λαμβάνω.

15. ὑποδείξῃ, aor. subj. from ὑποδείκνυμι, agreeing with ἐκεῖνος understood and referring to Διὶ. — εἰς θυσίαν, *for sacrifice*.

6 17. δειλιάσας, aor. part. from δειλιάω. S. § 95. — ἰσάρας, aor. part. from ἰσαίρω.

18. αὐτοῦ, for ἑαυτοῦ. — δέσποτα, voc. of δεσπότης. S. § 31. 4, R. 2. — ἐπηγγυλάμην, aor. mid. from ἐπαγγίλλω.

19. θύειν, depends on ἐπηγγυλάμην. The second θύειν depends on ἀπισχνοῦμαι.

20. τούτου, refers to κλίπτην. — ἐκφύγῃ, 2 aor. subj. from ἐκφεύγω. It is followed by χεῖρας. S. § 163. 2.

22. αὐτῆς, depends on ἴνδον. S. § 188. 2.

23. ἐρεῖδων. S. § 195. N. 1.

7 1. λαμβᾷ. S. § 195. 1. — ἐστιάγει, 2 plup. from στάγνυμι. — παρέξειν, fut. inf. from παρέχω, depending on ἔφασαν.

4. ἔστιν, *he*, that is, the wolf. S. § 152. — γελάσας, aor. part. from γελάω. S. § 95. N. 1. — θήξας, from θήγω.

5. τοῦτο καὶ μόνον, *this alone*. — ἐκ is followed by στόματος. — λύκου, limits στόματος.

6. ἐξιλεῖς, 2 aor. from ἐξαιρέω. — παθοῦσαν, 2 aor. part. from πάσχω.

8. παρασχεῖν, depends on some word understood, as αἰτοῦντες, *begging that he would bestow a king upon them*. — συνιδὼν, from συνοράω.

10. καταπλαγέντες τὸν ψόφον, *frightened at the noise*; 2 aor. pass. part. from καταπλήσσω. S. §§ 206. N. 2 : 207. N. 2.

12. εἰς τοσοῦτον καταφρονήσεως, *to such a pitch of contempt*. S. § 177. 2.

16. ἀγανακτήσας κατ' αὐτῶν, *angry at them*.

17. ὑφ', for ὑπό. S. §§ 25 : 14. 2.

18. διετέλει . . . . παιπαίζων, *would often play with the dog*. S. § 222. 4.

20. προέδραμεν, *he run first*, 2 aor. from προτρέχω.

22. πείσονται, agrees with δούλους or εἰκότας understood. — ἀγαγεῖν πρὸς τὸν μυλῶνα, *to lead him to the mill*, that is, *to take him away and set him to work in the mill*.

24. γενομένων, 2 aor. mid. part. from γίγνομαι.

25. αἴγες, supply ἦσαν. S. § 157. N. 10.

8 1. συνελάμβανεν, imperf. from συλλαμβάνω. S. § 12. 3.

2. ἠθέλετε, imperf. mid. from ἐθέλομαι. — αὐταῖς. S. § 195. 1 — ὠγκᾶτο, imperf. from ὀγκάομαι.

5. ἴσθι, *know*, 2 perf. imperat. from εἴδω. — κἀγὼ . . . . ἐφοβήθην, *even I should have been afraid of you*.

6. εἰ μὴ . . . . ἦνεα, *if I had not known that you were an ass*. S. § 222. 2. — ᾔδειν, 2. plup. from εἴδω.

7. αὐτοῦ στρογγυλοῦσθαι. S. § 184. 1.

8. τεθνάναι, *that he had killed*, perf. inf. from θνήσκω. 8

9. ἐπάλαισε, aor. from πάλλω. — καταπαλαθέντα καταγωνίσασθαι, *to overcome him when reclining at the feast.*

13. ἀνήμι, from ἄνειμι, *to depart.* — οὐ μάτην ἔοικα, *I do not act without a reason.*

16. ἀπορρᾷα, supply ἀνάγκαια. — περιλειφθέντος, from περιλείπω.

17. παρὰ καιρὸν, *out of season.* — ἐφθάσαν, aor. pass. part. from ἔφθασα.

18. καὶ τοῦτο, *even this*, that is, τὸ ἐμάνιον.

21. κἀμὲ, for καὶ ἐμὲ, *me also*, that is, *me, as well as yourself.*

22. θὲν ἐβάδιζον. S. § 163. 2. — ἀνευρεῖς, depends on ἐπιφανέντος, 2 aor. part. from ἐπιφαίνω.

23. φθάσας ἀνέβη, *ascended first.* = ἔφθασεν ἀναβάς, ἀνέβη, 2 aor. from ἀναβαίνω. S. § 222. 4.

25. ἑαυτὸν παρὸν τεθνηκότα ἐπέστησε, *pretended that he was dead.* S. § 166.

27. ἀναστὰς ἐπνίγετο, *he* (the traveller) *held his breath.* — παρὰ. S. § 179. 1. — τὸ ζῆν, sc. τὴν ἄρκτον.

1. ἀπαλλαγέντας, 2 aor. pass. from ἀπαλλάττω. Supply τῆς ἄρκτου. 9

2. εἰρέσθαι, depends on ἐπιθέντο. S. § 179. n. 2. — εἰρήκει, *had said*, pluperf. from the obsolete ῥέω. — τοῦ λοιποῦ, *for the future*; neuter used substantively. S. § 191. 1.

DIALOGUES OF LUCIAN.

Lucian was born probably in the first half of the second century after Christ, at Samosata, a Syrian city, and during the reign of the emperor Trajan. He was of humble origin, and devoted himself at first to statuary, under the direction of his uncle; but, failing in this, he went to Antioch, where he occupied himself with literature and forensic eloquence. He confined himself afterwards to literature, and became celebrated as a wit and a satirist. He was made procurator of the province of Egypt under Marcus Aurelius. He lived to a very advanced age, and wrote many works, chiefly in the form of dialogues. These works have been much and justly admired for their easy and happy wit, and the beauty and simplicity of their style. The ingenuity with which he ridicules the absurdities of pagan mythology, the impostures of pretended philosophers, and all the extravagances of ancient times, will secure to him for ever a high rank among humorous writers.

The language of Lucian, though it shows here and there some marks of

25 22. πρέποι . . . . ἐπᾳδόμενον, *for it would be very becoming if sung to such groans.*

Dial. XVII. The fable of Charon, the ferryman of Hades, is the subject of Lucian's ridicule in this dialogue.

24. λογισώμεθα, aor. mid. subj. S. § 215. 1. — δοκεῖ, supply τὸ λογίσασθαι.

25. ἐρίζωμέν τι. S. §§ 214 : 167. — αὐτῶν, refers to ὁπόσα ὀφείλεις.

26. ὡρίσθαι, perf. inf. pass. of ὁρίζω.

28. ἐντειλαμένῳ, sc. σοί. — δραχμῶν. S. § 190. 1.

29. πολλοῦ, supply ὠνήσασθαι.

32. τίθει, pres. act. imperat. from τίθημι. S. § 117. N. 1.

26 4. τοῦ . . . . ἀνεῳγότα, *the chinks in the boat.* S. §§ 177. 2 : 205. N. 2.

11. ἀθρόους τινὰς, *a great many.* S. § 148. N. 3,

12. παραλογιζόμενον, sc. μέ, the subject of ἀποκερδᾶναι.

20. ὑπὸ, *by the hands of.*

24. ἐοίκασι, from εἴκω. S. § 209. N. 4.

Dial. XVIII. The design of this dialogue is to ridicule the custom of legacy-hunting; of flattering rich and childless old men, with the hope of receiving a part of their property after their death.

29. ᾧ, depends on εἰσὶν. S. § 196. 3. — οἱ . . . . θηρῶντες, supply εἰσί. S. § 140. 3.

33. ἃ βεβίωκεν. S § 168.

27 3. δόξειε, from δοκέω. S. § 217. 2.

5. χρημάτων ἀντιποιοῦνται. S. § 182.

6. οὐδὲν προσήκοντες, *no way related to him.* S. § 167.

8. νοσοῦντος, sc. ἐκείνου.

9. ποικίλη τις, *a varied one.*

10. ὁ μὲν, οἱ δὲ, *the one, the others.* S. § 142. 1.

11. αὐτοῦ. S. § 227.

12. πείσονται, from πάσχω.

14. ἔῤῥωται, *is strong.* perf. pass. of ῥώννυμι. S. § 209. N. 4.

15. σφίσι, used for ἑαυτοῖς, and that for ἀλλήλοις. S. §§ 143 : 145. N. 2

17. γῆρας. S. §§ 165 : 207. 1.

Dial. XIX. This dialogue represents the celebrated military commanders, Alexander, Hannibal, and Scipio, as contending for precedence. Minos decides the dispute.

25. προκεκρίσθαι σου. S. §§ 184. 2 : 206. 3 : or 227. 27

31. ὁ, sc. υἱός. S. § 140. N. 5.

2. στρατηγὸς, takes the case of οὗτος. S. § 161. 1. — ἐμοῦ, depends 28
on ἀμείνων. — τούτου, after διενεγκεῖν. S. § 184. 1.

3. τῶν, supply γενομένων.

7. ὠνάμην, *have the advantage*; 2 aor. mid. from ὀνίνημι.

8. Ἑλλάδα, *Greece* for *Greek*. S. § 136. N. 3. — ἐξέμαθον, from ἐκμανθάνω.

9. ἐπαίνου. S. § 190. 2.

13. μεγίστων ἠξιώθην. S. §§ 190. N. 4 : 206. 3.

14. Γαλατῶν. S. § 184. 1. — τὰ μεγάλα ὄρη, the Alps. S. § 163. 2.

15. τὰ . . . . κατέδραμον, *I overran all the region on the Eridanus.*

17. τῆς προυχούσης πόλεως, Rome. — προυχούσης, from προέχω.

13. μιᾶς ἡμέρας, *in one day*. S. § 191. 1.

20. Ἄμμωνος . . . . ὀνομαζόμενος, alluding to Alexander's pretensions to being the son of Jupiter Ammon.

25. πρὶν διώκειν τινὰ, *before anybody pursues*. S. § 220. 2.

28. ὄλεθρον, literally, *destruction* or *ruin*, is used as a term of contempt, and is equivalent to an adjective. With ἐκεῖνον it might be translated, *that miserable fellow*.

32. ἐπιθανάτῳ, *to put them to death*.

36. παιδείας. S. § 185.

6. ἤπερ τῇ τύχῃ. S. § 186. N. 5. 29

8. ὁ . . . . λόγον, *the speech which he has spoken is not ignoble*, or *not so bad*. S. § 140. N. 4. — ὡς . . . . ἦν, *as might be expected from a Libyan*.

9. εἰκὸς ἦν, sc. εἰπεῖν.

10. μηδὲν, sc. εἰπεῖν.

16. οὐκ ἠξίωσα . . . . κατέλιπεν, *did not think it worthy of me to be content, in attending to the kingdom of the Macedonians, to govern only so many as my father left*. For the construction of ὁπόσων, see S. § 151. 1.

21. τὰ ἐν ποσὶν, *things at the feet, before me*, a phrase equivalent to "things at hand."

27. τὰ ἐν Τύρῳ, *things in Tyre*, that is, *what took place at Tyre*.

32. τοὺς φίλους εὖ ἐποίησα, *I benefited my friends*. S. § 165. N. 2.

4. ἐκλελῆσθαι, from ἐκλανθάνω, depending on δοκεῖ. 30

7. ἂν . . . . ἔπραξα, forms the apodosis. S. § 213. 5.

12. μὴ πρότερον . . . . ἀκούσῃς, more fully μὴ πρότερον δικάσῃς, πρὶν ἢ καὶ ἐμοῦ ἀκούσῃς. S. §§ 215. 5 : 214.

22. κεκρίσθω, *let him be considered*, from κρίνω. S. § 209. 8.

30 Dial. XX. The interlocutors in this dialogue are Diogenes the Cynic, and Alexander the Great. The vanity of Alexander, in pretending to be descended from the gods, is held up to ridicule.

29. υἱὸν, refers to σε. S. § 160. 2. — ἦσθα, from εἰμί: supply υἱός.

31 10. οὐ . . . . ἔφθασα, *I had no time.*

11. ἢ, *than;* supply πλέον before this conjunction.

14. κολακεύοντες agrees with Ἕλληνες, implied in Ἑλλάς. S. § 137. N. 3.

16. οἰκοδομούμενοι, from οἰκοδομέω. S. § 207. 5.

18. τρίτην . . . . ταύτην, *these three days past.* S. § 168. N. 1.

20. θορύβων . . . . ποσὶν, *present troubles.* S. § 140. 2.

21. ὡς γενοίμην, depends on θάψειν. S. § 216. N. 1.

22. γελάσω, S. § 215. 3.

24. ἀνελθεῖν. S. § 221. N. 4.

28. ὁπότ' ἂν ἐννοήσῃς, depends on φέρεις. S. § 214. 2, 4.

31. τὸ ἐπίσημον εἶναι, sc. σέ, *the being conspicuous.* S. § 221.

32 10. μικρῷ γε ἔμπροσθεν, *a little while ago.* S. § 197. N. 3.

11. ὃ δράσεις, *what you must do.*

15. ἀνιώμενος. S. § 222. 3.

17. ὧν, for ἐκείνων ἃ. S. §§ 187. 1 : 165. — ἑτέραν, sc. ὁδόν.

Dial. XXI. The twofold fable respecting Hercules is ridiculed in this dialogue. His shade, according to one part of the story, was in Hades; according to the other, Hercules was received among the gods, and became a partaker of divine honors. Diogenes laughs at the absurdity and inconsistency of the double representation.

19. οὔμενουν . . . . Ἡρακλέα, *sure enough, it is no other, by Hercules.* The author humorously makes Diogenes swear by Hercules, while talking with his shade. S. § 171.

24. ἔχει, *has married.*

26. καὶ . . . . ἡμίσει; *and is it possible for any one to be a god by halves, and to die by halves?* S. § 197. 2.

32. μὴ ὄντα ἐκεῖνον, *that you were not he* (Hercules). S. § 222. 2.

33 2. ὥστε . . . . εἶναι, *so as to be the very man.* S. § 161. 1, N.

8. τεθνεώς, 2 perf. part. from θνήσκω. — τοῦ σοῦ, *thy.* S. § 140. 1.

14. ὁπόσον . . . . θεοῖς, *what there was of Amphitryon in Hercules, that died, and I am all that; but what there was of Jupiter in him is in heaven with the gods.* Amphitryon was the husband of Alcmena, and the reputed father of Hercules.

18. κατὰ τὸ αὐτὸ, *at the same time.*

19. ἐλελήθειτε . . . . ὄντες, *you were without our knowing it.*

20. ἑ . . . . ἦμεν, *for we were both the same.* S. § 144. 3. 33

22. ἐκτὸς . . . . ἢ τι, *unless you were like a Hippocentaur;* alluding to the fabulous animals, half man and half horse.

25. τί . . . . κωλύει, *what is there to prevent?*

29. ὥστε . . . . Ἡρακλέα, *so that you are in danger of making now a triple Hercules,* or *you are likely to make a threefold Hercules.*

36. τίς . . . . τυγχάνεις; *who do you happen to be?* S. § 222. 4.

2. ἀθανάτοιοι θεοῖσιν, for ἀθανάτοις θεοῖς. S. § 33. N. 4. 34

Dial. XXII. The fabled punishment of Tantalus is ridiculed in this dialogue. Menippus is the Cynic philosopher, before mentioned. Tantalus was a king of Lydia, who is represented by the poets as punished with an insatiable thirst, and placed up to his chin in water, which escapes whenever he attempts to taste it.

10. προσιόντα αἴσθηται. S. § 222. 2.

11. οὐ . . . . χείλει, *I do not moisten the tip of my lip before.* S. § 222. 4.

14. τί γὰρ . . . . πιεῖν; *what need can there be of drinking?* S. § 221.

16. πιεῖν, διψῆν. S. § 116. N. 2.

17. διψάσης, for the regular διψῇς, from διψάω. S. § 116.

21. δίδιας, from δίω. S. § 209. N. 4.

28. διδηγμένους, from δάκνω. — πίσσεσθαι, from πάσχω.

30. γένοιτο . . . . μόνον, *I only wish I had it.* S. § 217. 1.

32. πίεται, *will drink,* from πίνω.

Dial. XXIII. This dialogue is a satire upon the passion for wealth, 35
enjoyment, and glory. There is no difference between kings, princes, philosophers, in Hades. Menippus calls upon Æacus to tell him about the persons and things, that meet his eye on every side.

1. πρὸς, *for the sake of.*

7. σὺ. S. § 157. N. 9.

8. τοὺς πάλαι. S. §§ 141. 1 : 140. 2.

13. ὅπως, *how,* used adverbially.

14. ἴῤῥιπται, from ῥίπτω. S. § 79.

19. σὺ, addressed to Xerxes.

25. προσπτύξομαι, from προσπτύσσω. — ὅτι, sc. αὐτῷ. S. §§. 195. 2 : 207. 1.

26. βούλει σοι ἐπιδείξω; *do you wish me to show you?* S. § 215. 3.

28. πρῶτος . . . . ἐστί, *this first one is Pythagoras for you,* or *here's Pythagoras for you first.* S. § 197. N. 2.

35 29. χαῖρε . . . . ἐθέλοις. The allusion here is to the doctrine of the transmigration of souls taught by Pythagoras, who also pretended to have a golden thigh.

32. φέρε ἴδω, *come let me see.* S. § 215. 2.

34. κυάμους, sc. ἔχει : alluding to the prohibition of beans, as an article of food, among the disciples of Pythagoras. — 'γαθέ, for ἀγαθέ.

36 1. δὸς . . . . ἐνθάδε, *only give them to me; other views are held among the dead: for I have learned, that beans and the heads of parents are not the same thing here;* alluding to the saying, that it was as bad to eat beans as to eat the heads of one's own parents.

4. ἑπτὰ, alluding to the Seven Wise Men of Greece.

6. ἄλλων, sc. νεκρῶν, depending on μόνοι.

11. χαλκόπου, voc. of χαλκόπους. S. § 38. 3. Empedocles is saluted by this title on account of his brazen-soled sandal, which was thrown out of Ætna, and thus disclosed the manner of his death.

13. μελαγχολία, sc. ἐπῆρέ με, *induced me.*

18. τὰ πολλά, *for the most part.* S. § 167.

20. ἐβουλόμην, *I should like.* S. § 213. N. 2.

28. τί τὰ ἐν 'Αθήναις; *how are things going on at Athens?*

30. φιλόσοφοι, sc. οἱ νέοι εἰσί.

32. ἑώρακας, from ὁράω. — ἧκε, imperf. from ἥκω. S. § 209. N. 2.

33. ὁ μὲν, refers to Aristippus. — μύρου, S. § 179. — ὁ δὲ, refers to Plato.

37 2. οὐδὲν . . . . εἰδότα, *when you really knew nothing.* Socrates was in the habit of saying ἓν οἶδα, ὅτι οὐδὲν οἶδα.

7. ὁ τοῦ Κλεινίου, that is, Alcibiades. S. § 140. N. 5.

9. τῶν καλῶν. S. § 182.

10. ἡμῶν. S. § 188. 2.

12. μὰ Δί', supply οὐ κατακείσομαι πλησίον ὑμῶν.

13. οἰκήσων, from οἰκέω. S. § 222. 5. — γελάσεσθαι, from γελάω. § 207. N. 5.

14. οἰμωζόντων, sc. αὐτῶν, referring to Crœsus and Sardanapalus.

15. λάθῃ διαφυγών, *escape without our knowing it.* S. § 222. 4.

Dial. XXIV. Nireus was described as the handsomest man that went to Troy. Thersites is represented by Homer as the most deformed. In Hades they refer the question of their comparative beauty to Menippus, the Cynic philosopher, who finds it impossible to tell one from the other

20. καὶ cannot be translated in this connexion.

29. ὅν τινα, for τίνα. S. § 153.

30. ἐμέ, supply ἡγεῖται εὐμορφότερον.

33. *ταύτῃ*, an adverb. S. § 124. 1. 37

6. *οἱ τότε, the men of that time.* S. § 141. 2. — *ἴσασιν*, from *οἶδα*. 38

DIAL. XXV. Chiron was a fabulous personage of antiquity. He was half man and half horse, and was famous for his knowledge of the arts. Hercules wounded him in the knee, and, the wound proving incurable, he begged Jupiter to take away his immortality.

11. *ὃς . . . . ἐπιθυμήσας*, depend on *ἤκουσα*. S. § 216. 4.

13. *ἀληθῆ ταῦτ' ἤκουσας*, for *ταῦτα ἃ ἤκουσας ἀληθῆ ἐστι*.

15. *τοῖς πολλοῖς*, depends on *ἀνιᾶσθαι*. S. § 200. 2.

18. *ἀπολαύειν*, the subject of the proposition. — *εὐδαιμονίας*. S. § 178. 2.

23. *ἕκαστον*, in apposition with *τὰ γιγνόμενα*. — *θάτερον*, by crasis for *τὸ ἕτερον*.

24. *θατέρῳ*, depends on *ἀπολωθῶντα*. — *ἐπιπλήσθῃ*, from *ἐμπίμπλημι*. — *οὐ γὰρ . . . ἦν, for happiness does not consist in sameness, but in enjoying every thing.*

25. *τῇ μεταποιεῖν ὅλως, partaking of all things.* — *ἦν*, for *ἐστί*. S. § 210. N. 4.

30. *ἄνω, on earth.*

31. *τούτων*. S. § 185.

6. *τί οὖν . . . . τις ; what then ought one to do?* 39

8. *ἀγαπᾷν τοῖς παροῦσι, to be content with the present.* S. §§ 140. 3, N. 3 : 198.

DIAL. XXVI. This dialogue ridicules the idea of the Fates, and shows that the greatest criminal ought not to be punished, if they control the affairs of men.

9. *ἐμβιβλήσθω, let him be cast into*, and remain there; perf. pass. imp. 3 pers. sing. from *ἐμβάλλω*. S. § 209. N. 8.

16. *νῦν . . . . αὖθις ; now, must I hear again?* S. § 215. 4. — *ἐξελήλεγξαι*, perf. pass. 2 pers. from *ἐξελέγχω*. S. § 81. 1.

17. *ἀντικρουός*, 2 perf. part. from *ἀντικρούω*. S. § 222. 2.

21. *ἀπόκρινai*, aor. mid. imperat. from *ἀποκρίνομαι*. — *σι*. S. § 165. — *ἱκήσομαι*, from *ἵξομαι*.

26. *ἐπεπείκωστό*, pluperf. pass. from *ἐπιπλάθω* : supply *πράττειν*. S. § 159. Ns. 1, 2.

2. *φόνευ*. S. § 183. 1. 40

8. *τίνι τὴν χάριν ἐστέον*, the same as *τίνι τὴν χάριν δεῖ εἰδέναι, to whom should thanks be rendered.* S. §§ 162. 2, N. 1 : 196. 4.

13. *εἰπεῖν ἔχοι τις ἄν, one could say.* S. § 217. 2.

17. *τοῦτο*. S. § 167.

40 Dial. XXVII. In this dialogue Lucian holds up the whole system of ancient mythology to ridicule. He represents the elder deities as dissatisfied with the constant increase in the number of the gods, by deifying heroes, such as Hercules, and paying divine honors to animals, as was done by the Egyptians, and by raising certain abstractions, such as Virtue, Fortune, and the like, to the rank of gods. Jupiter himself is complained of, for raising to heaven his own children by mortal women. Finding the gods collecting in groups in corners, and whispering their discontents into each other's ears, he bids Mercury proclaim an assembly, where each should have full liberty to make known his complaints. Proclamation is made in due form, and Momus states the case at full length. He proposes that a committee of seven, three from the ancient council of Saturn, and four from the Twelve, Jupiter being one, be appointed, with authority to investigate the claims of the several questionable deities to their places on Olympus; or, as we should now say, with authority to send for persons and papers. The whole dialogue is a very humorous satire upon the absurdities of the pagan mythology, and an amusing burlesque upon the proceedings of the popular assemblies at Athens, the forms of which are faithfully copied. All this part of the dialogue applies as well to modern legislative bodies as to ancient.

24. *μετέχουσιν, ... συμποσίου, share the banquet with us.* S. §§ 195 : 178. 2.

26. *οἱ, to him*, pronoun from the obsolete *ἱ*.

27. *τὸ ἐκ τοῦ νόμου, the legal.*

28. *οἷς ἔξεστιν*, sc. *ἀγορεύειν*. S. § 196. 2.

29. *σκέψις, subject of consideration;* supply *ἐστί*.

31. *οὐδὲν, in no respect, not.* S. § 167.

32. *οἷς . . . . γιγνῆσθαι, to whom it is not sufficient that they themselves should become gods from men.*

41 1. *εἰργάσθαι*, perf. mid. inf. from *ἐργάζομαι*.

11. *τῶν αὐτῶν ἡμῖν, the same with us.* S. § 195. N. 3.

14. *παρενέγραψαν*, from *παρεγγράφω*. — *διανομάς*, depends on *νέμονται, receive.* S. §§ 164 : 207. 2.

19. *ἄλλοτε ἄλλον, one time one, and another, another.* — *μηδὲν* limits *ἐκνεῖν*. S. § 167.

22. *ὡς ἀληθῶς, very truly.*

23. *ἐρῶ*, fut. from *εἴρω*.

25. *ἀθανασίας*. S. §§ 190. N. 4 : 206. 3.

28. *ἀκράτου*, sc. *οἴνου*. S. § 179.

29. *χορὸν*. S. § 207. 3.

30. *θεοὺς ἀπέφηνε*. S. § 166.

32. ὧν ὁ μὲν. S. § 177. 41

33. ὅσον ἐξ . . . . τὸ κάτω, *from his middle down.* S. §§ 167 : 141. 2. — αἰγὶ, from αἴξ. S. § 195. 1.

34. γένειον βαθὺ καθειμένος, *wearing a thick beard.* S. § 167. — καθειμένος, perf. pass. from καθίημι.

5. ἐῶ γὰρ λέγειν, *now I forbear to mention.* 42

6. Ἀριάδνην, subjoined to τὴν μὲν. S. § 142. N. 2.

7. τὴν δὲ, *and the other*, that is, *the daughter of Icarius.* S. § 142. N. 2.

9. τοῦτον, refers to κύνα. S. § 149. N. 3. — ἀνιῷτο, opt. from ἀνιάω. S. § 216. 1, 3.

14. οὗτοι, divided into ὁ μὲν and ὁ δέ. S. § 230. 2.

16. ἄλλων, depends on ἀντάξιος. S. § 190. 2. — πόνων. S. § 190. 1.

19. ἄλλο, supply ἔχουσι.

21. μῶν . . . . διώκεις ; *now then, do you charge me with being a stranger?* S. § 183. 1.

23. τοῦτο, that is, your being a stranger.

25. Ἀχαιῶν Αἰγιεῦσι, *the Ægians of the Achæans.*

26. φάσκουσιν, part. agreeing with Αἰγιεῦσι. — ἃ, the subject of ἐλεγχθῆναι. — δεῖν has ἐλεγχθῆναι for its subject, and depends on ἡγοῦμαι.

29. θνηταῖς. S. §§ 195. 2 : 207. 1. — ἐν . . . . σχήματι, *sometimes in one form, sometimes in another.*

5. ἐτράπου, 2 aor. mid. 2 pers. sing. from τρέπω. S. § 115. 2. 43

9. ταῦτα μὲν . . . . δοκῶ, *I think I must let these things alone.*

12. οὐκοῦν . . . . εἴπω ; *must I not speak then about the eagle?*

13. καὶ . . . . δοκῶν ; *and all but making his nest upon your head, and seeming to be a god?*

15. τοῦ Γανυμήδους ἕνεκα. Jupiter carried up Ganymedes in the form of an eagle.

17. ὁ τὸν κάνδυν, καὶ τὴν τιάραν, supply ἔχων or an equivalent participle.

19. αὐτῶν refers to the above mentioned persons, and depends on ταῦτα.

20. μακρὰ . . . . εἰπόντες, *bidding us a long farewell.* S. 124. 2.

24. ἐσταλμένε, perf. pass. part. from στέλλω.

25. ὑλακτῶν ; *howling as you do?* This, and the following expressions, allude to the worship of animals among the Egyptians. — ταῦρος, referring to Apis.

29. ἃ, the object of ὁρῶντες. — ἀνέχεσθε ὁρῶντες, *you bear to see.* S. § 222. 3.

31. κριοῦ, referring to Jupiter Ammon.

35. πάνυ . . . . κυνοκεφάλους, said ironically. — μυστηρίων . . . . δεῖ ἡμῖν. S. § 181. N. 2. — ὡς εἰδέναι . . . . τοὺς θεοὺς, *that the gods are gods;* supply ὄντας. S. § 222. 2.

44 2. ἐπὶ σχολῆς, *at our leisure.*

3. τὸν Τροφώνιον, sc. ἐρῶ.

5. ὁ γενναῖος, subjoined to ὅς. S. § 151. R. 6.

7. πᾶς λίθος, *every rock.* S. § 140. N. 6.

8. ἀνδρὸς. S. §§ 136. R: 181.

11. καταντικρὺ refers to Ἰλίῳ.

17. ἢ ποῦ γάρ ἐστι, *now where is.*

22. πράξουσαν, *that she will accomplish;* depends on εἰδώς, to be supplied from the preceding line.

29. πέρας, used adverbially.

31. ἀνάγνωθι, 2 aor. imperat. from ἀναγιγνώσκω. — ᾐτιάσω, aor. mid. 2 pers. sing. of αἰτιάομαι.

ΑΓΑΘΗι ΤΥΧΗι was the formula at the beginning of an edict, something like "God save the Commonwealth." — There were fifty Prytanes in Athens: their duty was to call the meetings, and preside over them. They were divided into five sections of ten each; these sections presided by weeks in succession, and during their week were called proëdri; and the president of the proëdri was called epistates.

33. ἑβδόμῃ ἱσταμένου, *on the seventh day of the month.* The Attic month was divided into three parts, of ten days each, called μὴν ἱστάμενος, μὴν μεσῶν, μὴν φθίνων, *the beginning, middle, and end.*

45 2. νυκτὸς, sc. ὁ υἱός.

8. μνᾶς, gen. depending on εἶναι, *is worth.* S. § 175. or § 190. 1.

10. ἠξιώκασιν, from ἀξιόω. — παρὰ, *contrary to, in violation of.*

11. δεδόχθω . . . . δήμῳ, *be it resolved by the senate and the people.* The expression is borrowed from the Athenian assemblies.

12. τροπὰς χειμερινὰς, *the winter solstice.*

14. τῆς ἐπὶ Κρόνου, *of Saturn's time.*

16. ὀμόσαντες . . . . Στύγα, *having sworn by the Styx, the oath prescribed by law.* S. § 163. 2.

19. τοὐντεῦθεν, by crasis for τὸ ἐντεῦθεν. S. § 141. N. 1.

22. ἢν . . . . τοῦτον, *and if any one of those who have been set aside, and once ruled out by the judges, shall be detected in entering heaven, he shall be thrust down to Tartarus.* S. §§ 227: 222. 2.

24. τὰ αὐτοῦ, *his own business.*

28. περὶ ὧν, *about what.* S. § 151. 1, R. 1.

30. Διὸς, sc. ἄγαλμα.

31. πόλιν, the subject of χῶσαι from χώννυμι.

33. ἐρήμην . . . . καταδιαιτησάντων, *let them decide against him in his absence.* S. § 183. 2. — καταδιαιτησάντων, aor. act. imperat. 3 pers. plur. from καταδιαιτάω. with ἐρήμην, sup. ψῆφον.

35. ὅτῳ δοκεῖ, *whoever pleases.* S. § 71. 2. 45
36. οὕτω γιγνέσθω, *let the decree be considered as passed without voting.*
5. οὐδὲν . . . . ἐπιγνώμοσιν, *the judges shall not mind it.* S. § 196. 2. 46

EXTRACTS FROM XENOPHON.

CYROPÆDIA.

This illustrious writer was born at Athens about four hundred and fifty years before Christ. He was the contemporary of many of the most distinguished Athenians in arts and arms. In early youth he attached himself to that great and good man, Socrates, and became one of his most favorite disciples. Together with his master he served in the Peloponnesian war, and added to his philosophical attainments an uncommon knowledge of military science. When Cyrus the Younger planned his enterprise against his elder brother Artaxerxes Mnemon, king of Persia, he was assisted by a body of auxiliaries from Sparta. Proxenus, an intimate friend of Xenophon, had joined Cyrus, and wrote to Xenophon, urging him to share in the expedition. After consulting the oracle at Delphi, and asking the opinion of Socrates, he accepted the invitation, and served as a volunteer. The expedition however was unsuccessful. Cyrus was defeated by the king's troops, and slain near the city of Babylon. The Greek forces were left unprotected, in the midst of a hostile country, and at the distance of two thousand miles from home. The greater part of their officers had been killed in the battle, or taken prisoners and treacherously put to death. The Greeks numbered about ten thousand men. Under these circumstances, Xenophon was elected by his countrymen to the command. He immediately commenced the retreat, which he executed with masterly skill. The difficulties he had to encounter, from the hostility of the natives, the want of provisions, and the occasional severity of the weather, and sometimes from the insubordination of the soldiers, were innumerable; but he surmounted them all by his wonderful coolness, ability, and address. This retreat has justly been considered one of the most memorable recorded in the annals of war. The narrative, written by Xenophon himself, is one of the finest specimens of military history. After his return to Greece, he accompanied Agesilaus, the Spartan king, in his campaign against the Persians, and fought under his standard in Asia, and at the battle of Coronea. Like many others of the best and greatest men in Athens, he became the object of jealousy to his fickle countrymen, and was banished

46 for the part he took in the expedition of Cyrus. He retired to Scillus, a small town near Olympia, belonging to the Lacedæmonian territories. Here he was occupied with literary and philosophical pursuits. He expended his wealth upon the embellishment of the country about Scillus, and built a temple to Diana, after the model of that of Ephesus. But the quiet of his retreat was soon disturbed by the war between Sparta and Elis. He was driven from his beautiful abode, and took refuge at Corinth, where he passed the remainder of his days. In that city he died, nearly at the age of ninety.

Xenophon was distinguished for the variety and versatility of his talents. He was honorable, upright, and temperate. The wise maxims of his master, Socrates, were heartily adopted by him, and carried into the actions of his daily life. He was a brave soldier and a consummate general. With all this, he was constantly under the guidance of religious feeling and principles, and, considering the age in which he lived, he must be regarded as a remarkable example of purity of character. As a philosopher, he was practical rather than speculative. He did not, like his contemporary, Plato, soar into the higher regions of abstract contemplation, but contented himself with applying the precepts of a pure morality to the conduct of life. He was a wise and profound statesman; though patriotic, he was not blind to the faults of the Athenian constitution, and detested the crimes which sullied the history of that famous democracy. His eloquence was happy and effective, and the influence which he exercised over his soldiers was unbounded. In intellectual accomplishments he was unsurpassed by any man of that most brilliant age. His style as a writer received the applauses of his contemporaries, and has been the object of unbounded admiration ever since. The clearness, candor, and comprehensiveness of his mind stamped themselves upon his writings. His language is always simple and elegant. It varies with the subject which he is handling. At one time it rises to a warm but chastened eloquence, at another it descends to the simplest narrative. In description it is lively and graphic; in the inculcation of moral truth it is grave and impressive. It possesses, in short, most of the excellent qualities of the purest Attic style. The works of such a writer ought to be constantly studied by the young. They present just and moderate views of life, and cannot fail to please and improve the taste by their simple and harmonious elegance. And the beautiful example which their author gave in all the relations of life, must for ever charm the feelings and ennoble the aspirations of the ingenuous heart.

The subject of the Cyropædia is the life, exploits, and character of Cyrus the Great. The real history of this prince is involved in great uncertainty. Herodotus and Xenophon give the most contradictory accounts. The

real purpose of the Cyropædia has been the theme of many critical discus- 46
sions. Some regard it as a true historical account of the Persian monarch; others, on the contrary, view it as a mere romance. The best judges in ancient times, and the prevailing opinions of modern writers, agree in representing the object of Xenophon to be the delineation of a wise and virtuous prince. The work may, perhaps, have an historical basis; but most of the details are undoubtedly to be regarded as fictitious. Xenophon traces his hero's life from early childhood, through every period, to his death. He places him in every situation, both of peace and war, to which a prince may be summoned, and in each delineates the conduct of a just, magnanimous, and merciful ruler, a model-king. The character is well sustained throughout; the details are conceived and executed with a delicate sense of propriety, and finished off with the most graceful touches of the author's genius. But the whole structure and design of the work are certainly far remote from the historical character. At the same time it is one of the most entertaining and instructive books which have been bequeathed to us by the ancients.

The part of the Cyropædia, here selected, embraces the whole of the seventh book except the first chapter. It commences after the defeat of Crœsus, and the capture of Sardis; relates the humane treatment which Crœsus received at the hands of Cyrus; the funeral honors paid to Abradatas and Panthea; the march to Babylon; the siege and capture of that city; the arrangement of the affairs of the city when captured, and various other details of the conduct of Cyrus subsequently.

11. *τῆς . . . . ὁδοῦ, on his way home.* S. § 188. 2. — *ἕκαστος,* has reference to the gender implied in *φῦλα.*

14. *παρεσκευάζετο.* S. §§ 207. 5; 210.

15. *τὰ ἀποτομώτατα . . . . εἶναι, what seemed to be the steepest parts.*

16. *ἐρύματος,* depends on *τὰ ἀποτομώτατα.* S. § 177. 2, N. 4. — *ἀναβιβάζει.* S. § 209. N. 1.

18. *τινὸς* limits *δοῦλος.* — *φρουρῶν* depends on *τινὸς.*

19. *τὴν αὐτὴν, back again,* literally, *the same.*

20. *ὅτι . . . . τὰ ἄκρα,* has the force of a substantive in apposition with *τοῦτο.*

21. *φύλαξ* depends on *ὅστις.* S. § 177. 1.

22. *ἅμα τῇ ἡμέρᾳ.* S. § 195. 1.

23. *κινοῦσθαι,* mid. equivalent to *κινεῖν ἑαυτόν.*

1. *καταδιδραμήκεσαν,* plup. from *καταδιδράσκω.* — *ἁρπασόμενοι, for the* 47
purpose of plundering. S. § 222. 5. — *τὰ,* supply *χρήματα.* — *ἐκ τῶν οἰκιῶν,* instead of the more natural *ἐν ταῖς οἰκίαις.* Here *ἐκ,* for *ἐν,* implies

47 that the *removal* of the property was more prominent in the author's mind, than its *being in* the houses.

5. ἱστάσασθε, imperat. from ἱστάσαμαι.

6. Χαλδαίοις μαχαιροφόροις. S. § 200. 2.

9. ἀποδώσειν, *that they would restore*; from ἀποδίδωμι.

16. ἴδοιτε, sc. ὁ Κῦρος.

21. τοῦτο refers to δίκαστα. — τὸ ἀπὸ τοῦδε, *from henceforth*. S. §§ 140. N. 5 : 168.

22. σύ, sc. χαῖρε.

25. ἄν belongs to γενέσθαι. — ἀγαθὸν comes after γενέσθαι.

29. τῶν, sc. τέλειον. S. § 177.

32. διαρπάσαι depends on ἀφεῖναι, and that, on βούλομαι.

33. ἂν διαφθαρῆναι, *would be destroyed*. S. § 220. 3.

48 5. νίκην has the force of a substantive. — σοι depends on ἔσται.

7. ἰδόντι belongs to the subject, but takes the case of σοι. S. § 161. 2.

8. ταῦτα, what I have stated.

14. σοὶ, *by thee*. S. § 206. 2.

16. ἐβουλόμην . . . . ἔχειν, *I could have wished that it were so*. S. § 213. N. 3.

17. προσηνέχθην has the force of the middle.

20. δύναιτο, opt. in connexion with the imperf. ἀπιστιρώμην.

21. μὴ ὅτι, *not only*, an idiomatic expression.

22. ἀπιστούμενοι, *that they are distrusted*. S. § 222. 2.

27. ποτὲ, *at length*, literally, *ever, once*.

29. ἔσοιντο, sc. παῖδες.

30. ἂν διατελεῖ, *continues to be*. S. § 222. 4.

33. τὸν λοιπὸν βίον, *for the rest of my life*. S. § 168. 1.

36. ῥᾷστον, superlative from ῥᾴδιος. S. § 59. 3.

49 1. ἄλλους is divided into τοὺς μὲν and τοὺς δὲ. S. § 230. 2. — γιγνώσκειν, the subject of εἶναι. — οὐ, sc. οἷόν τ' εἶναι.

6. αἰτιῶμαι, followed by two accusatives. S. § 183. R. 1.

8. ἱκανὸν, sc. ὄντα. — αὐτὸς, sc. ἐγώ.

9. οἱ σὺν ἐμοί, sc. ὄντες.

10. προστάσσειν, agrees with the omitted subject of γενέσθαι, contrary to the general rule. S. § 161.

14. οἱ κύκλῳ, *the surrounding* or *neighbouring*. S. § 141. 1.

18. διὰ βασιλέων πεφυκότι, *being born of kings*.

27. τὴν πρόσθεν, *the former*. S. § 141. 1.

29. εἶναι, sc. συγγενέσθαι.

33. ὅτι belongs to διάξω. — ἦν, the subject of εἶναι. — μακαριωτάτην belongs to the predicate and refers to ἦν.

34. *βιοτὴν* properly belongs to the clause containing *ταύτην*. 49

2. *τὸ ἴσον, equally.* S. § 167. 50

3. *οὐ μετῆν αὐτῇ, she had no share in.* S. §§ 178. N. 2 : 196. 3.

4. *ὥσπερ ἐγὼ*, sc. *κατεσκεύαζον ἐκείνην.* The adverb here refers to *φροντίδων . . . . μετῆν αὐτῇ.*

7. *ἤγετο, he took him with himself.* S. § 207. 2.

10. *ὑστεραίᾳ, on the next day.* S. § 201.

16. *πορεύωνται*, subj. depending on *ἐκέλευσεν.* S. § 214. N. 1.

31. *οἷς*, for *ἐκείνοις ἅ.* S. §§ 151. 1, R. 1 : 198.

32. *ἐπείσατο τὸν μηρὸν, smote his thigh.* S. § 207. 3.

34. *πάθος, the scene of suffering.*

5. *οἴχῃ . . . . ἡμᾶς; hast thou then left us?* S. § 222. N. 2. 51

23. *ἀξίως ὑμῶν, in a manner worthy of you.* S. § 190. 2.

25. *καὶ τἄλλα, both in other respects.* — *συστήσω*, from *συνίστημι*: supply *ἐκεῖνον.*

31. *οἵου ἀνδρὸς στεροῖτο, because she was deprived of such a husband.*

32. *ἀποστῆναι*, 2 aor. inf. act. of *ἀφίστημι.*

5. *ἐπέστειλεν*, aor. act. from *ἐπιστέλλω.* S. § 104. 2. — *ἐκπλαγεὶς*, 52
2 aor. pass. part. from *ἐκπλήττω.*

8. *ἔταξεν*, from *τάσσω*, agreeing with *ἡ γυνή* understood.

9. *πάθει*, S. § 195. 1. — *ἀγασθείς*, from *ἄγαμαι.*

10. *ᾗ*, an adverb. — *εἰκὸς*, sc. *ἦν.*

14. *γράμματα*, in apposition with *ὀνόματα.*

15. *σκηπτούχων* is the inscription, and has the force of the accusative case. S. § 159. 1.

19. *μηχανὰς ἐποιεῖτο, had engines made.* S. § 207. 5.

23. *συνεστράτευσαν*, from *συστρατεύω.* — *ὧν*, refers to *προθύμως.*

28. *ἀμφοτέρων* refers to the two parties. — *παρῆσαν*, sc. *πρέσβεις* or an equivalent word.

29. *ἐπὶ κακῷ, for the harm.*

31. *τούτους*, the subject of *λέγειν.* — *λαθεῖν τε . . . . σφᾶς γενομένους, he said, moreover, that they ought to keep it a secret from the opposite party, that they had become friends.* — *λαθεῖν*, the subject of *δεῖν.* — *ἐναντίους*, the object of *λαθεῖν.* S. § 163. 2.

32. *σφᾶς*, from *σφεῖς*, the subject of *λαθεῖν.* — *οὕτως* has reference to *λαθεῖν.*

34. *σφᾶς* refers to the Persians. — *ἐπ', for.*

35. *αὐτὸς*, for *ἑαυτὸν*, the subject of *ἐθέλειν.* S. § 158. N. 2.

1. *νύκτα*, on which they were to receive him. — *συνέθετο, he proposed.* 53

13. *διδόναι*, sc. in marriage.

16. *ἀνεῳγμέναι ἦσαν*, pluperf. pass. from *ἀνοίγω.*

53 29. προσιόν. S. § 222. 2.

35. αὐτοῦ depends on ἀφίσταντο. S. § 180.

36. ἐπὶ τῇ . . . . δίκῃ, *to be disposed of by Cyrus.*

54 3. συμμίξαντα, refers to the preceding word. S. §§ 158. N. 4 : 205 N. 1.

4. τοὺς μὲν . . . . τὰ σφέτερα, *those of the Phrygians who had espoused their cause,* or *who had sided with the Persians.* S. § 177. N. 1. — σφέτερα refers to Κῦρος, which includes also the Persians.

5. ἄγειν has αὐτὸν συμμίξαντα for its subject, and τοὺς ἑλομένους, for its object. — ἐπιθυμήσαντας, the object of κελεύειν. — τούτων refers to τοὺς ἐπιθυμήσαντας and limits ἵππους. — ἀφελομένους refers to Adusius and the Persians with him.

6. ἔχοντας πάντας, agreeing with τοὺς ἐπιθυμήσαντας. — κελεύειν has ἀφελομένους for its subject.

14. τὸν μή, sc. ἀποδιδόντα.

16. τὰ ἑαυτῶν, sc. χρήματα.

18. εἰδεῖεν, sc. οἱ φίλοι καὶ οἱ ἄρχοντες. — ἐπιτρόπων, depends on οἵ.

21. ὅ τι refers to πάντα. S. §§ 150. N. 5 : 167.

22. χαριεῖσθαι, fut. mid. for χαρίσεσθαι, from χαρίζομαι. S. § 114. N. 1.

28. ἐστὶν ἔνθα, *in many places,* literally, *the place is, where.*

29. καθ' ἑαυτοὺς, *by themselves.* — οὐδ', *not even.*

32. τὴν ἐπὶ Βαβυλῶνος, sc. ὁδόν, *on the road to Babylon.* S. § 163. 2.

55 11. ἐπ' ὀλίγον τὸ βάθος, *of little depth.*

13. ἀπὸ τοῦ ἄκρου ἑκατέρωθεν, *from each extreme.*

14. παρὰ, *along.* — τὸ ἑστηκὸς τοῦ στρατεύματος, *the stationary part of the army.* S. § 177. 2.

15. καθ' ἑαυτὸν . . . . μέσον, *where he himself stood, and the centre.*

24. εἶναι, limits ἀνάγκη. — κακίστους, from κακός. — τετάχθαι, perf. pass. inf. from τάσσω. S. § 91.

29. συνεσπειράθησαν, from συσπειράω. — ἀπῄεσαν, from ἄπειμι.

31. στραφέντες, from στρέφω. — βήματα, from βῆμα. S. § 169. — προϊόντες, from πρόειμι.

56 5. ἁλῶναι, 2 aor. inf. act. from ἁλίσκω. S. § 205. N. 4.

7. ἔφη, *said he,* a colloquial repetition.

8. πλεῖον ἢ ἐπὶ, *more than.*

9. βάθος, sc. ἔχων.

10. ὁ ἕτερος, *the one;* in apposition with ἄνδρες. — ὕδατος. S. § 184.

13. ἐῶμεν, subj. from ἐάω. — κρείττω, for κρείττονα. S. § 58. 2. — διαμετρησαμένους, sc. ἡμᾶς.

15. ὅτι ἐλαχίστων, *as few as possible.* — ἡμῖν. S. § 181. N. 2.

17. ὅσον, supply ἀναγκαῖόν ἐστι, or an equivalent expression.

18. ἀπὸ τοῦ ποταμοῦ, comes after ἀπολιπὼν. 56

21. μεῖον, an adverb from μικρός. — εἰσὶ agrees with φοίνικες.

22. τὸ μῆκος, *in length.* S. § 167.

24. ὅτι μάλιστα, *as much as possible.* — ἐοίκοι, 2 perf. opt. from εἴκω.

30. πλέον . . . . ἐτῶν, *for more than twenty years.* Supply τὰ ἐπιτήδεια after ἤ. S. §§ 173. : 186. N. 5.

31. μέρη, S. § 165. 2. — ὡς . . . . φυλάξον, *as if each part were going to keep guard a month in the year.* S. §§ 168. N. 2 : 192. R. 2.

36. ὀρωρυγμέναι, perf. pass. part. from ὀρύττω. S. § 81. 1.

3. συνεσκότασε, from συσκοτάζω. — ἀνεστόμωσε, from ἀναστομόω. 57

6. τὸ τοῦ ποταμοῦ does not essentially differ from ὁ ποταμός. S. § 176.

8. ἄγοντας refers to χιλιάρχοις. S. § 158. N. 4.

16. ἡμῖν. S. § 196. 2.

17. ὁδοῦ, after ἡμῖν παρακεχώρηκε. — εἰσίωμεν, from εἴσειμι.

18. οὗτοι, nominative to εἰσιν. — ἐκεῖνοι, stands in the predicate and refers to οὗτοι.

20. ἐνικῶμεν, imperf. from νικάω. S. § 210. N. 2.

21. ἐν ᾧ, *while, when.*

24. ὑπὸ τοῦ ἐκπεπλῆχθαι, *from dismay;* perf. pass. inf. from ἐκπλήσσω.

26. τοῦτο, *as to this.*

28. φοίνικος, S. § 189.

29. κεχρισμέναι, from χρίω. S. § 107. N. 1.

36. τὴν ταχίστην, sc. ὁδὸν, *the quickest way.* S. §§ 140. N. 5 : 167. — οἱ ἀμφὶ τὸν Γωβρύαν, *Gobryas and suite,* or simply, *Gobryas;* an idiomatic expression.

1. οὐδὲν, *in no way,* or simply, *not.* — εἴη has the phrase εἰ καὶ . . . . εἶεν 58
for its subject.

5. ἀπαρασκεύους ὡς μάλιστα, *as unprepared as possible.*

9. ᾗ ἐδύναντο ὡς τάχιστα, equivalent to ὡς τάχιστα ἐδύναντο, *as fast as they could.*

10. κεκλεισμένας, from κλείω. S. § 107. N. 1.

15. τί εἴη τὸ πρᾶγμα, *what the matter was.* S. § 216. 2, 3.

16. χαλώσας, pres. part. fem. from χαλάω.

24. τοὺς, sc. ὄντας, the subject of μένειν. — κηρύττειν has τοὺς ἐπισταμένους for its subject. — ἐπισταμένους, sc. κηρύττειν.

25. ὅτι, supply προεῖπε κηρύττειν before it. — θανατώσοιτο. S. § 207 N. 6.

31. ἑαλωκυῖαν, *captured;* perf. act. part. from ἁλίσκω. S. § 205. N. 2.

35. τοῖς προσήκουσι, *to their relatives;* depends on ἐφῆκε.

1. προηγόρευεν, from προαγορεύω. — ἀποθανοῖντο, 2 fut. mid. from 59
ἀποθνήσκω.

59 9. διδάσκειν, *to show it.*

15. κατασκευάσασθαι, *to fix his abode, to have a palace built for him.*

17. ὅτι ἥκιστα, *as little as possible.*

28. ὥστ' . . . . γενομένη, *so that evening came before.* S. § 222. 4.

32. ἄσμενοι, *gladly.* — δίκην δεδωκότες, *having been punished.*

60 3. παρίεναι, from παρίημι.

7. τὸ μὴ οὐχὶ . . . . καταπεπραχέναι, *that we have not accomplished.* S. §§ 225. 2 : 167.

9. ἀμφ' αὐτὸν, *by one's self.*

10. χαίρειν . . . . κελεύω, *I bid adieu to this kind of happiness.*

14. πράγματα, *trouble.* — παρέξοντας, from παρέχω.

17. ὁτιοῦν, from ὁστισοῦν.

21. ὑμῶν, after πρότεροι. — διαπραξόμενοι, from διαπράσσω. — ἠξίουν, from ἀξιόω.

25. τὰ τοῦ πολέμου, *the nature of war,* simply *war.*

26. τὸ εἰδέναι, acc. synecdochical.

27. καιρὸς, sc. πράττειν. — ἰδεῖν. S. § 219. N. 3. — ὧν, for ἐκείνων ἃ.

61 7. πεινῶσι συμμάχων, *being in need of allies.* S. § 181. — μόνον οὐκ, *all but, almost.*

12. ἔργον, *a labor,* that is, *difficult;* refers to μεταλαβεῖν, which is the subject.

21. νενικήκαμεν . . . . μάχην, *we have both gained a great victory.* S. § 164. N. 2.

25. περίβλεπτος ἦν, *it was very clear,* literally, *I was very conspicuous.*

26. εἰ μὲν ἔσται . . . . μεθέξομεν. The apodosis is omitted on purpose.

28. παρὰ σοῦ, *by your authority;* joined to ἐξαγγέλλειν.

33. οὐχ ἡμᾶς . . . . θεραπευτέον, *you could not attend to us very much.* S. §§ 162. N. 1 : 200. 2.

36. οὐχ οὕτω . . . . ἔχεις, *you are not only so disposed.* S. § 188. N.

62 1. καιρὸς, sc. ἀνακτᾶσθαι.

6. σοῦ, depends on πλεονεκτεῖν. S. § 184.

7. κατὰ ταὐτὰ, *in the same strain.*

10. εἴ τινι . . . . θεῷ, for καὶ ἄλλῳ θεῷ ὅντινα, which, however, would be bad Greek. S. § 151. 2. Here εἴ τι is equivalent to ᾧτινι.

13. τὸ αὐτοῦ πρᾶγμα, *his relation to the world.* — ἐπιχειροίη depends on ἐννοῶν, which, in this connexion, takes the time denoted by ἡγήσατο. S. § 209. 1.

15. ἔχοι, *was disposed towards.* — γένοιτο, *would be disposed towards.* — ἀνδρὶ depends on γένοιτο.

19. τούτοις, refers to σίτοις, ποτοῖς, λουτροῖς, κοίτῃ, and ὕπνῳ.

20. μᾶλλον, followed by the genitive. — φιλήσει, ind. depending on γενέσθαι.

22. *φύσει, by nature.* — *συναγελάσθαι,* from *συναγελάζω.* — *ταῦτα* 62 refers to *παῖδας* and *γυναῖκας,* conceived of as mere objects.

24. *περὶ πλείστου ποιεῖσθαι,* sc. *ἐκείνους, to make the most of those,* or *to take the greatest care possible of those.*

28. *παρὰ. in the estimation of.*

33. *τοῦτο* refers to the phrase *ἀνάλκιδας . . . . γίγνεσθαι.*

34. *ὅ τι,* for *οἱ τὰ.*

9. *ἔσωζον,* imperf. for the pres. *σώζουσι.* 63

10. *οὐδένες, no men,* from *οὐδείς.*

12. *εὐνούχων,* sc. *τῶν ἔργων.* S § 186. N. 1. — *ἰσχύει, in respect of.* S. § 188. 1.

13 *ἰσχυροῖς* comes after *ἀνισοῦ.* S. § 195. 2.

15. *ἐκποιήσαντο* implies that he dismissed the old officers and put eunuchs in their places.

19. *τοὺς οἴκοι, those were at home,* that is, in Persia. — *ἐκατονόνταρχα,* an adverb.

22. *νυκτὸς καὶ ἡμέρας,* gen. of time.

23. *εἶη,* sc. *ὁ Κῦρος.*

24. *ἔνθεν καὶ ἔνθεν, on each side.*

28. *αὐτοὺς* refers to the Babylonians. — *ὡς ἀμηχανωτάτους, as helpless as possible.*

31. *νῦν ἔτι, down to the present day.*

33. *τοὺς μὲν μισθοφόρους . . . . ὅσον ἱλάττονας,* the difference between mercenary troops and subjects does not consist so much in the superiority of the former as in their being fewer than the latter.

34. *ἄνδρας* comes after the verbal adjective *συνετέον.* S. § 162. 2.

8. *οἵτινες,* for *ἐκείνους οἵ.* 64

12. *τῶν ἱλόντων εἶναι, belong to the captors.* S. § 175.

14. *ἰᾶσι,* subjunctive. — *αὐτούς,* refers to *τῶν ἐν τῇ πόλει.*

15. *ἐκ τοῦδε, from henceforth.*

18. *ἡμῖν αὐτοῖς, to ourselves.* S. § 197. 1.

19. *στερήσεσθαι,* used passively.

20. *τοῦτο,* in apposition with *τὸ γενέσθαι.*

25. *αὐτῶν,* neuter, referring to *σωφροσύνη,* *ἐγκράτεια,* and *ἀλκή.* — *ἀνῇ,* 2 aor. subj. from *ἀνίημι.* — *ἐκ τούτου, from this moment.*

26. *τὸ αὐτίκα, the present.* — *ἡδύ, pleasure.*

28. *λαβόντα,* sc. *τινὰ.* — *διασώσασθαι,* from *διασώζω.*

32. *γιγνώσκοντας,* sc. *ἡμᾶς,* the subject of *ἀσκεῖν.*

33. *κτήσασθαι* comes after *πρὶν.* S. § 220. 2. — *εἰδέναι,* sc. *ἡμᾶς.*

35. *ἄλλως τε κἄν, especially if.*

3. *τὸ* belongs to the infinitive *ἀξιοῦν.* 65

65 4. τῶν ἀρχομένων, after the comparative βελτίονας.

6. δούλοις. S. § 196. N. 3.

7. τούτοις refers to θάλπους, ψύχους, and the other genitives.

8. μεταδοτέον, equivalent to δεῖ μεταδιδόναι. — τούτοις refers to δούλοις.

10. αὐτοὺς, sc. ἡμᾶς. S. § 144. N. 2.

11. ταῦτα ὄργανα, not, *these instruments*, but *them* (to be) *instruments*, depending on ἀπέδειξαν. S. § 166.

12. ἐκείνους, *from them*. S. § 165. — ἀφῃρήμεθα, perf. mid. from ἀφαιρέω.

14. ἐγγυτάτω, superlative of ἐγγύς. S. § 125. N. 2. — ὅπλων depends on ἐγγυτάτω S. § 188. 2.

20. πόνοι, sc. εἰσί. — ἀγαθοῖς depends on ὄψον. S. § 197. N. 4.

21. τοῦ belongs to τυγχάνειν. — διόμενον, sc. τινὰ. — τινὸς depends on τυγχάνειν.

24. παρασκευάσει, connected to συμπαρεσκεύακεν by δ'.

25. ὁ τοιοῦτος. S. § 140. N. 8. — τοσούτῳ. S. § 197. — τῶν ἐνδεεστέρων. S. § 184.

26. βίου depends on the preceding adjective. S. § 181.

27. ἥδιστον, an adverb.

29. ἐπιταθῆναι, *to strive*; from ἐπιτείνω. S. § 159. 3.

30. ὅπως belongs to ἀπολαύσωμεν. — ᾗ, *as*, an adverb. — ἄριστον, sc. τὸ ἀπολαύειν ἐστί.

31. τοῦ πάντων χαλεπωτάτου. S. §§ 177 : 185.

34. προσιέμεθα, *suffer ourselves*.

35. πότερον ὅτι, *is it because*.

66 11. οἵα, supply ἐστί. — ὑπάρχειν is the subject of the proposition. — τοῦτο, that is, τὸ καλὸν κἀγαθὸν ὑπάρχειν.

12. ἐρήμῳ depends on καλῶς ἔχειν. S. § 196. 1.

13. ἔχειν, the subject of προσήκει.

18. ἐκεῖ, sc. ἐπιτηδεύετε.

19. ἐπιμελόμενος, connected with διάξω. — ὧν δεῖ, sc. ἐπιμέλεσθαι.

23. ὡς βέλτιστα, *as good as possible*, — παραδείγματα. S. § 166.

ANABASIS.

The portion of the Anabasis here given, is the whole of the second book. The first book contains an account of the plot against Cyrus, the younger son of Darius, after the death of the king. Artaxerxes had succeeded to the throne. By the calumnies of Tissaphernes, he was induced to

place Cyrus under arrest, and would probably have put him to death, but 66
for the intercession of his mother, Parysatis. Cyrus was sent back to his province, indignant at the treatment he had received, and resolved upon vengeance. His preparations for a military expedition against his brother; his march through Lydia, Phrygia, and other provinces; the difficulties he had with his Grecian forces, who mutinied when they began to suspect they were marching against the king; his passage through Syria, and the crossing over the Euphrates; the march along the bank of that river; the death of Orontes, a noble Persian, who was convicted of treachery to Cyrus; the meeting with the king on the plain of Babylon, the battle, the death of Cyrus, and the defeat of his army; a eulogy on the character of Cyrus, and the successes of the Greek troops against the Persians; all these matters are related in the first book.

The second book begins with the negotiations between the Persian king and the Greeks; their determination to return; and the treacherous manner in which the principal officers of the Greeks were entrapped and put to death by Tissaphernes; then the author draws the characters of these commanders, and with these sketches the second book closes.

27. ἠθροίσθη, from ἀθροίζω. — Κύρῳ, *by Cyrus.*

2. σημανοῦντα, *to inform, to command;* from σημαίνω. 67

4. εἰς τὸ πρόσθεν, *forward.* — συμμίξειαν, from συμμίγνυμι.

6. γεγονὼς, *being descended;* 2 perf. part. from γίγνομαι.

8. πεφευγὼς, from φεύγω. S. § 87. N. 1. — ὅθεν refers to σταθμῷ.

13. ὤφελε . . . . ζῆν, *would that Cyrus were alive.* S. § 217. N. 3.

17. καθιεῖν, for καθίσειν, from καθίζω, *to place.*

18. ἐστί, *belongs,* followed by the genitive.

23. ξύλοις, *for wood;* in apposition with ὀϊστοῖς, &c.

28. φέρεσθαι, supply ὥστε.

30. καὶ . . . . ἀγορὰν, *and it was now about the full market.* The time indicated by this expression was about the middle of the forenoon.

4. τῶν νικώντων, *for the conquerors;* depending on εἴη. S. § 175. 68

10. πρόσθεν ἂν ἀποθάνοιεν, *they would sooner die.*

17. ἀρχῆς. S. § 179.

25. οἴου, imperat. pres. from οἴομαι. S. § 218. 2.

32. χρῆσθαι, sc. αὐτοῖς.

1. οὓς . . . . βασιλεύοντος, *who would not bear his being king.* S. 70
§ 179. 1. — ἀνασχέσθαι, from ἀνέχω.

3. αὐτὸς . . . . φησίν, *he says, that he will depart early in the morning.* S. § 158. N. 2.

70 8. *Θυομένῳ . . . . μοὶ, as I was sacrificing, to know whether or not to march against the king, the omens were not favorable.* S. § 219. 2.

13. *οὐκ ἔστιν, it is not possible.*

15. *ἐπειδὰν . . . . κέρατι, when the signal shall be given with the trumpet.* — *σημάνῃ* properly agrees with a nominative understood. S. § 157. N. 8. (2).

17. *τὸ δεύτερον,* sc. *σημάνῃ.*

21. *οὐχ ἑλόμενοι, not from choice.*

22. *δεῖ,* sc. *φρονεῖν.*

23. *ἣν ἦλθον, which they went over.* S. § 163. 2.

25. *παρασάγγαι* is in apposition with *σταθμοί.*

29. *εἰς τεσσαράκοντα, to the number of forty.*

33. *ἀμφὶ μέσας νύκτας, about midnight.*

71 3. *εἰς ἀσπίδα, in a shield,* that is, *so as to receive the blood in a shield.*

13. *μαχητέραν,* sc. *ὁδόν.*

17. *ὁδὸν,* denotes extent of space. — *ἀπέσχομεν,* from *ἀπέχω.* — *οὐκ,* to be joined to *μὴ.* S. § 225. 2.

23. *τὸν ἥλιον, the east.*

25. *οὐκ ἐψεύσθησαν, they were not disappointed.*

28. *ἐτέτρωτο, he had been wounded;* from *τιτρώσκω.*

29. *ἐν ᾧ δὲ ὡπλίζοντο, and while they were arming.* S. § 210.

33. *ᾔδει . . . . στρατιώτας, for he knew that the soldiers were both exhausted.*

72 1. *ἐξ ὧν . . . . ξύλα, from which* (that is, the villages) *the very wood of the houses had been plundered by the royal army.*

4. *σκοταῖοι, in the dark,* or *after dark.* S. § 138. N. 1.

7. *τοῦτο,* that is, *ὅτι ἔφυγον.*

9. *ἐξεπλάγη,* from *ἐκπλήσσω.* — *ἐφόδῳ.* S. § 198.

10. *οἷς,* for *ἐκείνοις ἅ, by what.*

15. *ὅς . . . . μηνύσῃ, whoever would give information of the person, who had let loose the ass among the arms.* This is a mere joke, implying that there was no ground for alarm.

20. *ἧπερ εἶχον, as they were.*

28. *ἐρᾶσθαι,* the subject of *ἔχειν.*

73 7. *ἴνθεν,* refers to *ἐκεῖσε* understood.

14. *ἕως,* for *ἕστε, until.*

15. *ἡμῖν* comes after *ἀποδόξῃ.*

16. *τὸν αὐτὸν φόβον* refers to *μὴ ἀποδόξῃ . . . . ποιήσασθαι.*

24. *Κλέαρχον καταμαθεῖν ὡς ἐπίσταται,* for *καταμαθεῖν ὡς Κλέαρχος ἐπίσταται.* S. § 157. N. 9.

26. *καὶ . . . . δοκοίη, and if any one seemed to him.* S. § 217. N. 4

28. ὥστε . . . . συσπουδάζειν, *so that all were ashamed not to join heartily in the work.* S. §§ 221. N. 4 : 225. 2. 73

29. οἱ τριάκοντα . . . . γεγονότες, *those who were thirty years old.* S. § 168. N. 1.

33. οὐ γὰρ . . . . ἄρδειν, *for it was not the season of irrigating the fields.* S. § 219. N. 2.

6. ἠλέκτρου. S. § 186. N. 3. 74

19. εὕρημα ἐποιησάμην, *I thought it would be for my advantage.*

21. οὐκ ἂν ἀχαρίστως μοι ἔχειν, *that I should not be unthanked.*

22. ἔχειν, its subject is not expressed.

5. παρέχοντες, sc. τῷ Κύρῳ. 75

6. οὔτε . . . . ἀρχῆς, *we neither lay claim to the king's dominion.* S. §§ 197. 1 : 182.

7. οὔτε . . . . ποιεῖν, *nor is there any reason why we should wish to harm the king's country.* S. §§ 150. 5 : 165. N. 2.

11. καὶ τούτου . . . . ποιοῦντες, *we will not be behind him, at least so far as our power goes, in conferring favors.* S. §§ 184. 2 : 207. 1.

18. σώζειν, the subject of δοθῆναι.

20. τέλος, *finally;* properly, accusative synecdochi[illegible]

25. φιλίας, sc. χώρας.

3. αὐτοῖς, depends on μνησικακήσειν. — ἐπιστρατείας. S. § 187. 1. 76

8. ὅτι βασιλεὺς . . . . ποιήσαιτο, *that the king would consider it all-important to himself to destroy us.*

10. στρατεύειν, *of marching;* depends on φόβος. S. § 221. N. 4.

12. οὐκ ἔστιν ὅπως οὐκ, *certainly, undoubtedly.*

15. τοσοίδε, *so few.*

24. ἡμῖν, *by us.* S. § 200. 2.

31. αὐτὸν, S. § 144. N. 1. — ὀμόσαι, from ὄμνυμι. — δοῦναι, from δίδωμι.

8. τοῦ αὐτοῦ, sc. χωρίου. 77

12. ᾠκοδομημένον, from οἰκοδομέω.

13. εὖρος, *in width.* — ποδῶν limits τεῖχος

19. ἐλάσσους, for ἐλάσσονες, from μικρός.

22. ᾗ ὄνομα Σιτάκη, *the name of which was Sitace.* S. § 196. 3.

25. δένδρων limits δασέος. S. § 188.

26. ὡς . . . . πεφυλαγμένως, *with every possible precaution.* 78

27. ὡς . . . . ἐπιτίθεσθαι, *that they* (the Persians) *were about to attack them* (the Greeks) *while they were crossing.*

36. ὡς . . . . βασιλεῖ, *in order to support the king.*

26. μὴ . . . . ἀλλήλους, *that we would not harm each other.* S. § 219. 2. 79

79 30. δοξέ . . . . ἐλθεῖν, *it has seemed good to me to come to an understanding with you*, literally, *to come to words with you*. S. § 195. 1.

31. ἐξέλαιμεν, from ἐξαιρέω. — ἀλλήλων. S. § 180. 2.

80 4. ὅστις . . . . παρημελημκὼς, *and whoever is conscious to himself of having violated them*. S. §§ 182 : 222. N. 1.

17. μανέντες, 2 aor. pass. part. from μαίνομαι. S. § 110.

24. ᾗ . . . . ἐχρῆτο, *which Cyrus found hostile*.

35. τῳ, for τινὶ. S. § 69. 1.

81 14. ἀντιπάσχειν, *of suffering in turn*. S. § 221. N. 4.

17. ἃ ἡμῖν . . . . παρέχειν, *which we may render impassable to you, by occupying them beforehand*. — προκαταλαβοῦσι, 2 aor. part. agreeing with ἡμῖν. S. § 161. 2.

20. εἰσὶ . . . . διαπορεύσιμοι, *and there are some of them which you could not pass over at all, unless we transported you*.

28. ἐστὶ has the phrase οἵτινες ἐθέλουσι . . . . πράττειν τι for its subject.

32. ὑμᾶς . . . . ἀπολέσαι, *when it was in our power to destroy you*. S. § 168. N. 2.

82 2. τὴν δ' . . . . ἔχει. Tissaphernes intimates that he thinks of revolting; in which case he may require the aid of Clearchus.

83 16. εἰς ἀκήκοον, *within hearing distance*.

84 5. ὁμολογουμένως . . . . ἐχόντων, *by the admission of all who knew him*.

20. πολεμῶν διετέλεσε, *he passed his time in waging war*. S. § 222. 4.

34. ὡς πειστέον εἴη Κλεάρχῳ, *that they must obey Clearchus*.

35. τοῦτο . . . . εἶναι, *this he accomplished by being austere*. — καὶ γὰρ . . . . στυγνὸς *for he was harsh to look upon*. S. § 219. N. 3.

85 1. ὥστε . . . . ὅτε, *so that he sometimes repented*, literally, *so that there is when he repented*.

14. φιλίᾳ . . . . εἶχεν, *he never had those who followed him out of friendship and good will*.

31. σφόδρα . . . . εἶχεν, *he showed this very manifestly*.

34. οὐ μέντοι . . . . ἐμποιῆσαι, *he was not, however, capable of impressing the soldiers, either with respect or fear of himself*. — ἑαυτοῦ limits αἰδῶ and φόβον, and denotes the object. S. § 173. N. 2.

36. ἦν φανερὸς, for ἦν φανερὸν, *it was evident*. S. § 222. 2.

86 3. ἐπαινῶν is the subject of ἀρχεῖν.

6. ἦν . . . . τριάκοντα, *he was about thirty years old*. S. § 175.

9. πλείω, for πλείονα. — τοῖς μέγιστον δυναμένοις, *to the most powerful*.

12. ἁπλοῦν, *simplicity*. S. § 138. 2.

13. τῷ ἠλιθίῳ, *stupidity*. S. § 195. N. 3.

17. τῶν φυλαττομένων, *of those who are on their guard*.

23. τῷ ἐξαπατᾶν δύνασθαι, *on being able to deceive.* The article belongs 86
to δύνασθαι.

25. ἀπαιδεύτων, supply ὄντα. S. § 175. N. 3.

26. φιλίᾳ, *in respect to friendship.* S. § 197. — τρόπους, sc. φίλους. — τούτους is the antecedent of οἷς. — ἥντο, from εἶμαι.

30. εὐεργεσίαν δὲ κατέλιγεν, *and he mentioned it as a favor.*

31. ὅτι χρώμενος . . . . αὐτόν, has the force of the accusative after κατέλιγεν. S. § 166.

32. τὰ μὲν δὴ ἀφανῆ, *now with respect to unseen things.* S. § 167.

HELLENICA.

This work of Xenophon is partly a continuation of Thucydides's History 87
of the Peloponnesian War. This war broke out 431 years before Christ, between Sparta and most of the Peloponnesian cities on the one side, and Athens and the Grecian cities on the coasts of Asia, in Thrace, and near the Hellespont, on the other. The contest lasted, with short intervals of peace, for twenty-seven years. Pericles was at the head of affairs at Athens, when the war commenced, and his policy was the moving cause of the hostilities between these two states. The celebrated plague of Athens occurred a few years after the beginning of the war. The history of Thucydides extends only to the twenty-first year, where it suddenly breaks off, A. C. 411. The Hellenica, or Grecian Annals of Xenophon, takes up the narrative at this point; continues the history of the Peloponnesian war down to its conclusion, with the siege and surrender of Athens, 404 years before Christ. After this, the Greek Annals extend to the battle of Mantinea, and the death of Epaminondas, B. C. 363.

The second book, which is here given entire, contains the concluding events of the Peloponnesian war, the establishment of the government of the Thirty Tyrants, and the troubles which ensued, the attack of Thrasybulus and the exiles upon them, the overthrow of this odious oligarchy, and the restoration of the Athenian democracy.

10. μισθοῦ denotes the price.

13. ταῦτα refers to τῇ Χίῳ ἐπιθησόμενοι. — ἀρέσκειν depends on ἐδόκει. S. § 216.

15. τί χρῆτο τῷ πράγματι, *how he should manage the affair.* S. § 167

17. ἐκ τοῦ ἐμφανοῦς, *openly.*

21. σχεῖν, from ἴσχω: it refers to Eteonicus and his friends.

88 3. τοῦ γιγενημένου refers to ἀπέκτεινε in the preceding paragraph.

13. δὶς τὸν αὐτὸν ναυαρχεῖν, *that the same man should be appointed admiral twice.*

14. πολέμῳ, *of the war*, literally, *with respect to the war.* S. § 197.

16. τῆς τοῦ Ἀρταξέρξου, sc. θυγατρός.

17. διέωσαν, from διωθέω.

19. μακρότερον refers to κόρη. S. § 160. N. 2. — χειρὸς, sc. μῆκος or μέγεθος.

21. εἰ περιόψεται, the subject of εἶναι. — τὴν λίαν, *the great.* — τούτοι refers to Cyrus. — ὁ δὲ, that is, Darius.

23. ἐπὶ Ἀρχύτου μὲν . . . . ἐφορευόντος, *in the ephoralty of Archytas.*

89 6. ὡς εἶχε φιλίας, *how friendly he was.* S. § 188. N.

12. τῇ ὑστεραίᾳ, sc. ἡμέρᾳ. — προσβολῇ, denotes the manner.

15. τὴν βασιλέως, sc. γῆν or χώραν.

16. καὶ τὴν . . . . ἐπέπλεον, *and sailed in the direction of Chios and Ephesus.* S. §§ 140. N. 5 : 163. 2.

19. πρός τε . . . . ἔκπλουν, *both in order to prevent the vessels from sailing out.*

20. αὐτῶν refers to the Lacedæmonians, and comes after ἀφεστηκυίας. S. § 180.

30. ναυσὶν, S. § 199.

31. τὰ περὶ Λάμψακον, *what took place at Lampsacus.*

33. διεῖχε . . . . ταύτῃ, *the breadth of the Hellespont here was.*

90 5. τῆς ἡμέρας ὀψὲ ἦν, *and it was late in the day.* S. § 177. 1, N. 2.

7. ἐκβῶσι, sc. οἱ Ἀθηναῖοι. — κατιδόντας refers to the men in the ταχίστας τῶν νεῶν. S § 137. N. 2.

9. αὗται, sc. αἱ τάχισται τῶν νεῶν.

19. ἐπιπλέουσι τοῖς Ἀθηναίοις, *since the Athenians began their manœuvres.* S. § 197.

20. τοῖς παρ' αὐτοῦ ἑπομένοις, *to those sent by him after the Athenians.*

24. τοὔμπαλιν, for τὸ ἔμπαλιν. S. § 141. N. 1. — ἆραι, aor. inf. from αἴρω.

91 17. ἀποκτεῖναι, supply τόσους.

19. ᾐτιάθη, from αἰτιάομαι. — προδοῦναι depends on ᾐτιάθη, and has the force of the genitive.

21. εἴη, sc. ἐκεῖνος, the antecedent of ὅς.

29. ἄλλοθι here is equivalent to ἄλλοσε.

36. ὁ ἕτερος, apparently a nominative absolute; in reality it takes the case of ξυμφορὰ and οἰμωγή. S. § 230. 1.

92 11. κατεσκευάσατο, *secured the friendship.*

17. ὅτι προσπλεῖ, for ὅτι προσπλέοι. S. § 216. N. 5.

19. τοῦ ἑτέρου, *one.* 92

21. ἐν τῇ . . . . γυμνασίῳ, for ἐν τῷ γυμνασίῳ τῷ καλουμένῳ Ἀκαδημίᾳ.

24. ὡς δ' αὖτως, for ὡσαύτως δὲ.

3. εἶναι, supply ἔφη. — αὐτὸς. S. § 158. N. 2. — ἀπήγγειλαν, from 93
ἀπαγγέλλω.

5. ἐπύθοντο αὐτῶν, sc. ἐκεῖνα. S. § 179. N. 2.

6. ὄντα οἷά περ, for ὄντα τοιαῦτα οἷά περ ἔλεγον.

7. τι, *in any respect.* — κάλλιον, an adverb.

12. Λακεδαιμονίοις, comes after ποιεῖσθαι.

13. κράτιστον refers to ποιεῖσθαι. — ἐφ' οἷς, for ἐπ' ἐκείνοις ἅ, *on the terms which they proposed.* — ποιεῖσθαι, middle.

14. προεκαλοῦντο, sc. οἱ Λακεδαιμόνιοι. — τειχῶν depends on ἑκάτερον.

18. εἰδὼς ἥξει . . . . ἐξανδραποδίσασθαι, for εἰδὼς ἥξει πότερον Λακεδαιμόνιοι ἐξανδραποδίσασθαι. S. § 157. N. 9.

21. πλείω, for πλείονα, an adverb.

25. εἶναι, sc. ἔφη. — ὧν, for ἐκείνων ἅ.

27. δέκατος αὐτός, *with nine others,* literally, *he being the tenth.* S. § 144. N. 5.

35. μὴ σπένδεσθαι. S. § 225. 3.

36. οὐκ ἔφασαν . . . . ἀνδραποδιεῖν, *they refused to enslave a Grecian city.*

2. ἐφ' ᾧ, *on condition,* followed by ἔπεσθαι. S. § 220. 1. 94

9. οὐ γὰρ ἔτι ἐνεχώρει, *for it was no longer possible.*

16. ὑπ' αὐλητρίδων, *to the music of female flute-players.*

17. Ἑλλάδι, S. § 197. N. 4.

22. στάδιον, *in the race-course.* S. § 164. N. 2.

13. ἕκαστος refers to the subject of ὡμολόγησαν. S. § 158. N. 2. 95

25. τῷ πολέμῳ. S. § 197. N. 4. — οἷς refers to ἔτη.

26. ἐφ' οὗ, *in whose time.* — ἤρξατο, from ἄρχω.

33. τὰ εἰρημένα, *the things above described.*

35. ἐπεὶ τάχιστα, *as soon as.*

5. ὑπῆγον θανάτου, *charged capitally.* S. § 183. N. 2. 96

6. αὐτῶν, S. § 183. 2, R. 2. — κατεψηφίζετο, imperf. mid. from καταψηφίζομαι, deponent.

7. μὴ ὄντες, *that they were not.* S. § 222. N. 1. — τοιοῦτοι, refers to the συκοφάνται.

10. σφίσι refers to the Thirty, and comes after ἐλθεῖν.

12. θρέψειν, from τρέφω: supply τοὺς φρουρούς after it. — αὐτοὶ, sc. οἱ τριάκοντα. S. § 158. N. 2.

16. φρουρῶν, supply ἐκείνους, the omitted antecedent of οὓς.

20. λαμβάνειν, connected to ἀνέχεσθαι by δέ. S. § 220. 3.

24. εἴ τις, equivalent to ὅστις.

96 28. οὐκ destroys the compound negative μὴ οὐκ, which is followed by the infinitive.

30. τυραννίδος, in apposition with ἀρχῆς. — ταύτης τῆς ἀρχῆς refers to the government of the Thirty.

97 2. μεθίξοντας, from μετέχω. — δὴ, *forsooth.*

4. τοὺς βελτίστους τῶν πολιτῶν refers to the Thirty.

5. ποιήσασθαι depends on βουλομένους. — ὥσπερ τὸν . . . . ἀγαθοὺς εἶναι, *as if this particular number would necessarily imply that those who compose it are honorable men.* S. §§ 192. R. 2 : 221. N. 4.

8. γενέσθαι, supply τινὰς before it.

9. ἥττονα, *inferior* in power.

12. ἀλλαχοῦ, sc. ἐξέτασιν ποιήσαντες. — κελεύσαντες, that is, the people.

13. ἐκεῖνοι refers to the people. — ἀπεληλύθεσαν, 2 pluperf. from ἀπέρχομαι.

20. ἕκαστον, sc. τῶν τριάκοντα. — λαβεῖν, the subject of ἔδοξε. — αὐτοὺς, refers to τῶν μετοίκων.

23. φάσκοντας, sc. ἡμᾶς.

26. τῷ παντὶ, *in every respect.* S. § 197. N. 3.

28. τῷ ποιεῖν depends on ἐμποδὼν. S. § 196. 1.

29. ἄλλος is in apposition with the subject of διέβαλλον.

30. θρασύτατοι refers to οἱ. S. § 161. 1.

35. καιροῦ, *the due measure.*

98 1. τὸ belongs to εἶναι.

2. Ἑλληνίδων, sc. πόλεων: it has the force of an adjective.

3. τετράφθαι, perf. pass. inf. from τρέφω. — τοῖς οἵοις ἡμῖν, for τοιούτοις οἷοι ἡμεῖς ἐσμεν. S. §§ 142. N. 1 : 151. R. 3.

10. εἴ τις ἡμῶν αὐτῶν, *if any one of us.* — δίκην . . . . διδόναι, *that he should be punished.*

27. φανεροῦ depends on χαλεπώτερον. — ἔχθιον, from ἐχθρός.

32. ἀναμνήσω, from ἀναμιμνήσκω, followed by two accusatives. S. § 182. N. 2. — τούτῳ, *by him*, after πεπραγμένα.

99 4. δεινὸν, *skilled in*, followed by προάγειν. — ἐς πράγματα, *into difficulties.*

7. ἐς τἀναντία, *before the wind.*

9. εὐμετάβολος takes the case of σύ. S. § 161. N. — πλείστοις limits μεταίτιος ἀπολέσθαι. S. § 197.

10. ἐξ ὀλιγαρχίας comes after πλείστοις. — ὑπὸ, *by;* comes after ἀπολωλέναι, which is passive in signification, if not in form. — ἀπολωλέναι has the force of the genitive, and depends on μεταίτιος. S. § 185.

11. βελτιόνων, *the nobility.*

14. *ἀπέκτειναν, was the cause of their being put to death.* 99

16 *καλῶ*, S. § 182. — *τούτου* comes after *φείσασθαι*. S. § 182.

29. *τῶν ἼΕω* refers to the fugitives.

36. *μὴ ὅτι, much more*, i. e *was it not possible.*

2. *περίμενοι*, 2 aor. mid. part. from *περιῆμι*. 100

31. *τούτου* refers to *ὅπως . . . . ἀφιλεῖν*.

32. *μηδὲν, in nothing.* — *δυναίμεθα* is connected with *περιεῶσαι*, which takes the time of *ἰώρων*.

33. *τούτου* refers to *μηδὲν . . . . ἀφιλεῖν*.

34. *χρόνου* denotes duration of time after *πείσαντας*. — *λιμῷ*, S. § 198. — *πείσαντας* agrees with *αὐτοὺς*, the omitted subject of *λιπεῖν*.

8. *φανήσονται*, 2 fut. pass. from *φαίνω*: it has a middle signification. 101

18. *οὗτοι*, the Thirty.

21. *ἡμῖν*, comes after *προσφιλῶς*. — *ἡγεῖσθαι*, supply *εἶμαι αὐταὶς* from the preceding sentence.

22. *οἷος . . . . μεταβάλλεσθαι, always changeable by nature*, literally, *such as to change always.* S. § 219. N. 2.

33. *ὦ*, supply *οὗτος*. — *πρὸς, in the name of.*

2. *ἂν ἀποδόμενοι, would sell.* S. § 222. 6. — *μετίχοιεν*, depends on 102 *πρὶν ἄν*.

10. *πράττων*, § 222. 2.

11. *ἐσχατώτατα*, a double superlative. S. § 59. N.

15. *τοῦτο* refers to *ἀναφιύξοιτο*.

19. *οἷον δεῖ*, for *τοιούτου οἷον δεῖ τὸν προστάτην εἶναι*. — *ἧς ἂν . . . . μὴ ἐπιτρέψῃ*, is the subject of *εἶναι*.

22. *εἰ ἀνήσομεν ἄνδρα, to discharge a man*; is equivalent to an infinitive after *ἐπιτρέψειν*.

24. *τῶν, any one of those who are*, comes after *θανατοῦν*. S. § 178.

26. *ξυνδοκοῦν*, sc. *ἐξαλείφειν*. S. § 168. N. 2.

2. *τὸ ὑμῶν*, sc. *ὄνομα*. S. § 140. 4. — *ἑκάστου* limits *ὄνομα*. 103

3. *τοὺς ἕνδεκα, the eleven*, certain officers, who had the execution of the sentence in cases of capital punishment.

8. *τὰ ἐκ τούτων, what the sentence requires.*

13. *τὸ ἡμισφόριον*, sc. *ὄν*. — *βουλευτηρίου*, sc. *μέρος*.

21. *ἀποφθέγματα*, is in the predicate.

22. *ἐκεῖνο* has the force of a substantive, and is limited by *ἀνδρὸς*.

27. *ἦγον, drove away.* — *αὐτοὶ*, sc. *οἱ τριάκοντα*.

29. *ἐνέκλησαν*, from *ἐμπίκλημι*.

5. *ὑπὸ, taken by.* 104

6. *λειπλατήσοιεν*, sc. *οἱ ἐκ τῆς Φυλῆς*.

10. *συνειλεγμένων*, from *συλλέγω*.

104 16. δρόμῳ, *running*. S. § 198. — ἴστε, sc. ἐκεῖνοι. S. § 157. N. 1. The expression ἴστιν οὓς is the same as ἐνίους, *some*.

30. εἶεν, sc. the people.

33. τὸν δ' ἀεὶ ἐξιόντα, *every one that came out*.

34. ξυνειλημένοι, from ξυλλαμβάνω. S. § 91. 2.

35. αὐτοὺς, the persons bound.

105 5. Ἐλευσινίων depends on the verbal καταψηφιστέον. S. §§ 162. N. 1: 183. R. 2. — ταὐτὰ, for τὰ αὐτὰ, *the same*. — ἡμῖν, *with us*. S. § 195. N. 3.

12. αὐτοῖς, refers to the inhabitants of the Piræeus.

20. ἐγίνοντο βάθος . . . . ἀσπίδων, *they were in depth not less than fifty shields*. S. § 167. — ἔλαττον, an adverb.

22. ἀνανείλησαν, from ἀναναιρέω.

25. αὐτόθεν, that is, from the Piræeus.

27. θέσθαι, *to lay down*.

30. εἰσὶ, supply ἐκεῖνοι after it.

31. ἡμέρᾳ πέμπτῃ, *five days ago*.

32. δὶ, repeated. — ἀποστέρουν, from ἀποστερέω.

33. εἰκιῶν, S. § 180. — φιλτάτους, from φίλος.

34. οὗ, an adverb, referring to ἐνταῦθα understood.

35. ᾤχοντο, sc. παραγενέσθαι.

36. καθίσταμεν, 2 perf. act. from καθίστημι.

106 2. οἱ δὶ, *some of us*. — οὐχ ὅπως, *not only not*, idiomatic.

3. ξυμμαχοῦσι agrees with θεοὶ. — χειμῶνα refers to the snowstorm (p. 104, l. 3).

9. αὐτῶν comes after ἐξιξόμεθα from ἐξικνέομαι. S. § 188. 3. — καταπρώσομεν, from καταπιπρώσκω.

12. ἁμαρτήσεται, *will be missed*; used passively. — οὐδεὶς, sc. ἐκείνων or αὐτῶν.

17. νίκης αἰτιώτατος. S. § 185. — ὧν connected with ξυνίσασι from ξύνοιδα. S. § 222. N. 1. — αὕτη, sc. ἡ νίκη.

19. οἷς εἰσι, *to such as have* children. S. § 196. 3.

20. ἡμῶν, after οἱ. — ἐτίθουσι, from ἀφοράω.

21. μνημείου, after στύξεται from τυγχάνω. — οὗτω limits καλεῖ.

33. ἐνίκων, *were victorious*. — ὁμαλοῦ, S. § 194.

34. τῶν μὲν τριάκοντα limits Κριτίας and Ἱππόμαχος. S. § 173.

107 4. κατασιωπησάμενος, *having commanded silence*. S. § 207. 5.

13. τούτων, S. § 178. 2. — κοινωνοῦμεν ἀλλήλοις, *we share with each other*. S. § 195. 1.

16. ὀλίγου δεῖν, *almost*. S. § 220. N. 2. — ἀπεκτόνασιν, 2 perf. from ἀποκτείνω. — μενοῦν, from μήν. S. § 39.

21 ὑφ' ἡμῶν ἀποθανόντων, *who died by our hands.* The preposition 107
ὑπὸ comes after ἀποθανόντων, which is passive in sense. S. § 206. 1.

22. ἔστιν οὓς, *there are whom,* simply, *some,* or *many a one.* S. §§ 157. N. 1 : 163. 2. — πολλὰ, an adverb.

26. ξυνεκάθηντο, from ξυγκάθημαι.

28. βιαιότερον, *more violent than was necessary.*

33. τὸ τελευταῖον, *finally.* — ἐκείνους, that is, τοὺς τριάκοντα.

35. τῶν ἐν ἄστει, *of the inhabitants of the city.* S. § 182.

3. ἀφ' ἑσπέρας, *in the evening.* — τὸ δὲ πρὸς ὄρθρον, *but about day-* 108
break. S. §§ 140. N. 5 : 168. 2.

8. ἔσεσθαι depends on πιστὰ δόντες. — ἐξῄεσαν, from ἔξειμι.

21. εἰ δὲ. The apodosis is not expressed.

24. ὅπου, *in whatever part of;* followed by δρόμου. S. § 177.

25. πράγματα, *trouble.* — παρεῖχε, from παρέχω. S. § 93. 6.

30. ἐπιτηδείων ἀποκλεισθείησαν. S. §§ 180. 2 : 206. 3 : 216.

31. ξυνέπραξεν, from ξυμπράσσω. — αὐτὸν, *himself.*

4. ἅμα μὲν, *both.* — ἅμα δὲ, *and.* — ποιήσοιτο, S. § 207. 2. — 109
πείσας, from πείθω.

16. ὅσον ἀπὸ βοῆς ἕνεκεν, *merely for the sake of making noise.* One of the prepositions is superfluous.

19. κωφὸν, *quiet,* that is, where the water was not disturbed by the wind or waves.

22. ἀνέντας, sc. τοὺς χαλινοὺς, *at full speed;* from ἀνίημι. — τοὺς τὰ δέκα ἀφ' ἥβης, *those who had lived ten years after the period of puberty.*

34. ἐπ' ὀκτώ, *eight in depth.*

13. νομίζεται, *it is a law* of the Lacedæmonians. 110

15. γνώμης depends on ὄντες. S. § 175.

22. χρῆσθαι . . . . βούλονται, *to do with them what they pleased.* — χρήσθαι, sc. αὐτοὺς referring to the Lacedæmonians. S. § 158. 3. — ὅ τι, for τοῦτο ὅ. S. § 167. — ἀξιοῦν δ' ἔφασαν, *and they said they wished.*

28. ἔχειν depends on ἐφ' ᾧ τε. S. § 220. 1.

32. περανθέντων, aor. pass. from περαίνω. S. § 109. (1). — διῆκε, from διίημι.

36. γνῶναι ὑμᾶς αὐτοὺς, a modification of the maxim γνῶθι σαυτόν.

1. ἐπὶ τίνι ὑμῖν . . . . ἐστὶν, *what you have to be proud of.* S. § 200. 2. 111

3. πενέστερος, comparative of πένης. S. § 57. N. 3.

5. δικαιοσύνης οὐδέν. S. § 178. N. 2.

6. εἰ ἄρα, *whether now.*

10. περιεληλύθατε, *have been defeated;* from περιέρχομαι.

12. παραδιδόασιν, sc ἄνθρωποι.

14. ὧν, for ἐκείνων ἅ. — ὀμωμόκατε, from ὄμνυμι.

20. ξένους, the object of μισθοῦσθαι.

FROM THUCYDIDES.

SICILIAN EXPEDITION.

112 This author is pronounced by some to be the greatest of the Greek historians. He was born at Athens in the year 470 before Christ. His father was Olorus and his mother Hegesipyle, His father was a connexion of Miltiades, and his mother belonged to the race of the Thracian kings. In early youth he was placed under the instruction of the philosopher Anaxagoras, and the orator Antiphon. He is said to have been present at the Olympic games, when Herodotus read to the assembled Greeks his immortal history; and it was this circumstance that first called his attention to that branch of literature in which he was afterwards so much distinguished. At the beginning of the Peloponnesian war he was living on the borders of Thrace, and when Brasidas, the Spartan commander, besieged the city of Amphipolis, Thucydides was called upon to furnish assistance, but did not arrive until the city was surrendered. For this he was banished by the Athenians. During the leisure thus afforded him, he collected, from the most authentic sources, the materials for his historical work, which he composed at Scapte Hyle, a town of Thrace. He was afterwards recalled to Athens, but again returned to Thrace, and died there between seventy and eighty years old; and a cenotaph was raised to his memory by his native city.

His History of the War between the Peloponnesians and the Athenians is unquestionably one of the greatest works of the class to which it belongs. Thucydides was a man of lofty character, and unbending love of truth. The keenness of his penetration no political secret could escape. The motives and springs of the historical events which he relates are accordingly laid open by him with wonderful power. He spared no labor nor expense while collecting the materials of his work; and his statements are to be received with perfect confidence and respect. His work is filled with the profoundest political wisdom. His style has great energy and condensation. It is full of meaning, expressing great thoughts with point, terseness, and brevity. He paints the scenes of the war with strong colors. Sometimes he becomes obscure from compression of style. But there is no author more deserving to be read again and again, than Thucydides. The difficulties of his style are sometimes discouraging to the young student; but its great qualities reward the labor of obtaining a thorough acquaintance with this author's works.

The History is divided into eight books, the last of them being in an

unfinished state. It embraces only twenty-one, out of the twenty-seven 112
years of the war; the other six being related by Xenophon, as has been before remarked. The part here given consists of a series of extracts from the sixth and seventh books, narrating some of the principal events of the Sicilian Expedition. These two books are among the most interesting and striking parts of the whole work. The pomp of preparation, the gallant display of the magnificent Athenian fleet, which left the harbour of the Piræus on that ill-fated expedition; the various scenes and successive disasters which attended the Athenian arms; and the melancholy and most tragical catastrophe, are painted with an amazing vigor of historical delineation.

4. *ὡς ἐκεῖθεν . . . . διαβαλοῦσιν, that they might thence cross together the Ionian Gulf to the extremity of Japygia.*

5. *Ἰόνιον*, sc. *κόλπον*. — *διαβαλοῦσι*, 2 fut. part. from *διαβάλλω*.

9. *τοὺς ξυμπέμψαντας αὐτῶν, their friends.* S. § 174.

11. *τὰ μὲν ὡς . . . . ἔψοντο, on the one hand, hoping that they should possess the country* (Sicily), *and on the other, doubting whether they should see their friends again.*

12. *ὅσου πλοῦν, on how long a voyage.* S. § 169.

13. *ξυμπέμψαντας*, sc. *γῆς*.

14. *αὐτοὺς ἐσῆλθε τὰ δεινὰ, the dangers struck them.* S. § 227.

18. *ἄπιστον διάνοιαν*, refers to their intention of taking Sicily.

19. *πόλιος* limits *δυνάμει*.

20. *τῶν*, sc. *παρασκευῶν*. — *ἀριθμῷ, in respect to number.*

21. *ἡ ἐς Ἐπιδαῦρον*, sc. *παρασκευή*. — *ἡ αὐτὴ, the same.*

26. *οὗτος δὲ ὁ στόλος*, supply *ὡρμήθη* from the preceding line.

27. *ἀμφότερα* refers to *ναυσὶ* and *πεζῷ*. — *οὗ ἄν, wherever.* — *τὸ μὲν ναυτικὸν*, one of the branches of *στόλος*. S. § 230. 2.

29. *ἡμέρας*, gen. of time.

3. *περιπεράσαντες*, absolute with *διδόντων*. — *πρὸς, in addition to.* 113

4. *ναυτῶν* limits *θρανίταις*, without making it any clearer.

5. *ἐς τὰ μακρότατα, to the utmost.*

6. *ὅπως*, followed by *προίξει*. — *αὐτῷ τινι, his*; equivalent to the adnominal genitive.

7. *τὸ δὲ πεζὸν*, the other branch of *στόλος*.

10. *σφᾶς αὐτοὺς*, for *ἀλλήλους*, referring to the Athenians. — *ᾧ* depends on *προσετάχθη*: supply *πρὸς ἐκείνου*, or an equivalent expression before it.

12. *ἤ, than*, after *μᾶλλον*.

15. *οἰκείας*, sc. *χώρας*.

113 20. δὲ, *but.* — κεράσαντες, from κεράννυμι.

34. νείμαντες, sc. τὰς ναῦς. — ἓν, sc. μέρος. — ἑκάστῳ, sc. στρατηγῷ.

114 1. ῥᾴους, for ῥᾴονες, from ῥᾴδιος. — ἄρχειν depends on ῥᾴους. — κατὰ τέλη, *by divisions.*

18. ἱππαγωγῷ, sc. νηί.

25. ἑκούσιοι has reference to the gender implied in ὁλκάδες.

28. παρεκομίζοντο, *carried themselves along;* followed by the accusative. S. § 227.

29. ἀγορᾷ οὐδὲ ἄστει, *not supplying them with provisions, nor admitting them into town,* literally, *not by market, nor by town.* S. § 197.

30. ὕδατι . . . . ὅρμῳ, supply δεχομένων. — τούτοις, refers to ὕδατι and ὅρμῳ.

34. παρεῖχον, sc. οἱ Ῥηγῖνοι.

115 1. οὐδὲ μεθ' ἑτέρων, the same as μετ' οὐδετέρων.

3. ὅτῳ, for ᾧτινι, equivalent to τίνι. — προσοίσονται, *should conduct themselves;* from προσφέρω.

5. ἔστιν, sc. τὰ χρήματα ἐν τῇ Ἐγέστῃ.

7. ἐν τούτῳ, *mean while.*

8. εἰσὶ implies a higher degree of certainty than εἶεν. S. § 216. N. 5.

10. ἔνθα μὲν, *to some places,* opposed to πρὸς δὲ τοὺς.

11. τοὺς, *some.* S. § 142. 1.

14. ὅσον οὐ, *all but,* equivalent to μόνον οὐ.

19. καὶ connects οἱ Ῥηγῖνοι to τοῦτο.

21. σφίσιν, the Athenians. — Νικίᾳ προσδεχομένῳ ἦν, *Nicias expected.* S. § 196. N. 2. See also Matthiæ Gram. § 391. e.

22. ἑτέροιν, sc. στρατηγοῖν. — καὶ, *even.* — ἀλογώτερα, sc. ἦν τὰ παρὰ τῶν Ἐγεσταίων.

32. ὡς ἐπὶ τὸ πολὺ, *for the most part.*

35. ἴδοιεν, *had seen.*

36. οἱ μὲν refers to τοῖς ἐκ τῶν τριηρῶν Ἀθηναίοις, who were entertained by the Egestians. — αὐτοὶ, in apposition with οἱ μὲν.

116 2. πολλὴν . . . . εἶχον, *were much blamed.*

7. τῶν παρόντων, *the present state of things.* — οἷος, *how great.*

9. ὅπερ πάσχουσιν . . . . εἰρῆσθαι, *which men experience commonly in great emergencies, when they think that all things have not been done by them as they ought to have been, and that enough has not yet been said by them.* The meaning shortly is, *as men, in great emergencies, commonly find that many things which ought to have been done and said, have been unattended to.*

10. ἔργῳ, *in deed.* — σφίσιν comes after πάντα τε ἔργῳ ἐνδεᾶ εἶναι. — αὐτοῖς, *by them;* after the passive εἰρῆσθαι. — εἶναι, sc. νομίζοντες.

12. ἀξιῶν, *begging.* — τό τι καθ' ἑαυτὸν, *both his own reputation;* after 116
προδιδόναι. S. § 140. N. 5.

13. ᾧ ὑπῆρχε, *who had.* S. § 196. 3. — λαμπρότητός τι, *any degree of renown.* S. § 177. 2. — προδιδόναι, S. § 158. 3. — τινὰ, *every one;* the object of ἀξιῶν. S. § 148. N. 1. — καὶ corresponds to τι after τό.

14. ὧν, supply ἐκείνων depending on ἀρετὰς.

15. ὑπομιμνήσκων, sc. ἕκαστον or αὐτούς. — τῆς ἐν αὐτῇ . . . . ἐξουσίας, of the unrestrained liberty to live in it as they pleased. — αὐτῇ refers to πατρίδος.

16. πᾶσιν comes after ἀνθρώποις.

17. τῷ τοιούτῳ τοῦ καιροῦ, *such circumstances.* S. § 177. 2.

18. οὐκ ἐκανὰ . . . . παρηγεῖσθαι, *thinking rather that the instructions he gave were not enough, than that all necessary things had been said;* simply, *thinking that he had not said enough.*

20. ὡς ἐπὶ πλεῖστον ἔβαινε, *with as broad a front as possible.*

23. στρατηγοὶ, *as commanders.* — ἄραντες, from αἴρω.

24. ζεῦγμα τοῦ λιμένος, the mouth of the harbour, where a chain of vessels intercepted the way. — κατελιφθέντα, *left unoccupied.*

25. βιάσασθαι ἐς τὸ ἔξω, *to force their way through.*

28. αὐτῶν refers to ναυσὶ.

3. τῶν πρότερον, *of the preceding;* supply ναυμαχιῶν. 117

4. πειρᾶσθείη, sc. ὁ ναύτης.

6. μὴ λείπεσθαι . . . . τέχνης, *that the operations on the decks might not be inferior to the other branches of the art.* S. § 180. 1.

7. ἐν ᾧ, supply ἐν ἐκείνῳ before it.

10. βραχὺ γὰρ . . . . γενέσθαι, *for there were nearly two hundred ships on both sides.* — βραχύ, an adverb. — ἀπείλεον, neuter.

11. γενέσθαι has the force of the genitive after ἀπείλεον. S. § 180. 1. — ἐμβολαὶ, *attacks,* made by the ship in the regular way, by running down upon the enemy with the beak.

12. προσβολαὶ, *collisions,* made accidentally by a ship running foul of another in any way.

16. προσμίξειαν, sc αἱ νῆες.

18. τὰ μὲν ἄλλοις . . . . ἐμβεβλῆσθαι, *on the one side they attacked, on the other were themselves attacked.* S. § 167.

19. δύο, sc. ναῦς. — ἔστιν ᾗ, *in some parts.* — καὶ, *even.* — πλείους, for πλείονας.

20. κατ' ἀνάγκην, *of necessity.* — συνηρτῆσθαι, perf. mid. inf. from συναρτάω. — τοῖς ἐπιβεβηκόσι . . . . περιεστάναι, *that it became necessary for the pilots, of one of the parties to watch the assailants, and of the other, to assail in their turn, and to engage not with one adversary, but with many*

117 *on every side.* — *κυβιερνήσεις* depends on *περιιστάναι.* — *τῶν μὲν* limits *κυβιερνήσεις.* S §. 142. 1. — *φυλακὴν*, the subject of *περιιστάναι.*

22. *τὸν κτύπον*, sc. *ὄντα* : the subject of *παρέιχεν.*

23. *ἀκουστέρεσιν . . . . φθόγγοιντο, impossibility of hearing what the givers of the orders said.* — *ὧν*, for *ἐκείνων ἃ.*

25. *πελευσταῖς* denotes the agent after *ἐγίγνετο.*

27. *ἐμβοῶντες*, sc. *οἱ πελευσταί*, apparently absolute, but in reality taking the case of *παρακέλευσις* and *βοή.* Compare S. § 230. 1.

29. *Συρακουσίοις*, sc. *ἐμβοῶντες.* — *αὐτοὺς*, the Athenians.

30. *διαφυγῶν, from escaping.* — *ἑκάστους*, the subject of *ἐπαυξῆσαι.*

33. *εἰ, whether*, belongs to *ἀποχωρεῖσι*

34. *οὐ δὲ ὀλίγου, not for a short time.* — *κεκτημένης, possessed*, used passively. S. § 208. N. 2. — *θαλάσσης*, after the comparative.

118 2. *ξύστασιν, anxiety.*

3. *ὁ αὐτόθεν*, sc. *πεζὸς στρατός, the native*, that is the Syracusan army; one of the branches of *πεζὸς.* — *οἱ ἐπιθέντες, the invaders.*

4. *χείρω πράξωσι, be more unfortunate, be worse off.* — *πάντων γὰρ . . . . τὰς ναῦς, the entire dependence of the Athenians being in their ships.*

6. *διὰ τὸ ἀνώμαλον . . . . ἶχεν, on account of the inequalities of the ground on which they stood, they were compelled to have an unequal view also of the sea-fight from the land.* Supply *ἀνώμαλον* before *ἠναγκάζοντο.*

12. *καὶ ἀπὸ τῶν ὁρωμένων . . . . ἐδουλεῦντο, and were more subdued in mind by the sight of what was taking place, than were those actually engaged in the fight.* S. § 167. — *ὄψιος*, after *ἀπὸ.*

15. *τοῖς σώμασιν . . . . ξυναγωνιόντες, in fear suiting the motion of their bodies to what was going on in their minds.* — *δέξῃ* depends on the adverb *ἴσα.*

16. *ἐν τοῖς* strengthens the superlative adverb, but cannot be translated. — *διέφυγον*, S. § 210. N. 2.

19. *πάντα*, nominative to *ἦν.* — *ἀκοῦσαι*, sc. *τινὰ.* S. § 219. N. 3.

22. *αὐτοῖς* refers to *στρατεύμασι*, and depends on *παρακλήσια.* Compare S. § 195. N. 2.

26. *μετέωροι, on the water.* — *ἁλῶσαν*, from *ἁλίσκομαι.* — *κατενεχθέντες*, from *καταφέρω.*

31. *ἐν τῷ παραυτίκα, at the present time.*

32. *ξυμπασῶν* depends on *μιᾶς*, which depends on *ἁλόσεων.* — *παρακλήσιά τι . . . . Πύλῳ, and they suffered what they had themselves inflicted* (upon the Lacedæmonians) *at Pylus*; equivalent to *παρακλήσιά τι ἐπεπόνθεσαν οἷς ἔδρασαν αὐτοὶ ἐν Πύλῳ.*

33. *νήσῳ*, that is, Sphacteria.

35. *γνώμην ἐποιοῦτο, proposed.*

15. μὴ ἂν ἔτι . . . . κρατῆσαι, *their thinking that they could not possibly succeed.* The particle ἂν belongs to κρατῆσαι. 119

17. ἐδόκει, sc. ὁ στρατὸς.

23. ὄψει, after ἀλγεινὰ. — ἑκάστῳ, after ξυνέβαινε. — αἰσθέσθαι, the subject of ξυνέβαινε.

29. ἄγειν, sc. αὐτοὺς, referring to the retreating army. — σφᾶς, the wounded. — ἀξιοῦντες, *begging.*

30. ξυσκήνων depends on ἐκκρεμαννύμενοι.

35. μείζω ἢ κατὰ δάκρυα, *too great for tears.*

8. ταῦτα refers to σιτία. 120

10. τὸ μετὰ πολλῶν, *the suffering with many;* in apposition with κούφισιν.

11. οὐδ' ὡς, *not even thus,* referring to ἔχουσά τινα . . . . κούφισιν. — ἄλλως τε . . . . ἀφῖκτο, *for other reasons, and particularly when they reflected from what magnificent and boastful beginnings they had come to such an end and humiliation.*

14. οἷς refers to the collective noun στρατεύματι, and depends on ξυνέβη.

15. τοῦτο, sc. τὸ δουλωθῆναι.

17. τούτων τοῖς ἐναντίοις, *the opposite of these.* S. § 186. N. 2.

18. προσχόντας, from προσέχω. It is also written προσσχόντας, which seems to be the true orthography.

36. σφίσιν αὐτοῖς, for ἀλλήλοις.

12. οὗτοι, sc. ὅσους ἀπεκρύψαντο. 121

15. διακλαπὲν, from διακλέπτω, referring to πολλοὶ δὲ οὗτοι ἐγένοντο above.

17. ληφθέντων, connected with ἅτε. S. § 192. N. 2.

22. τούτοις, those who escaped.

32. ἥλιοι, *the heat of the sun.*

2. ἀνεκτοὶ, for ἀνεκταί. S. § 49. N. 2. — λιμῷ denotes the means. 122

4. ἄλλα, for ἄλλων after οὐδὲν, attracted by ὅσα. S. § 151. 2.

6. ἑβδομήκοντά τινας. S. § 148. N. 3. — ἀθρόοι, *crowded together.*

11. δοκεῖν δ' ἔμοιγε, *and in my opinion.* S. § 220. N. 2. — ὧν, for ἐκείνων ἅ. — Ἑλληνικῶν, sc. ἔργων, put after the relative. S. § 151. R. 7. — ἴσμεν, from οἶδα.

14. τὸ λεγόμενον, used parenthetically. S. § 167. N. 2.

15. οὐδὲν ὅ τι οὐκ, *every thing,* literally, *there was nothing that did not perish.* S. § 225. N.

FROM LYSIAS.

FUNERAL ORATION.

122 Eloquence was cultivated to a high degree of perfection at an early period in Athens. The public recitations at the festivals, the poetical contests, the tragic and comic representations, the oral teaching of the philosophers, the discussions of public affairs in the assemblies of the people, the arguments before the courts, all combined to give the Athenians a taste for oratory, and a keen perception of the excellencies and defects of the orators.

Lysias was one of the most distinguished masters of ancient eloquence. He was born at Athens about 458 years before Christ. His father, Cephalus, was also an orator, and is honorably mentioned in Plato's "Republic." After the death of his father, Lysias, then fifteen years old, joined the Grecian colony at Thurium, in Magna Græcia, and there studied philosophy and eloquence under Tisias and Nicias of Syracuse. He afterwards held an office under the government; but, when the Athenians were defeated by the Sicilians, he, with his countrymen, was banished. He returned to Athens, but was exiled from the city by the Thirty Tyrants, and withdrew to Megara. He joined Thrasybulus in his enterprise for the deliverance of the country. After the expulsion of the Thirty Tyrants, he devoted himself to the welfare of the city, and expended much of his property for the public good. He became a teacher of eloquence, and wrote many orations for others. His style has been applauded as a perfect example of ease, clearness, purity, and grace. Some critics pronounce the "Funeral Oration" to be his masterpiece. The whole of this discourse is here given.

The occasion for which this was composed was a common one in the Athenian Commonwealth. The soldiers who had fallen in battle were entitled by law and custom to the honor of a public burial, and a funeral discourse, or eulogy, was pronounced over them by some distinguished citizen appointed for the purpose. Thucydides describes a ceremony of this kind, which took place early in the Peloponnesian war.

"And in the winter the Athenians, following the custom of the country, made a public funeral for those who had first been slain in the war, after the following manner. Having made a tent, three days before the funeral, they bring out the remains of the dead, and the friends of the deceased bestow upon them whatever offerings they please. And when the funeral takes place, coffins made of cypress wood are brought by carriages, one for each

tribe; and the remains of those belonging to each several tribe are placed 122
in one coffin. And there is one empty covered bier for those who have not been found. And any strangers or citizens, who choose, join in the funeral procession, and women belonging to the families of the dead are present at the burial, lamenting. They place them then in the public burial-place, which belongs to the most beautiful suburb of the city, where they always bury those who are brought back from the wars. The soldiers who fell at Marathon are the only exception. The people judged their valor so pre-eminent, that they buried them on the spot. When they have deposited them in the earth, a man of distinguished talent and high estimation, who has been selected by the city, pronounces over them a suitable eulogy. After this they disperse. In this manner they bury the slain; and through the whole of the war they followed the custom, whenever an occasion occurred. Pericles, the son of Xanthippus, was chosen to speak upon these, the first who fell; and when the time arrived, he came forward at a given signal to a lofty stand erected for the purpose, that he might be heard as far as possible by the assembly, and spoke as follows." Thucydides then proceeds to give the celebrated funeral oration of Pericles.

The particular event that gave occasion for this discourse of Lysias, is recorded in the Fourth Book of Xenophon's "Hellenica." A body of Athenian soldiers had been sent from Athens, under the command of Iphicrates, to the support of the democratical party, and of the Argives at Corinth. It will be recollected, that the democratic party of all the Grecian states were inclined to favor the Athenians, and the aristocratic party, the Lacedæmonians. A rupture between these two Corinthian factions had taken place. The aristocrats were defeated, and expelled the city or put to death. The Lacedæmonians and Argives had taken part in the quarrel. A number of battles were fought, and the oration of Lysias was written in honor of those Athenians who had fallen.

On these funeral occasions, it was customary for the orators to repeat the eulogies of those who had perished in former years. Sometimes they went back to the earliest historical events, and sometimes even to the fabulous tales, by which the achievements of their ancestors were set forth. Lysias, on the present occasion, for example, begins by referring to the story of the Amazons.

The place of burial was the division of the city called the Ceramicus, north and northwest of the Acropolis.

20. *αὐτοῖς*, sc. *τοῖς ἐνθάδε κειμένοις*. — *ἐξ ὀλίγων ἡμερῶν, on a few days' notice.*

23. *ἐξ ὀλίγου . . . . ποιεῖσθαι, to make the requisition at short notice.*

122 24. *οὕτως* refers to ἐξ ὀλίγου . . . . *ποιῆσθαι*. — *ἂν* belongs to *τυγχάνειν*.

123 2. *τοῖς πρεσβείοις* denotes the agent after *ἱερῆσθαι*.

3. *ἐκείνους*, sc. *τοὺς πρεσβείους*. — *παραλελεῖφθαι*, perf. pass. inf. from *παραλείπω*. — *ἐκεῖνα* after *εἰκεῖν*. — *τοῖς ἐπιγιγνομένοις*, after *ἐξεῖναι*.

9. *ὑμνοῦντας*, sc. *αὐτοὺς*, the subject of *μιμνῆσθαι*, referring to *ἀνθρώπους*.

10. *τοιούτους* refers to the present occasion.

14. *τῶν περὶ αὐτὰς*, *of those who dwelt near them*. S. § 177. 1.

18. *ἀνδρῶν*, after *διαφέρειν*. — *ψυχαῖς*, *in their souls*. S. § 197. 2.

21. *χάριν*, *for the sake of*. S. § 167.

24. *τῆς πρεσβείας*, sc. *δόξης*, depending on *ἐπαινέσαι*.

26. *ἠμαρτημένων*, from *ἁμαρτάνω*. — *μαθούσας*, attracted by the dative in the predicate. S. § 161. 2.

29. *αὐτοῦ*, *there*, that is, in Attica. — *δοῦσαι δίκην*, *being punished*.

33. *τῆς ἀλλοτρίας*, sc. *χώρας*.

36. *Θάπτειν*, supply *αὐτοὺς* before it, referring to the army of Adrastus and Polynices. — *ἐκείνους*, the invaders.

124 1. *τοὺς δὲ κάτω*, sc. *θεούς*, the deities of Hades. — *τὰ αὐτῶν*, *their honors*, that is, the funeral rites.

2. *τοὺς ἄνω θεούς*, referring to the gods of Heaven.

3. *αὐτῶν* refers to *Καδμείων*. — *δοῦναι*, from *δίδωμι*. S. § 158. 3.

5. *τιμωρήσασθαι*, the subject of *εἶναι*. — *σφίσιν αὐτοῖς*, for *ἑαυτοῖς*. S. 66. N. 1.

10. *τῶν νομιζομένων*, the funeral rites.

11. *τῶν*, for *τούτων*, referring to *τιθεμένας*. S. § 142.

13. *τὴν αὐτῶν*, sc. *γῆν*. — *τιμῆς*. S. § 178. 2.

14. *νόμου στερηθέντες*. S. § 181. 2. — *ἐλπίδος ἡμαρτηκότες*. S. § 180. 1.

17. *ἀνθρώπων*, after *κοινὰς*. S. § 174. N.

19. *ἐκπαθέντες*, from *ἐκπαίω*. S. § 109.

23. *τῶν ἑπτὰ ἐπὶ Θήβας*, *of the seven commanders who marched against Thebes*.

26. *ἔργοις* denotes the cause of their shame.

35. *μετέγνωσαν*, sc. *οἱ Ἀθηναῖοι*.

125 1. *παιδὸς αὐτῶν*, that is, Hercules. — *πεποιθότες*, from *πέποιθα*. — *ἐκείνους*, the sons of Hercules.

2. *ἐκεῖοί τινες . . . . γενόμενοι*, *what sort of persons they would be when they became men*.

5. *ἤρανται* aor. mid. from *αἴρω*.

10. *τοσοῦτον δ' ἐφρόνουν*, *were so elated*.

11. ἑκόντων, sc. Ἀθηναίων. — εὑρίσκεσθαι, *to obtain.* 125

19. ὁ μὲν, Hercules. — ἀνθρώποις, S. § 197. 1.

24. σωτηρίαν rhymes with τιμωρίαν. This oration is full of the figure ὁμοιοτέλευτον.

3. φύντες καλῶς, *being of noble descent.* — γνόντες ὅμοια, *conducting themselves nobly* i. e. *having feelings corresponding.* 126

10. πεντήκοντα . . . στρατιάν, equivalent to πεντήκοντα μυριάδων στρατιάν. S. § 136. N. 5.

15. αὐτοῖς refers to the Persians, and depends on παρειστήκει.

17. ἐκείνοις refers to the inhabitants of πόλιν.

19. οὐδένας ἄλλους, *no others.*

27. οὐδ' ᾠήθησαν . . . . εἰδέναι, *nor did they think they ought to be indebted to others for their preservation.*

35. ὀλίγῳ . . . . προαπολεῖσθαι, *that they should perish a little before the others.* S. §§ 197. N. 3 : 227.

14. ἐψευσμένος δὲ τῆς ἐλπίδος, *and having been disappointed of his expectation.* S. § 180. 127

20. σημεῖον, supply τοῦτό ἐστι. — ἐξὸν γὰρ αὐτῷ, *for it being in his power.* S. § 168. N. 2.

27. Ἄθω, for Ἄθων. S. § 33. R. 1.

1. οὓς, supply ἐκείνων limiting πλήθους. 128

3. ἐναντίων, S. §§ 184. 2 : 206. 3.

10. ἐμβήσονται, from ἐμβαίνω. S. § 207. N. 5. — ἁλώσονται, from ἁλίσκω. S. § 207. N. 6.

19. οὐ πολλαῖς . . . . ἡμέραις, *not many days after.* S. § 197. N. 3.

22. ἠγωνίσθη, *was encountered;* from ἀγωνίζομαι. S. § 208. N. 3.

30. ἤλπιζον, *expected.* — πείσεσθαι, fut. mid. from πάσχω.

31. σφᾶς αὐτοὺς, equivalent to ἑαυτούς.

36. ἐν ταὐτῷ, *in the same place.*

7. ὧν, for ἐκείνων ἃ. S. § 177. The second ὧν is apparently put after ἤκουσαν. 129

17. τῷ πλήθει τῷ τῆς Ἀσίας, a little stronger than τῷ τῆς Ἀσίας πλήθει.

25. γνώμῃ, *in respect to judgment.* S. § 197.

31. πολὺ πλεῖστον, *by far the greater part.* S. § 178. N. 1.

32. τοῖς ἄλλοις depends on ἐκτήσαντο.

34. ἀπηλλάχθαι, perf. pass. inf. from ἀπαλλάσσω. — κινδύνου, S. §§ 180. 2 : 206. 3.

35. περιιδεῖν, from περιοράω, followed by γενομένους. S. § 222. 2.

2. αὐτοὶ, refers to οἱ Ἀθηναῖοι. 130

3. ἐκείνοις, sc. τοῖς βαρβάροις. S. § 181. N. 2. — δεήσειν, fut. inf. from the impersonal δεῖ, depending on ἔλεγον implied in ξυνεβούλευον.

130 5. *τοῦ βασιλέως*, sc. of Persia. S. § 175.

12. *ἀπεγνόντας τῆς ἐλευθερίας*, *who had renounced liberty*. S. § 180.

20. Ἑλληνικοῦ *τοῦ πολέμου*, referring to the Peloponnesian war.

25. *ἡλικίας*, men of age, not simply, age.

32. *οἱ τῆς ἡλικίας ἐντὸς γεγονότες*, *those who were under the military age*.

131 2. *τοῖς ἤδη ἀκμαζούσι*, that is, *τοῖς γεραιτέροις*. S. § 198.

3. *τοῖς οὔπω δυναμένοις*, that is, *τοῖς τῆς ἡλικίας ἐντὸς γεγονόσι*.

6. *σώμασι* limits *δυνάμενοι* understood. S. § 197. 2.

21. *ἄσθ'*, for *ἄστε*. S. §§ 25 : 14. 2. — *ὁ μέγας βασιλεύς*, the usual appellation of the king of Persia : compare the modern *the grand Sultan* or *Signor*, the usual (or rather late) title of the emperor of Turkey.

22. *τῶν ἑαυτοῦ*, *of what belonged to him*. S. § 178.

132 2. *κείρασθαι*, alluding to the custom of cutting off the hair, while mourning for the dead.

6. *τούτων* refers to the dead.

8. *προγόνων*, that is, of the Persian monarch.

17. *ἤ*, *rather than*, has reference to *αἱρούμενοι*, which implies a comparison.

20. *πολεμίους*, sc. *ἔχοντες*.

21. *καί*, *and also*.

27. *ἀνίφηναν*, from *ἀναφαίνω*. — *καθηρημένων*, from *καθαιρέω*. — *ἀνίστησαν*, aor. act. from *ἀνίστημι*.

28. *οἱ δὲ καταλθόντες αὐτῶν*. S. § 177. N. 1.

36. *βίᾳ τῶν . . . . Πελοποννησίων*, *by forcing the Peloponnesians who were present*. S. §§ 198 : 173. N. 2.

133 9. *ἐστοῖς* depends on *τὰς αὐτὰς*. S. § 195. N. 3.

12. *οἱ μὲν*, the Lacedæmonians. — *ἀγαθῶν*, S. § 187. — *αὐτοῖς*, S. § 196. 2.

13. *οἱ δὲ*, the Athenians. — *ἡλίσυν*, from *ἁλίσκω*.

19. *ἐκείνων* refers to *πολεμίων*.

27. *τὰ ὑφ' . . . . δυστυχηθέντα*, *in which others were unfortunate* ; an odd construction. — *ἀπὸ* might here be omitted without any injury to the sense.

33. *αὐτοῖς*, sc. *τοῖς ζῶσι*.

34. *περὶ ἐλάσσονος*, *worth less than*.

134 2. *νεώτερα . . . . εἰδέναι*, *they are too young to know*, more literally, *they are younger than to know*.

3. *οἰκτίρω*, sc. *ἐκείνους*, the antecedent of *ὅν*.

5. *πεπίν*, 2 aor. from *πίπτω*. — *θρίψας*, from *τρίφω*.

6. *τοὺς αὐτῶν*, sc. *υἱούς*.

20. *περὶ πολλοῦ ποιεῖσθαι*, *should treat them with great consideration*.

24. δικαιότερον, an adverb from δικαίως. S. § 125. 134

25. προσήκοντας, *relatives.*

26. τὸ ἴσον, *equally.* S. § 167. — ἄλλως, S. § 195. N. 2.

28. ὅ τι, *why, for what reason.* S. §§ 167. R. : 152. — οὐ γὰρ ἠπιστάμεθα . . . . ὄντες θνητοί, *for we knew that we were all mortal.* S. §§ 222. 4 : 163. 2.

29. τί, *why.*

32. χωρίστους, S. § 195. N. 1.

36. ἄξιον, ἦν, *it would be becoming.* S. §§ 190. N. 3 : 213. N. 2.

2. ὅ τι δαίμων . . . . εἰληχὼς, *and the deity which presides over our* 135
destinies. — εἰληχὼς, perf. part. from λαγχάνω.

12. ταῖς αὐταῖς . . . . ἀθανάτοις, *with the same honors as the immortals.*

FROM HERODOTUS.

EUTERPE.

This great writer was born at Halicarnassus, a city of Caria, in the fourth year of the 73d Olympiad, or, according to others, in the first year of the 74th, 484 or 483 years before Christ. His works are the oldest historical compositions which have come down to us from the Greeks. Panyasis, an epic poet, celebrated among the ancients, and regarded by many as little inferior to Homer, was his uncle. The writings of earlier authors excited in the mind of Herodotus an ardent love of knowledge, and a passion to see the countries they described; and his fortune was such that he was able to gratify his curiosity. He was, besides, induced to leave his native place on account of the tyranny of Lygdamis. He retired first to Samos, whence, at the age of twenty-five, he set out upon his travels. His attention was first called to Egypt, the institutions of which were then greatly celebrated. This country had long been shut against foreigners by the prejudice of the inhabitants against them; and it had been opened to the Greeks but a short time before Herodotus commenced his travels. Herodotus explored the country, investigated its resources, examined its antiquities, and received from the priests the most minute accounts of its previous history, drawn from their records and annals. His description of the manners and customs of the Egyptians has been proved, by the researches of modern travellers, to be minutely accurate. Leaving Egypt he visited Libya, where he collected a great amount of valuable information. He explored and described the country from the

135 frontiers of Egypt to the Straits of Gibraltar; remained some time at Tyre; visited the coasts of Palestine; and, passing into Assyria, continued his route to the flourishing city of Babylon, of which he gave a most exact description. He then prosecuted his journey to Scythia, which was but little known to the Greeks. Routes had but recently been opened through this wild region by the Greek colonies on the Euxine. From Scythia he passed through the country of the Getæ into Thrace and Macedonia, and entered Greece by way of Epirus. On his return to Halicarnassus, he found the tyrant Lygdamis at the height of his power, having put to death the principal nobility, and Panyasis among the rest; and he was forced to take refuge at Samos. Here he wrote the first part of his history. Here too he concerted a plan with several other exiles, to liberate his country and expel the tyrant. He returned to Halicarnassus with them and overthrew the government of Lygdamis. But the nobles, who had acted with him, formed an oligarchy more oppressive than the tyranny to which they had succeeded. Herodotus fell under the suspicions of the people, who regarded him as the author of their sufferings, and attracted the hostility of the nobles, whose proceedings he opposed. He therefore left his country and embarked for Greece. He arrived at the moment of celebrating the games in the 81st Olympiad, when multitudes were assembled at Olympia. In the presence of this assembly, composing the flower of all the Grecian States, he read such portions of his history as seemed best suited to rouse the enthusiasm of his countrymen. His description of the conflicts between the Greeks and Persians was received with unbounded applause; and the young Thucydides, a boy of only fifteen years, was affected by the recitation to tears. Herodotus devoted the following twelve years to the completion of his work. He travelled over all the countries of Greece, collected his materials from the public archives, examined the genealogies of the distinguished families, and read before the various public assemblies those passages of his work which were most interesting to each several people. At the expiration of twelve years from his first recitation at Olympia, he read his completed history at the Panathénaic festival in Athens, before Christ 444. The Athenians were so much delighted with the narrative, that they granted the author the sum of ten talents.

Not long after this, Herodotus joined an Athenian colony which established itself near the ruins of the ancient Sybaris, where they founded Thurium. Here he died at a very advanced age, having devoted his leisure to the revision and correction of his history.

Notwithstanding the attacks that were early made on the credibility of Herodotus, the researches of modern inquirers have confirmed the general

accuracy of his statements. He relates many things, it is true, upon 135
hearsay evidence, but he always makes use of some discriminating expression, which shows that he does not mean to be responsible for the truth of the story to which that expression is applied. The first five books, it has been truly remarked, resemble a traveller's description, embracing the most interesting mythical and historical narratives of the nations and countries visited by him, more than a proper history. His simple and open manner bears the impress of truth. His style is remarkable for fulness and graphic beauty. He wrote in the Ionic dialect, which is the most flexible and harmonious form of the Greek language. He paints the scenes of history with an honesty, clearness, and lifelike spirit, which made him justly a favorite narrator among the ancients. His work has the charm of variety and picturesqueness, and the interest of the most extraordinary events that are celebrated by ancient history. Nothing can exceed the magnificence of his account of the Persian invasions, and the utter overthrow of the barbaric hosts that had overrun Greece. On account of their attractive character and agreeable style, the books of Herodotus received at an early period the names of the nine Muses.

The passage here selected, is from section 142 to the end of the second book. This book contains the famous account of Egypt, and the conclusion of it here presented, describes some of the more remarkable among the great works of the Egyptians, and delineates the character of one of the most famous Egyptian kings.

19. ἐς . . . . λόγου, *thus far in the account.* S. § 177. 2.

21. μίην, for μίαν, from εἷς. S. § 31. N. 3. (2).

22. ταύτῃσι, for ταύταις, from οὗτος. S. § 31. N. 3. (1).

23. τεσσεράκοντα, that is, three hundred.

24. δυνάται, for δύνανται, *are equivalent to;* from δύναμαι. S. §§ 117. N. 17. (4) : 116. N. 8.

25. ἐστι takes the number of ἔτεα. S. § 157. N. 7. — μιῆς, for μιᾶς, from εἷς, depending on ἔτεα.

26. γενεῶν, for γενιῶν, from γενιά. S. § 31. N. 3. (1). — τῇσι, for ταῖς, from ὁ. S. § 63. N. 1.

27. μυρίοισι, for μυρίοις. S. § 33. N. 4.

1. καὶ πρὸς, *and in addition.* S. 226. N. 7. — ἔλεγον, sc. οἱ ἱρέες. 136

4. οὐδὲν, sc. γενέσθαι. — τετράκις limits ἀναπίλασι.

6. καταδῦναι, 2 aor. inf. from καταδύω.

7. ὑπὸ ταῦτα, *as a consequence of these phenomena.*

8. σφι, for σφίσι, from σφεῖς. S. § 64. N. 2.

13. ἐὸν, for ὄν, from εἰμί.

136 15. *Ἵσταται*, middle. S. § 207. 3. — *ἐπὶ τῆς . . . . ζόης, in his own lifetime.* — *ἐωυτῷ*, S. § 207. N. 3.

17. *ἐκ τοῦ ἀγχίστα . . . . αὐτός, passing on from the statue of him who died last, until they had pointed out all of them.*

18. *ἀπέδειξαν*, for *ἀπέδειξαν*, aor. from *ἀποδείκνυμι*.

23. *ἐς ὅ*, equivalent to *ἕως οὗ* or *ἔστε, until.*

25. *κατ' Ἑλλάδα γλῶσσαν, in the Greek language.*

27. *τῶν*, for *ὧν*, referring to *σφίας*. S. §§ 142. 2 : 175. — *σφίας*, for *σφᾶς*. S. § 64. N. 2.

28. *ἀπαλλαγμένους*, for *ἀπηλλαγμένους*, from *ἀπαλλάσσω*. S. § 81. N. 5. — *τὸ δὲ πρότερον . . . . τούτων, but before these men reigned.* S. § 186.

137 1. *τῶν ἐκτὸ . . . . Θεῶν, one of those who were called the first eight gods.* S. § 175. N. 3.

3. *Ἡρακλέϊ*, S. §§ 42. R : 196. 3. — *δεδήλωταί μοι πρόσθε, has been shown by me before.* S. § 206. 2.

6. *τούτῳ* refers to *Διονύσῳ*.

12. *Ἐρμέω*, for *Ἑρμοῦ*, from *Ἑρμῆς*. S. § 31. N. 3.

13. *τῶν Τρωικῶν*, sc. *ἐτέων*.

15. *τούτων* refers to the opinions of the Egyptians and Greeks about the abovementioned gods. — *χρᾶσθαι*, for *χρῆσθαι*, from *χράομαι*. — *τῶσι*, for *ἐκείνοις οἷς*.

16. *αὐτέων*, for *αὐτῶν*, from *αὐτός*. S. § 65. N. 3. — *ἀποδεδεῖχται*, for *ἀποδέδειχται*, from *ἀποδείκνυμι*.

23. *ἥνικα*, aor. from *ἐνίκαν*. S. § 104. N. 1. — *ἰοῦσαν*, for *οὖσαν*, from *εἰμί*.

24. *πίρι*, for *περί*. S. § 226. N. 1.

25. *δῆλα* refers to *ὅτι ὕστερον . . . . Θεῶν*. — *ἐπύθοντο*, from *πυνθάνομαι*.

26. *ἀπ' οὗ*, for *ἀφ' οὗ*. S. § 14. N. 2.

27. *χρόνου* belongs to the next clause.

31. *προσέσεσθαι . . . . ὄψιος, and something shall be added to them of my own seeing.* S. § 177. 2.

33. *βασιλῆος*, for *βασιλέως*. S. § 44. N. 4.

35. *οὗτοι*. In Herodotus, *οὗτος*, *τουοῦτος*, and *τοσοῦτος*, generally refer to what *precedes*; *ὅδε*, *τοιόσδε*, and *τοσόσδε*, to what *follows*.

36. *τοῖσίδε*, for *τοῖσδε*, from *ὅδε*.

138 1. *τοῦ ἐτέρου* depends on *πλέον*.

2. *ἐπτεπύντο*, contracted from *ἐπτετύπτο*, from *πτοέω*. S. § 23. N. 1. (2).

3. *κατ' ἀρχὰς αὐτέων, at the very beginning*, comes after *ἐποτάμιοι*.

7. *δόξαν*, aor. part. neut. from *δοκέω* : sc. *λιτέσθαι*.

10. μέζω ὀλόγου, sc. ὄντα, *being beyond description.* 138

11. ἐλάσσονος . . . . τούτου, *they would appear to be of less labor and less expense than this labyrinth.*

17. βορέω, for βορέου, from βορέας. — τετραμμέναι, from τρέπω. S. § 107. N. 6.

20. χιλίων, sc. οἰκημάτων. — ἑκάτερα, sc. ὄντα.

21. ὁρέομεν, for ἑωρῶμεν, from ὁράω. S. §§ 116. N. 8 : 81. N. 5.

23. ἐπεστεῶτες, for ἐφεστῶτες, from ἐφίστημι.

30. διεξιοῦσι, sc. ἡμῖν.

33. λίθου . . . . μάλιστα, *chiefly of white stone, remarkably well fitted.* S. § 189.

34. γωνίης, comes after ἔχεται, *joins.* S. § 179.

4. σχοίνων . . . . ἐόντων, genitive absolute. Sixty σχοῖνοι make three 139
thousand six hundred στάδιοι. — ἴσοι καὶ . . . . θάλασσαν, *equivalent to the length of the coast of Egypt itself.*

5. τὸ, nominative. The expression ἴσοι καὶ τὸ παρὰ θάλασσαν is equivalent to ἴσοι τῷ παρὰ θάλασσαν. — κέεται . . . . νότον, *the lake lies north and south.*

6. τῇ βαθυτάτη . . . . ἑωυτῆς, *where it is deepest.* S. § 177. N. 5. — τῇ, for ᾗ, adverb.

12. δίκαιαί εἰσι, equivalent to δύνανται, *are equal.* — στάδιον, acc. depending on an infinitive understood.

22. ἐκδιδοῖ, from ἐκδίδωμι. S. § 117. N. 1.

28. ᾔδεα, for ᾔδειν, from ε ι δ ω, οἶδα. — λόγῳ, *from report.*

32. σταθμεώμενοι, for σταθμαόμενοι. S. § 116. N. 9.

5. χρεωμένων, from χράομαι. 140

6. ὑστάτῃ, sc. ἡμέρᾳ.

8. ἐώθεσαν, 2 pluperf. from ἔθω. — ἕνδεκα agrees with φιάλας.

9. ἑστεὼς, from ἵστημι. S. §§ 116. N. 8 : 91. N. 7.

14. ποιηθὲν ἐκ, *done by.* S. § 206. 1. — ἐκέχρηστο, pluperf. pass. from χράω, agreeing with ὅ τι. S. §§ 107. N. 1 : 95. N. 3.

17. ὡς ἀνεύρισκον . . . . ποιήσαντα, *when they found, upon investigation, that he did it unintentionally,* literally, *that he did it from no forethought.*

31. ὑπεκέχυτο, pluperf. pass. from ὑποχέω. S. § 209. N. 9. — χαλκέους οἱ . . . . ἐπικούρους, has the force of a substantive in apposition with ἀπιστίη.

35. τῶν τις Αἰγυπτίων. S. § 140. N. 1.

1. λεηλατεῦσι, for λεηλατοῦσι, contracted from λεηλατέουσι. 141

21. χρόνον ἐπὶ πολλόν, *for a long time.* S. § 168. N. 3.

31. τὸ μέχρι ἐμεῦ, *down to my time.* — ἐμεῦ, for ἐμοῦ. S. § 64. N. 2.

142 1. ἀναπλέοντι . . . . ἄνω, *to a person sailing up from the sea.* S. § 197. 1.

4. ἔνι for ἔνεστι. S. § 226. N. 2.

6. Τὸ δέ . . . . φράσω, *and I will relate which, of all the visible things, afforded me the greatest wonder.* S. § 177. N. 1.

10. καταστέγασμα, nominative to ἐπικέεται.

13. δευτέρων, *things not seen;* opposed to φανερῶν.

14. βαθέῃ, for βαθείᾳ, from βαθύς. S. § 51. N. 1.

17. τέθηπα, 2 perf. from θαφω.

18. ἐνιδρύαται, for ἐνίδρυνται, from ἐνιδρύω. S. § 91. N. 2.

36. τῶν τὰ ἑνὸς . . . . τριάκοντα, *the twenty-nine of which.* S. § 60. N. 5.

143 1. ἐς τὸ, for ἐς ὅ, *until.* — ἐξεῖλε, from ἐξαιρέω.

3. τῶν, for ὧν, referring to πολίων. — ἴδμεν, for ἴσμεν, from ειδω; οἶδα.

6. τῆς μῆκος . . . . τέσσερες, *the length of which is a voyage of four days.* S. §§ 136. N. 5 : 160. 2.

24. μεταξὺ ὀρύσσων, *while digging.* S. § 222. N. 4.

32. τῇ, for ᾗ, attracts its antecedent.

34. μετὰ δὲ, *and afterwards.* S. § 226. N. 7.

144 17. ἀπικοίατο, for ἀφίκοιντο, from ἀπικνέομαι. S. § 87. N. 4.

32. ταῦτα δὲ . . . . ποιεύμενοι, *and being indignant at these things.*

145 5. ἐλῶν, fut. part. of ἐλαύνω.

10. τοῦτο, the result of ἀπεματάϊσε

11. ἀξιοῦν, inf. from ἀξίοω. S. § 219. N. 4.

14. παρέσεσθαι γὰρ καὶ αὐτὸς, *for that he would himself be present.* S. § 158. N. 2.

20. προστάξαι, sc. τὸν Ἀπρίην. — αὐτοῦ, sc. τοῦ Παταρβήμιος.

21. τὰ ἐκείνου ἐφρόνεον, *sided with him,* sc. Apries.

23. ἀπιστέατο, for ἀφίσταντο, from ἀφίστημι. S. § 117. N. 17. (4).

29. ᾖσαν, for ᾔεσαν, from εἶμι, *to go.*

33. κεκλέκται, for κέκληνται, from καλέω. S. § 91. N. 2. (1).

146 2. διαραίρηται, for διῄρηται, from διαιρέω.

7. διδάκει, from δαω. — ἀνέονται, for ἀνέωνται, and that for ἀνεῖνται, perf. mid. from ἀνίημι.

12. ἐγενέατο, for ἐγένοντο, from γίγνομαι. S. § 85. N. 6.

147 4. ἐδόκεε, sc. ἡ βασιληίη.

7. τέως μὲν, *for a time indeed.*

12. ἐσιόντι . . . . χερός, *on the left hand, to one entering.* S. §§ 197. 1 : 193.

20. τοῦ, for οὗ, limiting ὄνομα, and referring to Osiris, whose name

Herodotus declines mentioning. — οὐκ ὅσιον ποιοῦμαι, *I consider it impious.* — ἐπὶ τοιούτῳ πρήγματι, *upon such an occasion.* 147

24. ἐργασμένη, used passively.

27. αὐτοῦ refers to the person whose name Herodotus is not willing to reveal.

28. περὶ . . . . κείσθω, *let me keep a reverential silence respecting these things, though I know still more, how each of them is.*

3. ἐν οὐδεμιῇ . . . . ἦγον, *did not respect him much.* 148

6. ἐν δὲ, *and among them.* S. § 226. N. 7.

8. ἐναπονιζέατο, for ἐναπονίζοντο. S. § 85. N. 6. — κατ' ὧν κόψας, for οὖν κατακόψας. S. § 226. N. 3.

15. πεπρηγέναι, for πεπραγέναι, from πράσσω.

16. εἶναι, historical infinitive. S. § 219. N. 4.

20. μέχρις ὅτου, equivalent to μέχρις alone.

21. τὸ δὲ ἀπὸ τούτου, *but after this time.*

27. ἐπιστέατο, for ἠπίσταντο, from ἐπίσταμαι. — ἄμεινον . . . . ἤκουες, *you would enjoy a higher reputation.*

31. ἐντεταμένα, from ἐντείνω. — ἐκραγείη, from ἐκρήγνυμι. — ὥστε . . . . χρῆσθαι, *so that, in time of need, they would not be able to use them.*

34. λάθοι ἂν . . . . μανεὶς, *he would either become mad unconsciously.* — μανεὶς, 2 aor. pass. part. from μαίνομαι.

3. κλέπτεσκε, for ἔκλεπτε. S. §§ 85. N. 5 : 78. N. 3 : 210. N. 2. 149

5. πολλὰ, *in many cases.*

8. ἀπέλυσαν . . . . εἶναι, *acquitted him of being a thief.* S. § 225. 3.

11. ὅσοι . . . . εἶναι, *but as many as convicted him of being a thief.*

13. τοῦτο μὲν, *in the first place.* S. § 167.

15. ὅσων τε . . . . ὁκοίων τέων, *the stones are remarkable both for size and beauty.* Properly speaking, this clause is a moderate exclamation. — τέων, for τινῶν. S. §§ 69. N. 1 : 148. N. 3. — τοῦτο, δὲ, *and in the next place.*

20. καὶ, a strengthening particle.

23. προσετετάχατο, pluperf. pass. from προστάσσω. S. § 91. N. 2.

31. οἷά τε, *in as much as.* — χρόνου. S. § 192. N. 2.

35. τούτου, *this circumstance,* referring to διεφθάρη.

1. ἐν δὲ, καὶ ἐν. S. § 226. N. 8. 150

7. τῷ ἐν Μέμφι, sc. κολοσσῷ.

10. ἐπ' Ἀμάσιος δὲ βασιλῆος, *and in the reign of Amasis,* or *while Amasis was king.*

18. αἰεὶ, used as a noun.

31. μετεὸν, for μετὸν, from μέτειμι, μέτεστι, *to pertain.*

151 16. *ἀνδρὸς τῶν ἀστῶν δοκίμου, a man distinguished among the citizens.* S. § 177. 1.

23. *ἰδέσθαι*, for *ἰδεῖν*, from *ἰδέω*. — *Ἔτι καὶ τὸ μίχρις ἡμεῖς, down to my time.*

27. *προσοχώσας*, 2 aor. part. from *προσέχω*, or *προσίσχω*.

FROM HOMER.

ODYSSEY.

152 SCARCELY any thing is known with certainty of the life of Homer. According to ancient tradition, his father's name was Mæon, and his mother's Critheis, and he was born on the banks of the river Meles, at a short distance from Smyrna. Thus he is sometimes called Mæonides, and sometimes Melesigenes. At an early period the place of his birth and the circumstances of his life were wrapped in such obscurity, that seven cities disputed the honor of being his native place; Smyrna, Colophon, Chios, Argos, Athens, Rhodes, and Salamis. Smyrna and Chios are thought to have the best claims to this distinction.

The time when Homer lived is equally uncertain. The estimates of scholars, and the statements of the ancients, vary by three or four centuries. Some assign him to the eighth, some to the ninth, and some to the tenth century, before Christ. Some have represented him as blind and poor. There is no foundation for either supposition. Beyond the mere fact, that there was, at a very early period, a Greek poet named Homer, nothing can be ascertained except from his compositions; and those make it probable that he was a native of Asia Minor, or of one of the Greek Islands; that he was familiar with all the Greek races, and had travelled over Ionia, the Greek Islands, and a great part of the continent of Greece; and perhaps had visited Phœnicia and Egypt. He certainly was familiar with all the arts of his time in his own country, and knew, either by personal observation, or information derived from others, something about the arts as practised in Phœnicia and Egypt. The history and traditions of the Grecian races must have been completely familiar to him; and the descendants of the heroes whom he celebrated, may perhaps have been personally known to him.

In order to understand Homer correctly, it is necessary to bear a few considerations in mind. The earliest form of Greek poetry was the religious; that is, it was poetry composed by the priests, who officiated at the

oracles of the gods. It comprised not merely hymns in honor of the gods, 152
but moral instructions, clothed in verse. The hexameter was the poetical form which they commonly used. This was invented at a very early period. With the progress of society poetry underwent various changes with regard to its form, spirit, and subject. When the several tribes had been carried forward to a certain degree of civilization, poetry and music began to be cultivated, as the means of interesting their feelings in time of peace, and of embellishing the numerous festivals that gradually sprang up, particularly among the lively inhabitants of Asia Minor and of the Grecian Islands. The warlike exploits of the military princes naturally formed a favorite subject of songs and a class of men, qualified by native genius, and lively imagination, and long practice, to celebrate worthily these deeds, soon rose to high honor. The climate and scenery, and the free and open life of the early Greeks, combined to make them peculiarly susceptible to the impressions of music and song; and several important expeditions, particularly that of the combined Greek nations against the Trojans, afforded ample materials for the exercise of the poetic art. The life of the Greeks was therefore constantly celebrated by the bards, and the adventures of the heroes were recorded in their poetical compositions.

But although the period of the Homeric poetry was far removed from barbarism, yet some of the arts, which are now regarded as the very basis of civilization, were unknown or rarely practised; and among these was the art of alphabetic writing. It cannot be proved, that the Greeks of Homer's time were *ignarant* of this art; it seems most probable that they were not; but the want of some cheap and light and easily-managed material rendered it impossible to bring the art, if known, into a very general use. It was probably employed chiefly for short inscriptions on stone. The poetry, therefore, of the early Grecian bards was composed without being written down; the bards themselves were called, not *poets*, but *singers*, ἀοιδοί. The hexameter verse which they employed was well suited, by the beauty of its rhythm and the admirable variety of the effect it was capable of producing by the different combinations of dactyles and spondees, to the purposes of narrative poetry; and it was early cultivated to a high point of grace and flexibility. This fact, then, must be constantly borne in mind while we read Homer, that the heroic poetry of the Homeric age was composed, but not written, at first; designed to be sung, or chanted, and not to be read, in the presence of the Greeks, assembled on religious or festival occasions, or at the smaller banquets of the princes. In fact, the sedentary life of the moderns, the studious habits of the poets of the present day, were utterly unknown among the singers of the early Greeks, and scarcely known among the Greek poets of a later age. The knowledge possessed by the

152 bards was acquired by observation, experience, travelling, and intercourse with men; their skill in poetic numbers was the result of natural genius, aided by practice in composing and chanting; and their works were diffused and preserved by memory.

The language of the Greeks was, like every other, divided into numerous dialects. Each several tribe had some peculiarities, which distinguished it from the rest; but still there were common elements which held them all by a mutual relationship. The language spoken by the people of Asia Minor and the Greek Islands, was unfolded and perfected earlier than the other forms of the Greek, chiefly by the labors of these singers. The effect of the mild and beautiful climate, and the easy and joyous life of these tribes, also tended to mould their language into graceful and harmonious combinations, and to banish or suppress all disagreeable sounds. The universal passion for music and song led large numbers to adopt the occupation of bard or singer; and the constant trials of skill, in the presence of living hearers, made it impossible for persons deficient in genius to follow an occupation for which they were unfitted, for to such persons nobody would listen. It was necessary to possess great talent, and a wide range of the poetical language, in order to command attention. Thus only the best poetical abilities were employed; and the rivalship constantly existing between these led to the most strenuous efforts after excellence, and the successful competitors were reverenced but little less than the princes themselves. These considerations partly explain the unapproachable excellences of the earliest poetry which has been handed down to us from the ancients.

It is supposed that epic or narrative poetry had thus been cultivated long before the time of Homer; that he found the language unfolded to a high point of beauty and picturesque power, and that a large number of the compositions or songs of the bards existed, and were sung all over Ionia and the Islands, when he commenced his poetical career. The legends and traditions and fables of the Greeks were embodied in these compositions. The adventures of the heroes of the Trojan war had been more or less elaborated, and their several characters had been delineated according to definite types. Homer was an ἀοιδός, and by the superiority of his genius rose to great and immediate celebrity. He wrought over the heroic legends, and represented the heroes themselves with a brilliancy of poetical coloring, that placed him far beyond all his predecessors in the art. His compositions were taken up by other singers, and carried wherever the poetic Ionian language was understood. This continued after his death, and the bards who succeeded him were called the Homeridæ. His compositions had long been held in the highest veneration among the Ionians when they became

known to the Greeks of Europe. The manner of their introduction 152
into European Greece is variously stated by the ancients. According to some, Lycurgus, according to others, Solon, had them collected and arranged. There is, however, positive testimony that Pisistratus, the Tyrant of Athens, as he is called in history, caused them to be revised and rearranged, for the purpose of being recited at the Panathenaic festival. Copies belonging to many other cities are mentioned. The Alexandrian scholars of the learned age of the Ptolemies subjected these compositions to a severe examination; and copies derived more or less remotely from the Alexandrian recension are the basis of the earliest modern editions.

Several views naturally spring up from these general considerations. We cannot help concluding that a body of poetical compositions, prepared to be sung or recited, and not at first reduced to writing, must have undergone many alterations, as they passed from mouth to mouth, and from age to age. When the singer composed for the entertainment of his hearers on special occasions, it would seem probable, that his compositions would be short narrative pieces, and not long poems. Thus an opinion has been held by some critics, that Homer had no idea of constructing what we call an epic poem, upon one plan, and extending through many books; that his compositions consisted only of short poems, mostly upon the events of the Trojan war; that they gradually became blended with the compositions of other singers; and out of the whole mass the epics, which now pass under the name of Homer, were constructed at a later period.

This probably is going too far. It is perhaps fair to suppose, that Homer sung, like the other bards, the narratives of the events he celebrated, in pieces of such a length as suited the purpose he aimed to accomplish; that he took them up, one after another, until a long series, having a certain unity and completeness, was finished; and that the unity and completeness arose, not from a preconceived plan, embracing the whole scheme of the poems as they now stand, but from the fact, that the range of subjects was embraced within a particular cycle of events and legends and characters. How much of these poems is the work of other bards than Homer, it is impossible to determine; but the wonderful excellence, which marks nearly every part of them, would seem to show, that the same unapproachable genius had stamped itself upon the whole.

The two great poems that now bear the name of Homer are the Iliad and Odyssey. The former turns upon one grand event, the famous enterprise of the united Greek forces against Troy. It is accordingly occupied for the most part with warlike achievements, and the qualities which belong to the military character are the chief theme of eulogy. The youthful vigor and the martial glory of the nation are magnificently set forth. It

152 excels in the firm delineation of character. The men of the Iliad pass before our imaginations like living human beings, with all their faults and virtues, all their passions in full vigor; natural men, in the youth and strength and freedom of a simple, but not barbarous, state of society. The deeds of war are described with wonderful force and magnificence of language; but they are relieved by scenes of a wholly different character; and the tenderness and pathos of the Parting of Hector and Andromache, for example, have excited the admiration of every age.

The Odyssey is composed in a very different spirit The domestic life of the early Greeks, their occupations during the time of peace, are interwoven with the story of the return of Ulysses, which forms the leading subject. The language of the Odyssey is less adorned by similes; it is less splendid and vigorous; it seems to indicate a more contemplative character in the author. Many critics have supposed that they detected changes in the mythology, different modes of life, and alterations of the turns of expression, which indicated a later period of composition than that of the Iliad. But speculations of this kind are vague and uncertain, and it is not at all worth while for common readers to trouble themselves about them.

The Homeric poems ought to be studied as models of the highest purity and simplicity of diction, the most natural associations of thought, and the most harmonious combinations of poetical language. The views above stated are designed to give the young student some general notion of the real character of the poetry of Homer. At a more advanced period of his classical studies he will have opportunities of carrying out to a greater length the inquiries bearing upon this subject.

It is further necessary to remark, that the Homeric language is not, as many Grammars represent it, a mixture of half a dozen different dialects; but is to be considered as the great and early cultivated poetic form of the Greek language, used by all the bards of the Homeric age, as far as poetry was cultivated. In most particulars, and with regard to its general characteristics, this language agrees with what is properly called the Ionic dialect, because it was cultivated by the Ionic races. But some of its forms were adopted or retained by the other dialects, when they too came to be used for poetical composition. But it is wholly wrong to suppose that Homer used an arbitrary mixture of dialects, just as it happened to strike his whim or fancy.

The passage here given is from the ninth book of the Odyssey. It begins with line 105, and extends to the end of the book. It is necessary to state the connexion in which it stands in the poem. Ulysses, after his departure from Troy, had been detained on Calypso's Isle several years.

At length, under the direction of the gods, he resolves to return home; 152
he constructs a raft, and sets out upon his voyage; he is wrecked, and thrown upon the shores of king Alcinous, by whom he is hospitably received, and all his wants are supplied. In the presence of the king and the queen and an assembly of revellers, he relates his many perils and adventures since the conclusion of the Trojan war; and among the rest his visit to the den of the Cyclops, a gigantic monster with one eye; the treatment he and his companions received from the savage, and the artifice by which he effected his own and their escape. This part of his story is told in the passage here given.

The Homeric verse is technically called *dactylic hexameter catalectic*, or *heroic hexameter*. S. § 251. 2.

1. πλέομεν, for ἐπλέομεν, from πλέω. S. § 78. N. 3. — ἀκαχήμενος, perf. mid. from ἀκαχίζω. — ἥτορ, S. § 167.

4. ἀρέσσειν, for ἀρῆσιν, from ἀρέω. S. § 116. N. 6.

10. σπίσσι, for σπίεσσι, from σπίος. S. § 35. N. 3.

11. σαίδων, S. § 184. — ἀλαλήλων, S. § 182.

14. γεγάασιν, 2 perf. from γίγνομαι.

21. νίες, for νῆες, from ναῦς. — πάρα, for πάρεισι, from πάρειμι. S. § 226. N. 2.

25. στρέσσαι, for στρεῶσαι, from στρέω.

28. ἐν, *here*, used as an adverb. — ἁλὸς, from ἅλς. — πολιοῖο, for πολιοῦ, from πολιός. S. § 33. N. 4.

2. ἀμῷτιν, opt. from ἀμάω. — πῖαρ, *rich*. S. § 136. N. 3. — ὅπ', 153
for ὅπα, for ὅπασι. S. § 226. N. 2.

4. βαλέειν, for βαλεῖν, 2 aor. inf. from βάλλω. S. §§ 89. N. 3: 221. N. 4.

5. ἐπιπείλασσας, aor. part. from ἐπιπίλλω. S. § 104. N. 6.

7. κρατὸς, gen. from κάρη.

8. κρήνη, in apposition with ὕδωρ. — στιφύουσιν, 2 perf. from φύω.

10. στρεφαίνετ', for στρεπτφαίνετο, from στρεφαίνω; sc. ἡ νῆσος. — ἴδέσθαι, sc. ὥστε ἡμᾶς. S. § 207. N. 4.

12. στρούθιον, *shore*, neuter. — δὲ, *for*.

13. τὴν, for ταύτην. S. § 142. — λείδεσκεν, from λείδομαι.

17. ἐν, separated from βῆμεν by tmesis. — βῆμεν, for ἔβημεν, 2 aor. from βαίνω.

20. ἰδινέμεσθα, for ἰδινεύμεθα, from δινέω. S. § 84. N. 6.

21. ὄρσαν, aor. from ὄρνυμι.

24. διὰ, separated from κοσμηθέντες by tmesis.

27. ἔξιλον, for ἐξῆλον, 2 aor. from ἐξαιρέω. S. § 93. N. 3.

153 30. ἐξέφθιτο, 2 aor. mid. from ἐκφθίνω.

31. ἐνέην, for ἐνῆν, from ἔνειμι.

154 2. ἔειπον, for εἶπον, from ε ι π ω.

8. ἀνὰ νηὸς ἔβην, for ἀνέβην νηός. S. § 188. 1.

12. χῶρον ἀφικόμεθ'. S. § 170.

17. πίτυσσιν, for πίτυσιν, from πίτυς.

20. πωλεῖτ', for πωλεῖτο. — ᾔδη, from ε ι δ ω, οἶδα.

21. ἐτέτυκτο, pluperf. pass. from τεύχω. — ἐῴκει, 2 pluperf. from εἴκω.

25. πὰρ, for παρὰ. S. § 25. N. 2.

27. βῆν, for ἔβην. S. § 117. N. 18. (5). — ἔχον, for εἶχον.

155 1. ἠείδη, for ᾔδει, from ε ι δ ω.

5. χεῦ', for ἔχευε, from χέω. — ὀδώδει, from ὄζω.

7. ἤια, to be divided ἤ-ια. S. § 23. N. 2.

9. ἐπιειμένον, perf. mid. from ἐμιέννυπι.

16. ἔρχατο, for ἐργμέναι ἦσαν, from ἔργω. S. § 91. N. 2. (2).

20. τυρῶν, *some of the cheeses*. S. § 178. 1.

26. κείαντες, aor. from καίω.

31. ἀπεσσύμεθ', 2 aor. mid. from ἀποσεύω.

33. θύρῃφιν, for θύρᾳ, from θύρα. S. § 31. N. 3.

156 4. ὑπ' ἔμβρυον ἧκεν, for ὑφῆκεν ἔμβρυον.

5. θρέψας, *having curdled*; aor. from τρέφω.

9. τὰ ἃ ἔργα, *his works*, that is, *what he had to do*. S. § 67.

10. ἡμέας, for ἡμᾶς: to be divided ἡ-μέας. S. § 64. N. 2.

13. ἀλόωνται, for ἀλῶνται, from ἀλάομαι.

14. παρθέμενοι, for παραθέμενοι, from παρατίθημι.

25. γοῦνα, for γόνατα, from γόνυ.

28. αἰδεῖο, imperat. from αἰδέομαι. S. § 116. N. 5. — εἰμεν, for ἐσμέν, from εἰμί.

32. εἰλήλουθας, for ἐλήλυθας, from ἔρχομαι.

33. κέλεαι, 2 pers. sing. of κέλομαι. S. § 85. 2, R. 2. — δειδίμεν, for δεδιέναι, 2 perf. inf. from δίω. S. § 89. N. 1. — ἀλέασθαι, aor. mid. from ἀλέομαι.

36. ἀλευάμενος, from ἀλεύομαι. — πεφιδοίμην, for φιδοίμην, 2 aor. mid. from φείδομαι. S. §§ 115. 2 : 78. N. 2.

157 2. εἴφ', for εἰπέ. S. §§ 25. N. 3 : 14. 2.

3. δαείω, for δαῶ, 2 aor. pass. subj. from δ α ω. S. § 92. N. 2.

6. κατέαξε, aor. from κατάγνυμι.

12. σὺν belongs to μάρψας.

23. ἐρυσσάμενος, for ἐρυσάμενος, from ἐρύω. S. § 104. N. 4.

24. οὐτάμεναι, 2 aor. inf. from οὐτάω. S. § 89. N. 1.

26. ἄμμες, for ἡμεῖς. S. § 64. N. 2. — ὄλεθρον, S. § 164. 157

28. ἀπώσασθαι, aor. mid. of ἀπωθέω.

1. ὡσεί . . . . ἐπιθείη, *as if he had placed the cap on a quiver.* 158

7. ἔκταμεν, for ἐξέταμεν, from ἐκτέμνω.

10. ἐκπεράᾳ, from ἐκπεράω. S. § 116. N. 6.

22. ἐλέγμην, 2 aor. mid. from λέγω, *to choose.* S. § 207. N. 7.

23. καλλίτριχα, from καλλίθριξ.

3. πολέων, for πολλῶν, from πολύς. — ἔρεξας, for ἔῤῥεξας, from ῥέζω. 159
S. § 79. N. 1.

4. δέκτο, 2 aor. mid. from δέχομαι.

20. μετὰ οἷς ἑτάροισιν, *with his companions.* S. § 67.

23. κὰδ δέ, for κατὰ δέ. S. § 10. N. 2. The preposition belongs to ᾕρει.

24. ἐξέσσυτο, 2 aor. mid. from ἐκσεύω.

28. θάρσυνον, for ἐθάρσυνον. — ὑποδδείσας, for ὑποδείσας. — ἀναδύῃ, 2 aor. subj. from ἀναδύω.

35. τρυπῷ, opt. from τρυπάω.

8. τὸ, for ὅ, referring to βάπτῃ. 160

13. ἕο, for οὗ. S. § 64. N. 2.

15. σπήεσσι, for σπείεσσι, from σπέος. S. §§ 35. N. 3 : 42. N. 5.

17. ὅ ττι, for ὅ τι, from ὅστις. — ἑ, *him.*

19. ἄμμε, for ἡμᾶς. — τίθησθα, for τίθης, from τίθημι. S. § 84. N. 6.

26. νοῦσον . . . . ἀλέασθαι, *it is not possible to escape a disease of Jupiter.*

27. εὔχεο, imperat. from εὔχομαι. S. § 88. 3, N. 2.

36. ἐμοὶ αὐτῷ, for ἐμαυτῷ. S. § 66. N. 4.

2. ὥστε περὶ ψυχῆς, *as for life.* — ἦεν, for ἦν. 161

7. τῇς, for ταῖς, for αἷς, depending on ἔπι for ἐπί.

14. τετληότι, 2 perf. from τ λ α ω. S. § 198.

18. ἐμέμηκον, from μηκαόμαι.

26. ἔσσυο, 2 pers. sing. 2 aor. mid. from σεύω.

34. πεφυγμένον εἶναι, *that he has escaped;* perf. mid. from φεύγω.

36. εἰπεῖν, infinitive for the imperative. S. § 219. N. 6.

1. τῷ, *then.* — οἱ, equivalent to the genitive. — ἄλλυδις ἄλλῃ, *in* 162
different directions.

2. θεινομένου agrees with οἱ, by the figure of σύνεσις.

10. τοὺς refers to those who had been devoured by the Cyclops.

19. ἔδμεναι, for ἔδειν, from ἔδω, without the connecting vowel. — σπῆι, dat. from σπέος. S. § 42. N. 5.

21. ἅζεο, 2 pers. imperf. from ἅζομαι. S. § 85. 2.

25. κὰδ δ' ἔβαλε, for κατέβαλε δέ.

162 26. ἐδεύησε, from δεύω, *to want*, agreeing with κορυφή. — οἰήιον, acc. of place whither.

32. κώπῃς, for κώπαις. S. § 31. N. 3. — ὑπὲκ belongs to φύγοιμεν.

163 3. καὶ δὴ . . . . ὀλέσθαι, *and we then thought we were destroyed there*, literally, *and we then said that we had perished there.*

4. τεῦ, for τινὸς, after ἄκουσεν. S. § 69. N. 1.

5. δοῦρα, for δόρατα, from δόρυ.

11. φάσθαι, infinitive for the imperative. S. § 219. N. 6.

15. ἔσκε, for ἦν, from εἰμί.

16. ἐκέκαστο, pluperf. mid. from καίνυμαι.

17. Κυκλώπεσσιν, *among the Cyclopses*. S. § 202.

18. ὀπίσσω, *in the future.*

19. ἁμαρτήσεσθαι, *that I should be deprived of.*

20. ἐδέγμην, for ἐδεχόμην, *I was expecting;* imperf. mid. from δέχομαι, without the connecting vowel.

24. θείω, 2 aor. subj. for θῶ, from τίθημι. S. § 117. N. 17. (5), (6).

25. δόμεναι, for δοῦναι, 2 aor. inf. from δίδωμι.

27. αἴ κ' ἐθέλῃσ', for ἐὰν ἐθέλῃ. S. § 86. N. 2. — ἰήσεται, for ἰάσεται, from ἰάομαι.

31. δόμον, after πέμψαι εἴσω. S. § 170.

32. ὡς, *as certainly as.*

164 3. ἀλλ' . . . . ἰδέειν, *but if it is his destiny to see his friends.* S. § 221. N. 4.

20. δασσάμεθ', *we divided among ourselves;* from δαίω. S. § 207. 4. — ὡς . . . . ἴσης, *that no one might go deprived of an equal share.* S. § 181.

25. ἀπολοίατο, 2 aor. mid. opt. from ἀπόλλυμι. S. § 87. N. 4.

37. ἄσμενοι . . . . ἑταίρους, *rejoiced to have escaped from death, having lost our beloved companions.*

ODES OF ANACREON.

165 The lyric poetry of the Greeks has suffered most from the ravages of time. When the age of epic poetry had passed, the age of lyric poetry commenced. The epic narrated great events and heroic achievements; the lyric expressed usually the feelings of the individual bard. The epic was composed in the hexameter verse; the lyric poets adopted a variety of measures. The Hymn formed, perhaps, the connecting link. At first

lyric poetry departed but slightly from the epic form, but by degrees broke 165
wholly away, and was composed in the particular dialects of the several authors. There were, however, three principal forms, which lyric poetry assumed, the Ionic, Æolic, and Doric; but there was another kind, which partook of the qualities of all, and was called the Common. The first species of poetry after the epic form, was the elegiac, of which many fragments remain. But the proper lyric poetry of the Greeks took a great variety of forms. Music was carried out and cultivated in a much richer style, than that which accompanied the heroic and elegiac verse; and was the constant companion of lyric poetry. The orchestric dance was also connected with it. The lyric poets, included in the Alexandrian Canon, were Alcman, Alcæus, Sappho, Stesichorus, Ibycus, Anacreon, Simonides of Ceos, Pindar, and Bacchylides. Of most of these poets only fragments remain.

Anacreon was born at Teos, in Ionia, and lived about 500 years before Christ. He became a favorite of Polycrates, the king of Samos, and continued at his court until the prince's death. After this he went to Athens, where he was received with distinguished honors by Hipparchus. When the government of Hipparchus was overthrown, he returned to his native city, and thence retired to Abdera, when the revolt of Ionia from Darius broke out. Here he passed a joyous old age, and died in his eighty-fifth year; according to the popular tradition, being choked by a grape-stone. After his death, his memory was honored all over Greece. The Teians stamped their coins with his likeness, and the Athenians placed his statue on the Acropolis.

His poems were all of a gay and festive kind. His language is remarkable for grace and simplicity. The movement of his verse is always merry and frolicsome; his ideas are always cheerful. His songs are mostly devoted to love and wine. On account of the excellence of his lyric poems, he was called *ὁ τῶν μελῶν ποιητής*, and *ὁ Τήιος μελῳδός*. Of all his works but a small portion now exists; and, of those which pass under his name, it is uncertain how many are genuine. Some suppose that but a very few are actually his; that by far the larger part are the work of later writers, who attempted to imitate the style of Anacreon.

For the measure of most of these odes, see S. § 243.

Column I. 3. *πόθεν . . . . πνέεις, whence breathest thou so many odors.* S. § 179. 1. The expression refers to the custom of perfuming the carrier doves, which, when a person was about to leave home, and wished to transmit early intelligence to his friends, were taken along with him.

9. *τὸν ἔρωτι . . . . τύραννον,* who is now the general favorite.

165 22. ὄρη τε καὶ κατ' ἀγροὺς, *over the mountains and the fields.* The preposition, when it belongs to several substantives, is often omitted before the first.

26. χειρῶν, *from the hands.* S. § 180. 2.

28. πιεῖν, S. § 219. 2.

Column II. 7. λαλιστέραν, comparative from λάλος. S. § 57. N. 2.

13. ἢ Νεῖλον, ἢ 'πὶ Μέμφιν, *either to the Nile or to Memphis.*

166 Column I. 14. καθελὼν, *suspending itself,* or *hanging down;* 2 aor. from καθαιρέω. S. § 205. N. 1.

18. δαχθεὶς, for δηχθεὶς, from δάκνω.

28. τᾶς, for τῆς, from ὁ. S. § 31. N. 3. (2).

167 Column I. 5. κέαται, for κεῖνται, from κεῖμαι. — δαμέντα, from δαμάω.

9. κατά μευ σχίσεις, for κατασχίσεις μευ. S. § 226. N. 3.

11. φόβησαι, aor. mid. imperat. from φοβέω.

16. ἀνέῳξα, aor. act. from ἀνοίγω.

17. φέροντα agrees with βρέφος. S. § 137. N. 2.

19. καθίξας, for καθίσας, aor. part. from καθίζω. S. § 104. N. 3.

25. ἐς τί . . . . νευρή, *how much the string is injured, being wet.*

28. μέσον ἧπαρ, *in the midst of my heart.*

30. συγχάρηθι, 2 aor. pass. imperat. from συγχαίρω.

Column II. 7. τὰ Μοίρης, *the affairs of Fate,* that is, simply, *Fate.* S. § 176.

168 Column I. 2. λύσασθαι, *to ransom.* S. § 207. 3.

FROM SAPPHO.

VENUS.

The celebrated poetess, Sappho, was born at Mitylene, on the island of Lesbos, about 600 years before Christ. She was renowned for her beauty and poetical genius. Her lyric poems were so greatly admired by the ancients, that she was sometimes called the Tenth Muse. The passionate character of some of her poems exposed her name to suspicions, on account of which she is said to have left Lesbos. Her character has been vindicated by some modern inquirers; and the lovesick lady who threw herself from the Leucadian rock has been shown, with considerable probability, to have been another, and a later, Sappho. The two pieces, and the smaller fragments of her lyrics that remain, show sensibility, imagina-

tion, and a finished style. The verse called after her name is commonly 168
supposed to be her invention. She wrote in the Æolic dialect.

The Sapphic verse has five feet; a trochee, a trochee or spondee, a dactyle, and two trochees.

The fourth line of the stanza consists of a dactyle, and a trochee or spondee.

12. τυ, for σι, from σύ. S. § 64. N. 2.

16. τᾶς ἐμᾶς αὐδᾶς, for τῆς ἐμῆς αὐδῆς. — ἀΐουσα, for ἀΐουσα, from ἀΐω. S. § 3. N. 3. (4). — πολλύ for πολύ, limiting ἀΐουσα.

17. λιπεῖσα, for λιποῦσα, 2 aor. part. from λείπω,

19. ὑποζεύξασα, from ὑποζυγνυμι. — ἄγον, for ἦγον, from ἄγω. S. § 2. N. 3. (6).

21. οὐρανῶ, for οὐρανοῦ, from οὐρανός. S. § 33. N. 4.

24. προσώπῳ, S. § 198.

25. ἥρε', for ἥρεο, ἥρευ, 2 aor. mid. 2 pers. sing. from ἔραμαι. — ὄ τι, for ὅ τι, *wherefore.*

2. τίνα δ' αὖτε . . . . φιλότατα, *whom may I again inspire with en-* 169
snaring love for you? S. §§ 215. 3: 165. The style changes here from the narrative, and the goddess is introduced personally, asking the question of the poetess.

3. τὸν, for σοί, from σύ. S. § 64. N. 2. — φιλότατα, for φιλότητα, from φιλότης.

4. ἀδίκῃ, for ἀδικεῖ, from ἀδικέω.

7. φίλᾳ, for φιλεῖ. — φιλάσει, for φιλήσει, from φιλέω.

8. κ' αἰ, for κα εἰ. — ἰφίλλοις, for ἰφίλοις.

9. χαλεπᾶν, for χαλεπῶν, from χαλεπός. S. § 31. N. 3.

12. ἴσσε, for ἴσθι, from εἰμί.

FROM SIMONIDES.

DANAE.

Simonides was born in the island of Ceos, about the middle of the sixth century before Christ. Leaving his native place he went to Athens, and was honorably received by Hipparchus. He formed a friendship with the most distinguished poets of his age, and particularly with Anacreon and Theognis. He was also a favorite of the Thessalian princes, and the

169 other ruling houses of Greece and Sicily. He wrote elegies, epigrams, and dramatic pieces, besides one or more epic poems. His works were greatly applauded and admired for sweetness and elegance; but very small fragments only remain. Simonides visited Athens several times. He is said to have carried away the prize from Æschylus in a contest at the celebration of the victory over the Persians in the battle of Marathon. He also made the death of Leonidas and his three hundred brave companions, at Thermopylæ, the subject of his poetry. He was invited by Hiero, the king of Syracuse, to visit his court. The poet accepted the invitation, and passed the last part of his life in Sicily. He died at a great age, about 467 years before Christ.

The invention of the art of Mnemonics, or artificial memory, has been attributed to him. He is said also to have added five letters to the Greek alphabet, namely, η, ζ, ξ, ψ, ω.

The subject of the little poem here given is the exposure of Danaë and her infant son, Perseus. She was the daughter of Acrisius, the king of Argos, who had been told by an oracle, that he was destined to be slain by a son of his daughter. When he discovered that his daughter had become a mother, he exposed her and the child in a small bark upon the sea. But the bark was safely carried to the island of Seriphos, one of the Cyclades. This poem describes the situation of the mother and child, while tossed about by the waves, and the lamentation of the mother.

The measure and divisions of the poem are variously given by different editors.

14. κινηθῖσα . . . . ἤρισιν, *and the stormy* (or *agitated*) *sea overwhelmed her with terror.*

15. ἤρισιν, 2 aor. act. from ἐρίζω. S. § 205. N. 4.

16. παρειαῖς comes after βάλε and ἴδεν. S. § 198. — βάλε, sc. Danaë.

18. γαλαθηνῷ σ' ἤτορι, *and with infantile heart.*

20. χαλκεογέμῳ refers to δώματι. — νυκτιλαμπεῖ, *night-shining*, or *shining by night*, or *night-illumined*. But when applied to objects as they appear by night, it means, *obscure*, that is, *having no other light than that of the night*. In this passage it agrees with ὀνόφῳ, and describes the darkness, irradiated only by the faint lights of the night.

21. κυανέῳ refers to the dark color of the water. This and νυκτιλαμπεῖ fully describe the dismal scene of Danaë's exposure in the bark, the one referring to the duskiness of the waters around her, the other to the gleams from the night sky over head; the clause may be rendered, *in the darkness of the waves, lighted only by the gleams of the night*, or more literally, *in*

the cerulean and night-glimmering darkness. — σὺ δ' ἀκαλίαν 169
καλόν, and thou regardest not the wave that passes over thy dry, thick hair, nor the voices of the wind, lying as thou dost in thy purple robe, beautiful face! We must imagine the mother, by the side of her infant, watching its slumbers, from time to time gazing up to the heavens, and listening to the dashing waves and roaring winds, as they beat against the ark. But, exposed as she is to imminent and appalling dangers, she cannot help forgetting her situation a moment, looking upon the lovely face of the child, and expressing her feeling by the beautiful exclamation, *πρόσωπον καλόν!*

26. *σευ*, for *σου*, from *σύ*, after the first *δινὰν*. — *τόγε δινὰν*, the subject of the proposition.

4. *ματαιβουλία*. This word means, literally, *a counsel* or *purpose* 170
rendered vain, or, *the thwarting of a design*. It has been variously translated by commentators. The whole sentence, literally means, *and may some thwarted counsel appear, O father Jupiter, from thee*, that is, *some counsel rendered vain by thee*. Danaë seems to refer, not expressly, however, to the purpose of her father, Acrisius, which was to cause the death of herself and her child; and therefore she prays, that Jupiter would avert this purpose, or make it vain: *may something come from thee, O father Jupiter, to frustrate the design.*

5. *ἔ τι δὴ . . . . μοι, and, what is a bold word, I pray for justice to my son.* Or, according to another construction, *I pray for justice to myself on account of my son.* It is the prayer of a mother, to the father of her child (Jupiter, according to the fable, being the father of Perseus), to interpose, and render to her that justice which she was entitled to receive from him, by saving the lives of herself and her son; the danger, it may be added, being one to which she would not have been exposed but for Jupiter, and therefore she justly claims his protection.

6. *τεινόφι*, for *τέκνου*, from *τέκνον*. S. § 33. N. 4.

In Schneidewin's edition of the remains of Simonides, the last two lines of this poem are, *Ὅ τι δὲ θαρσαλέον ἔπος εὔχομαι Τεινόφι δίκαν σύγγνω-θί μοι, and whatever bold word I utter in my prayer, pardon me for the sake of my child.*

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

170 Nothing is known of the poet Callistratus, except that he is mentioned as the author of this little poem, and that he must have lived before the time of the comic writer, Aristophanes, by whom this poem is mentioned, and some of its words are quoted. The poem was called Ἁρμοδίου μέλος, *the lay of Harmodius.*

This little snatch belongs to a species of song, which was sung by the guests while sitting round the table. It was called a *scolium*, σκολιόν, which means, literally, *crooked*. The name was given it, from the manner in which it passed about among the revellers. Some one of the guests began by singing a single snatch or strophe, then any other person present took up the strain, and sung in the same measure another strophe; and, from this winding and irregular course which the singing took, it was called the σκολιόν, or *crooked song*. *Roundelay* is perhaps the nearest English word. It was a song for drinking *bouts*.

These scolia were upon a variety of subjects; patriotic actions and heroic deeds were frequently selected. Many of them were like the popular songs now sung on festive occasions.

Ilgen makes the following remarks. "The scolium never embraced several strophes, but all of them were μονόστροφα (consisting of a single strophe or stanza). What are considered by learned men as the third and fourth strophes of this scolium, are only imitations of the first scolium, or of what is supposed to be the first strophe."

The subject of these verses is the assassination of Hipparchus by Harmodius and Aristogiton. Hippias and Hipparchus were the sons of Pisistratus, and had assumed the government of Athens after their father's death. For some wrong, public or private, Harmodius and Aristogiton formed a conspiracy to slay the two princes while they were assisting at the procession of the Panathenaic festival. In the procession the men carried olive branches; at the sacrifices they bore branches of myrtle. Harmodius and Aristogiton joined those who were employed upon the latter, and concealed their daggers under the myrtles. They killed Hipparchus, but did not succeed in assassinating his brother.

7. κλαδὶ, dat. from κλάδος. S. § 46. 1.

12. Νήσοις . . . . Διομήδεα, *they say that thou art in the islands of the blest, where they say that swift-footed Achilles, and the noble Diomedes, the son of Tydeus, are.*

13. Ἀχιλέα, sc. φασὶν εἶναι. 170

17. Ἀθηναίης ἐν θυσίαις, *in the sacrifice of Minerva*, that is, at the Panathenaic festival. This was a solemnity very early instituted in honor of Minerva, the protecting goddess of the Athenians. All the Athenians, as the name indicates, took part in the ceremonies, which were performed with great pomp and splendor, and which were embellished by games of strength and genius, musical contests, and the like.

19. σφῷν, gen. limiting κλέος. — ἔσσεται, for ἔσεται, from εἰμί.

20. Ἁρμόδιος, the nominative used for the vocative. S. § 157. N. 11.

FROM EURIPIDES.

HECUBA.

It is necessary to introduce the dramatic extracts by a few preliminary 171
remarks. Some peculiarities of the ancient drama distinguish it so broadly from the modern, that they need to be explained, to give the scholar a correct conception, and to caution him against transferring the ideas he has borrowed from the stage as it now exists, to the dramatic representations of the Athenians.

It has already been stated, in a general way, that the Greeks were passionately fond of an out-of-door life. The Athenian courts and popular assemblies were frequently held, and numerously attended. The ceremonies and pomps in honor of the gods were embellished with every species of magnificent show. Contests of strength and genius served to develope the bodily and mental powers, and to inspire a taste for physical exercises and for poetry and music. The lyric poets rivalled each other in their brilliant compositions, which were accompanied by music and the dance. Bands of artists were thoroughly trained by able masters, and no pains or expense was spared, to make these shows attractive to the liveliest people that ever existed.

Among other festivals, those of Bacchus, or Dionysus, as he is commonly called by the Greeks, were favorite periods of enjoyment, both in cities and in the country. Sacred choruses were trained to do honor to these solemnities; and the songs which they chanted were of two kinds and of opposite characters. Those which were addressed to the god, and chanted round his altar, were serious and elevated; those which were inspired by the banquet were coarse and satirical, and sometimes indecent. The hymn which was sung at the opening sacrifice was called a Dithyram-

171 bus, διθύραμβος, a name of doubtful meaning. The goat was the animal selected for the sacrifice, on account of the mischief he does to the vine.

The Greek drama had its origin in these festivities. The Dithyrambus was gradually raised to the rank of the Tragedy, and the lower poetry, sometimes called the Phallic song, was wrought into the form of the comedy. The word *Tragedy*, τραγῳδία, is made up of τράγος and ᾠδή, *the song of the goat*, either because the goat was selected for the victim, or because he was bestowed as a prize upon the successful competitor at the festival. The Dithyrambic poetry was early cultivated by the Dorians, and was raised to a high point of perfection by a series of illustrious poets, such as Archilochus, Arion, Simonides, Lasus, and others. Under their hands it became a lofty composition, adorned with all the embellishments of music, rhythm, and the dance, and the representation of a Dithyrambic chorus grew up to be one of the most magnificent spectacles of Greece.

The choral representations were varied, finally, by the addition of an actor, or reciter, who sometimes carried on a dialogue with the persons of the chorus. This improvement was first introduced into the Satiric or Phallic song, by Thespis, a native of Icarius, an Attic village. On this account he is regarded as the inventor of the Drama. The serious representations were not modified in this manner until some time later. Phrynichus was the first to unite the elevated poetry of the Dithyrambus, and the imitative character of the Thespian chorus. He drew the subjects of his pieces from the mythology and history of his country, being led to this selection, partly by the fact, that the Cyclic or epic choruses sometimes represented similar subjects, and partly by the influence which the heroic poetry of Homer, which had just been collected at Athens, exercised, through its highly dramatic character, upon his mind. The origin of tragedy is probably to be referred, in part, at least, to the public recitation of the heroic poetry.

The performers now represented heroes, princes, and gods; and corresponding changes were made in their costume and their general demeanour. But still the lyric or choral part of the exhibition continued to be the most important. The drama under the hands of Phrynichus was at first more like the modern opera than the legitimate drama; though it is probable, that, during the course of his long dramatic career, he adopted many improvements that were introduced by younger and rival poets.

The tragic drama reached its highest perfection under the management of Æschylus, Sophocles, and Euripides. It is from the works of these poets alone, that we can form a correct opinion of Greek tragedy.

The manner of representation must now be briefly explained. The custom of proposing contests of skill, and of awarding prizes to the suc-

cessful competitor, was early applied to the drama. Under Æschylus and 171
his successors, theatrical contests were raised to a high degree of importance, and adorned with great splendor The most magnificent tragic shows were at the festival called the Great Dionysia, *τὰ μεγάλα Διονύσια, τὰ ἐν ἄστει, τὰ κατ' ἄστυ*, or *τὰ ἀνοιξά*. This festival was celebrated between the eighth and the eighteenth of the month Elaphebolion, *ἐλαφηβολιών*, the ninth Attic month, corresponding to the last half of March and the first half of April. At this time Athens was crowded with visiters from every part of Greece, and foreigners from every quarter of the civilized world; and on this occasion the new tragedies were brought out, and the great dramatic contests took place. They were enacted under the immediate superintendence of the highest magistrates. The chief archon had the care of the representations at the Great Dionysia. The preparation of the choruses was a matter of public concern, as much as the equipment of the galleys; and the expenses of the former, as well as of the latter, were imposed upon the wealthier citizens. A person was selected from each tribe to defray the cost of training a chorus; he was called the choragus, *χορηγός*: the rival choragi were called *ἀντιχόρηγοι*, the rival poets were the *ἀντιδιδάσκαλοι*, and the rival actors the *ἀντίσχοι*. Three actors and a chorus were assigned, by the archon, to each poet who was admitted by him to the contest. The archon also appointed five judges, who were to decide upon the merits of the tragedies when they were performed. The prize was originally a goat, afterwards it was a simple wreath of ivy. The name of the successful poet was also proclaimed before the audience, and the same honors were conferred upon the choragus and actors. A sacrifice of victory, called the *ἐπινίκια*, was offered, and an entertainment provided by the poet. The choragus dedicated a tablet to Bacchus, inscribed with the names of himself, the poet, and the archon of the year. One of these still exists at Athens, and is called the Choragic Monument of Lysicrates.

The representation took place in the day, and the time was apportioned to the rival tragedians by means of a clepsydra; the poet, therefore, had to limit the length of his pieces so as not to exceed the time allowed. It is supposed, that from ten to fourteen pieces were represented on the same day.

Most of the Greek musical and theatrical representations were originally given in the open air. But when the Tragic poems of the Athenians rose to somewhat higher excellence, suitable buildings for their performance were prepared. A wooden theatre was built at first, but, when this structure fell, under the weight of the crowd assembled to witness a contest of Æschylus and Pratinas, the great stone theatre within the *Λήναιον*, or

171 Enclosure of Bacchus, was built; and here all the best pieces of Æschylus, Sophocles, and Euripides were performed. It stood on the south-eastern side of the Acropolis, and was made of a semicircular excavation in the slope of the hill, rising to a considerable height. It was of a size sufficient to accommodate thirty thousand spectators; the seats rose, range above range, and the whole was enclosed by a lofty portico, adorned by statues, and surmounted by a balustraded terrace. The lower seats were appropriated to the magistrates, the priests, and the senate, because they were more favorable for hearing and seeing. The orchestra was a level space about twelve feet below the lowest range of seats. In the middle of this open space was a small platform, called the *Thymele*, Θυμέλη, which served the purpose of an altar and for a central point about which the choral movements were performed. This space, corresponding, with regard to position, to the pit of modern theatres, was never occupied by spectators. The theatre was always open at the top; and many of the most magnificent buildings of the Acropolis, and of the most renowned scenes in the neighbourhood of Athens, were within the view of the spectators.

On the side of the orchestra opposite the seats, and on a level with the lowest range, was built a platform, called the σκηνή, or stage. This was the station of the actors. Lofty buildings of stone work were constructed in the rear and on the sides of the stage, representing palaces, and containing rooms for the actors, and receptacles for the stage machinery. The scenery corresponded to the general magnificence of the structure. A great variety of ingenious contrivances were invented, to represent the various views that were required by different pieces. Decorations like modern scene paintings were introduced, when the stationary structures were not adapted to the scenes of any particular tragedy. A great number of stage machines were used to introduce in a proper manner the personages of the drama, such as gods descending from heaven, heroes, and so on. They had contrivances also for producing artificial thunder and lightening. The dresses of the actors were very carefully attended to. Masks, representing every possible variety of character, were made by ingenious artists; for it was an established principle of the Attic drama, that the external appearance of the actor must correspond to the idea or type of the character which he had to represent. Thus Apollo could not be represented by a man with a deformed face, unless he wore the mask. The art of making masks was carried to the highest perfection, as appears from marble copies of tragic and comic masks still preserved in European collections of antiquities. Various devices were also invented to alter the appearance of the actor's

form, by putting high sandals under his feet, and by stuffing and padding 171
him where it was necessary.

At first the theatre was open to all the citizens. A law was then enacted, which fixed the price of admission at one drachma; but Pericles had this law repealed, and reduced the price to two oboli, and ordained that this sum should be furnished from the public funds to every person who applied. These funds consisted originally of the contributions which were paid by the allied States of Greece for the defence of the country against the Persians. The spectators, thus furnished with admission money, hastened to the theatre at the dawn of day, to secure the best places. It is supposed that metallic squares, or tickets, with the names of the tragedians, were sometimes used, — one ticket of this kind, with the name of Æschylus, having been found, some years ago, in Pompeii. The two oboli for each person were paid to a sort of manager, called the *ἀρχιτέκτων*, who kept the theatre in repair. As may well be supposed, extraordinary scenes would sometimes take place in such an assembly. An actor who gave offence to the motley multitude was received with murmurs and hootings, sometimes was assailed by missiles, and driven from the stage. The expressions of applause were not less tumultuous.

It has been mentioned, that the archon assigned the poet three actors and a chorus. This number was not employed at first. Thespis introduced but one actor, distinct from the chorus; Æschylus added a second, and Sophocles a third; and this was ever after the legitimate number. They were called *ὑποκρισταί* or *ἀγωνισταί*. They were obliged to make the most laborious efforts for the attainment of perfection in their profession; for the ordeal they had to pass through was one of unexampled severity; and those who succeeded were rewarded in proportion. Polus, a celebrated performer, is said to have gained a talent (about a thousand dollars) by the labors of two days. The chorus always continued to be a very important part of the drama. It formed, by the splendor of the dresses, the music, and dances, a spectacle of which the Athenians were extremely fond. The number of the choristers, *χορισταί*, was at first unsettled, but afterwards it was fixed by law, at fifteen for tragedy, and twenty-four for comedy. Their place was in the orchestra, where they occasionally took part in the action, and sometimes carried on a dialogue with the actors, through their leader, or *κορυφαῖος*. At intervals or pauses of the action, the chorus chanted hymns of supplication or thanksgiving to the gods, and sometimes lofty odes full of moral reflections, in highly poetical language, upon the uncertainty of fortune, the excellence of virtue, or the unhappy destiny of some person celebrated for his calamities. These choral odes were more or less connected with, or applicable to, the subject of the piece, or the

171 destinies of the personages introduced. While the chorus were chanting these odes, they moved across the orchestra, keeping time by their step with the measure of the music. The portion which they sung while passing from right to left, was called the *strophe*; that from left to right the *antistrophe*; then they stopped in front of the spectators, and sung the *epode*.

The dialogue of the drama was written in the Attic dialect. The measure was the Iambic Trimeter acatalectic, or, as it is called in Latin, the Senarius. The choral songs, have their origin in the lyric Dithyrambus, retained the characteristics of that species of poetry, and were marked by many of the peculiarities of the Doric dialect. Their measures, like those of lyric poetry generally, are various and complicated.

Euripides, from whom the two extracts here given are taken, was born in the first year of the 75th Olympiad, 480 years before Christ, at Salamis, on the very day when the fleet of Xerxes was defeated by the Greeks, his parents having retreated to that island during the occupation of Athens by Xerxes. Æschylus was present at this battle, and Sophocles was one of the youths who performed the dance in honor of the victory. Thus the three greatest dramatic poets were associated by singular coincidences with the most renowned naval exploit of their countrymen. The father of Euripides was Mnesarchus, and his mother Clito. They belonged to the borough of Phlya, and the Cecropid tribe. Euripides was intended by his father for an athlete, and he was crowned at the Eleusinian and Thesean contests at the age of seventeen; but his natural tastes led him to different pursuits. He studied painting, and afterwards rhetoric, under Prodicus, and philosophy under Anaxagoras. He also enjoyed the intimacy of Socrates. Pericles was his fellow disciple. Finally, he became a dramatic poet, and was frequently the rival of Sophocles, from whom he sometimes bore away the prize. The number of his tragedies is variously stated from 75 to 92; but 19 only of these pieces are now extant.

He began his career as a dramatic poet at the age of twenty-five, and gained many prizes. It is said, that, after the Athenians were defeated at Syracuse, those among the captives who could repeat any portion of the poet's works were treated with great kindness, and some of them set at liberty. Soon after the representation of his Andromeda, which took place in the first year of the 93d Olympiad, 408 years before Christ, Euripides retired to Magnesia, and thence visited the court of Archelaus, the king of Macedonia. Here he is said to have risen to high favor, and to have been appointed by that monarch one of his ministers. He died there about 406 years before Christ, at the age of seventy-five. The manner of his death is uncertain. According to the popular account he was exposed to

ferocious hounds, and so mangled that he expired. The Athenians en- 171
treated Archelaus to send his body to be buried in his native city; but the request was refused, and his funeral was honored with every mark of respect at Pella. A cenotaph was erected to his memory in Athens, with a most eulogistic inscription.

Various opinions have been held, both by the ancients and moderns, upon the poetical merits of Euripides. The comic poet, Aristophanes, was for some reason or other his bitter enemy, and lost no opportunity of holding him up to ridicule and execration. The poet's early studies in rhetoric made him fond of argument and declamation, and many of his pieces certainly show a vicious love of sophistry. His philosophical pursuits gave him a reflecting turn of mind, and their influence upon his poetical character is perceptible in the numerous maxims and apothegms which he introduces into his pieces. But he had not the elevation of spirit which distinguished Æschylus and Sophocles; he frequently sinks down to mere commonplace. His plans are often loosely constructed; his choral passages are too long, too numerous, and sometimes too slightly connected with the action; and he sometimes expresses opinions and views which early attracted the censure of his contemporaries. Not unfrequently he lowers the tone of the heroic characters whom he introduces, and degrades them to weak and whining and beggarly caricatures. But many of his pieces are composed in a style of the most delicate beauty. Some of his characters, such as Medea, show great vigor of genius, and others, such as Alcestis, prove him to have possessed a heart susceptible of the finest emotions, and a mind capable of conceiving the highest purity and the most perfect disinterestedness of character. Many single passages of his other pieces also are marked by poetical merits of the highest order. He possessed an inexhaustible invention, and the most varied accomplishments. His style is often marked by an admirable ease and grace. He knew how to manage the passions, by inventing situations suitable for calling them into full play. There is a vein of pathos running through most of his pieces, and an elegiac tone, which are often deeply affecting. He has the art of managing the dialogue in a way that is strikingly consistent with the characters by whom it is carried on; there is too an air of pensive beauty shed over most of his writings, which is interesting and touching. On the whole, though Euripides may not be placed on a level with Æschylus and Sophocles, he cannot justly be set much below them.

The subject of the tragedy of Hecuba, called in Greek Ἑκάβη, is drawn from the Trojan war. When the city was taken by the Greeks, the inhabitants were reduced to slavery. Among the rest, were Hecuba, the aged wife of Priam, her daughter Polyxena, and many other Trojan

171 **women.** The fate of these persons is the theme of several of the most pathetic of Euripides's plays. The Greeks had withdrawn with the captives and the plunder of the city to Chersonesus, opposite the Trojan territory. The shade of Achilles, who had been slain with an arrow by Paris, appears by night, and demands the sacrifice of one of Priam's daughters on his tomb. This is the opening of the tragedy. The Greeks resolve to grant the demand, and they send Ulysses to take Polyxena from her mother for this purpose. The scene which follows is one of the most affecting in the tragedy. The character of Polyxena is drawn with the most exquisite beauty; and the manner in which she resigns herself to her fate is marked by the utmost possible pathos, tenderness, and grace; and forms a very poetical contrast to the lamentations and despair of the mother. The determination of the Greeks is carried into execution, and a description of the bloody scene is given by Talthybius, the herald. Meantime Hecuba has already had a vision, warning her of the murder of her son Polydorus, who had, previously to the capture of the city, been sent away with treasures, by his father, to Polymestor, the king of Thrace, for safe keeping. The treacherous king, for the sake of getting possession of the treasures, murders the youthful prince, and throws the body into the sea. It is washed ashore near the tent of the captive queen, where it is discovered by a servant, and brought in, at the moment when the wretched mother is overwhelmed by the death of her daughter. She bewails this new calamity, but resolves upon revenge, which she finally accomplishes, by slaying the children of the murderer, and putting out his eyes. The passage here given, is that in which she relates the murder to Agamemnon and supplicates his assistance. Agamemnon has come to inquire why she has not taken the body of her daughter for burial; it having been agreed, that none of the Greeks should touch the virgin's corpse. The chorus is composed of captive Trojan women. The passage here selected begins at line 725, and ends at line 951, of the Tragedy of Hecuba, in Dindorf's edition of the "Poetæ Scenici Græci."

For the construction of the *iambic trimeter acatalectic*, see S. § 244. 1; Buttman's Larger Grammar, Appendix A, 15.

1. Ἐκάβη τί μέλλεις . . . . κόρης; *Hecuba, why dost thou delay to go and bury thy child in the grave, according to the conditions which Talthybius announced to me, that no one of the Greeks should touch thy daughter?*

2. ἐφ' οἷσπερ, for ἐπ' ἐκείνοις ἅπερ, *upon the conditions which.* Matthiæ, § 585. β.

6. τἀκεῖθεν, for τὰ ἐκεῖθεν, *the things there*, where the daughter of Hecuba was sacrificed. S. § 141. 2.

7. καλῶς, sc. πεπραγμένον. 171

8. τίν' ἄνδρα . . . . Τρώων, for τίς Τρώων ὅδε ὁ θανὼν ἀνήρ ἐστιν, ὃν ἐπὶ σκηναῖς ὁρῶ.

9. Ἀργείων, sc. τινὰ depending on ἀγγέλλουσι.

11. λέγουσα σὲ, *speaking of thee*, addressed to the dead body of her son.

12. τί δράσω . . . . κακά; *what shall I do? shall I fall at Agamemnon's knee or bear my woes in silence?* S. §§ 215. 3: 227.

16. ἀλλ' εἴ με . . . . προσθείμεθα, *but if, considering me a slave and an enemy, he were to spurn me from his knees, I should bring upon myself another sorrow.* The form of supplication was to fall down before the person supplicated and embrace his knees. S. § 180. 2.

20. ἆρ' ἐκλογίζομαί γε . . . . δυσμενοῦς; *am I not calculating the feelings of this man too much with reference to hostility, when he is not hostile to me?*

1. εἴ τοι με . . . . κλύειν, *if thou desirest me to know none of these,* 172
thou comest to the same point with myself, for I desire not to hear.

5. τολμᾷν . . . . τύχω, *I must venture, whether I succeed or not.*

6. τῶνδε γουνάτων, *by these knees.* S. § 187. 3.

8. μαστεύουσα, supply ἱκετεύεις. — μῶν ἐλεύθερον . . . . θέσθαι; *do you wish to obtain your liberty?*

14. οὗ, *for whom.* S. § 187. 1.

18. Πριαμιδῶν, sc. τὶς.

19. ἄλλον . . . . ἢ κείνους, *other . . . . than those.* — γύναι, voc. of γυνή.

20. ἀνόνητα, *unprofitably.* — ἔοικε, impersonal. — τόνδ', sc. ἔτεκον.

22. θανεῖν, *lest he* (Polydorus) *should die.*

1. ποῖ τῶν . . . . μόνον; *whither did he send him alone, having separ-* 173
ated him from the children he then had? S. § 180. 2.

3. Πολυμνήστωρ, attracted by ὅς. S. § 151. 2, 3, R. 6.

5. θνήσκει, *dies by the hands of,* or *is killed by.* — τοῦ, for τίνος. S. § 206. 1.

8. τοιαῦτ', sc. ἐγένετο, *just so.*

11. τοῦτον . . . . πόνον; *was she in search of him, or engaged in other toil?* literally, *seeking him, or toiling other toil.* S. § 164.

13. ἐκβάλλει, present for the aorist. S. § 209. N. 1.

15. ὦ σχετλία . . . . πόνων, *O wretched woman, on account of thy immeasurable woes.* S. § 187. 2.

3. στέργοιμ' ἄν, *I will be content.* S. § 217. 3. — τοὔμπαλιν, for 174
τὸ ἔμπαλιν, *the reverse;* sc. παθεῖν δοκῶ.

5. τοὺς γῆς νέρθεν, sc. θεούς.

174 7. *κοινῆς . . . . ἐμοί, a man who has shared a common table with me.* S. §§ 178. 2 : 195. 1.

8. *ξενίας τ' . . . . φίλων, and who has partaken of my hospitalities, the foremost in the number of my friends.* S. §§ 197 : 177. — *πρῶτα*, an adverb, equivalent to *πρῶτος*.

13. *κἀ*, for *καὶ ἐ*. S. §§ 24 : 14. 1.

15. *ὅρια . . . . ὡρισμένοι, having defined for ourselves the limits of justice and injustice.*

16. *ἧς*, that is, *νόμος*. — *διαφθαρήσεται*, 2 fut. pass. from *διαφθείρω*.

20. *ἐν αἰσχρῷ θήσουσι, regarding these things as base.*

21. *ὡς γραφεύς τ' ἀποστὰς εἶ, and standing off like a painter.*

22. *ἴδοῦ*, 2 aor. mid. imperat. from *εἶδω*. — *κἀνάθρησον*, for *καὶ ἀνάθρησον*.

23. *σίθεν*, for *σοῦ*, from *σύ*. S. § 64. N. 2.

26. *ποῖ . . . . πόδα ; whither art thou going from me?* or, *whither art thou withdrawing thy foot from me?* S. § 165.

31. *ἐς τέλος, to perfection.*

32. *ἦν' ἦν*, S. § 213. N. 6.

33. *πείθειν*, sc. *τινὰ ἐπεῖνα*. S. § 165.

34. *πράξειν καλῶς, to succeed.*

36. *ἐπ' αἰσχροῖς, in a base condition, for base purposes,* or *compelled to perform base offices*, such as usually were imposed upon captives.

175 1. *καπνὸν . . . . ὁρῶ, I see this smoke of my city ascending.* Hecuba is to be conceived of as pointing to the smoking ruins of Troy. The line may be rendered, *yonder smoke that I see ascending is the smoke of my city.*

3. *τοῦτον . . . . δράσεις, doing well by him, you will do well by one who is your own connexion.* That is, by avenging Polydorus, you will avenge one who is, in some sort, of your family. Hecuba alludes to Agamemnon's having taken Cassandra, the sister of Polydorus, for his own companion, from among the female Trojan captives.

5. *εἴ μοι . . . . φθόγγος, would that there were to me a voice,* that is, *would that I had.* S. § 217. N. 1.

7. *τέχναισιν, by the arts.* S. § 198.

8. *κἀνθ', for πάντα*, referring to *βραχίοσι, χερσὶ, κτλ.* — *γονάτων*, for *γονάτων*. S. § 179.

10. *Ἕλλησιν*, S. § 197. N. 4.

11. *παράσχες*, 2 aor. imperat. from *παρέχω*.

12. *εἰ καὶ μηδὲν . . . . ὅμως, though she is nothing, yet lend it.* — *δοὺς*, sc. *ἡ πρεσβύτις*. — *ὅμως*, sc. *παράσχες*.

13. *ἐσθλῶ γὰρ ἀνδρὶ*, *for it is the part of a noble man.* S. § 175.

15. *δυνόν γε*, sc. *ἐστί*, referring to what follows. The ideas contained in these four lines are somewhat confused.

17. *φίλους . . . . πεποίηνε*, *rendering those who have been most hostile, friends, and making those formerly well disposed, enemies.*

20. *δ' οἶκτον . . . . ἴχω*, *I pity.* The intervening words come after *τύχας σίθεν*. For the expression *δ' οἶκτον ἴχω*, see Matthiæ, Gram. § 580. c.

22. *τόνδε σοι . . . . δίκην*, *to give you this satisfaction.* The acc. *ξένον* is the subject of *δοῦναι*.

24. *ἔστιν . . . . μοι*, *for, in some respects confusion has befallen me.* The verb *ἔστιν* is often used with adverbs such as *ἵνα, ὅπου, ὅθεν, ᾗ, ὅπως*, when the phrase has the sense of an adverb. Thus in this sentence *ἔστιν ᾗ* has the adverbial sense of, *to a certain degree, somewhat.* Matthiæ, Gram. § 482.

27. *χωρίς*, *to you apart.* — *καὐ*, for *καὶ σύ*.

28. *πρὸς ταῦτα*, *upon these*, that is, *upon consideration of these things*, or *taking these into view.*

2. *εἰργουσι . . . . πρέπους*, *preventing him from adopting courses ac-* 176
cording to his judgment. S. § 225. 3.

3. *πλέον νέμεις*, *dost respect the multitude*, literally, *awardest to the multitude more.*

4. *φόβου*, S. § 181. 1.

5. *ξύνισθι*, *be thou knowing to it.*

6. *τόνδ'*, that is, her dead son, Polydorus.

7. *ἡ 'πιστασία*, by crasis for *ἡ ἐπιστασία*.

8. *Θρηκὸς* refers to Polymnestor. — *πίσυνος*, from *πέποιθα*.

9. *φανῇ* agrees with *ἐπιστασία*. — *εἶργε*, imperat.; sc. *τὸν Θέρσβον* and *τὴν ἐπιστασίαν*. — *δοκῶν*, sc. *εἶργειν*. — *ἐμὴν χάριν*, *for my sake.* S. § 167.

10. *τὰ δ' ἄλλα*, *but as to the rest.*

14. *κτήσει*, fut. mid. 2 pers. sing. from *κτάομαι*.

15. *κεκεύθασ'*, 2 perf. from *κεύθω*. S. § 209. N. 4.

21. *τί δ' . . . . ἐξέκτειναν*; *but what? did not women destroy the sons of Ægyptus, and did not women utterly depopulate the isle of Lemnos of males?* The first allusion is to the story of the fifty daughters of Danaus, all of whom but one, killed their husbands, the fifty sons of Ægyptus; and the second, to the fable of all the Lemnian women, except Hypsipyle, their queen, having murdered their male relations. She spared her father Thoas.

176 22. ἀρείνων ἐξήμισαν. S. § 181. 2.

24. πέμψον . . . . γυναῖκα, *but do thou send this woman safely through the army for me.*

25. σύ, addressed to the woman who is to carry the message. — στελάζω, from στελάζω, with a middle signification.

27. σὸν οὐν . . . . χρέος, *not less for thy sake than for her own.* S. §§ 228. N. 5 : 167. — ἧλασσον, an adverb.

28. παῖδας, connected to σ' by καί.

177 3. τώδ' ἀδελφώ : this expression, though the noun is masculine, refers to Polydorus and his sister Polyxena. We have no single word in English, which is equivalent to ἀδελφώ, and must translate it by the circumlocution *brother and sister.*

4. κρυφθῆτον χθονί, *may be buried in the earth.* S. § 202.

6. οὐκ . . . . χάριν, *I should not have been able to grant you this favor.*

9. γένοιτο δ' εὖ πως, *may it be well*, that is, your undertaking. — πᾶσι γὰρ . . . . εὐτυχεῖν, *for this is common, both to each in private, and to the state, that the evil man should suffer evil, and the good be prosperous.*

The lyrical passage, which follows, was chanted by a chorus of captive Trojan women. It describes the scene which occurred when the city was taken by the Greeks, who had pretended to embark on their homeward voyage, leaving the conquest of the Trojan empire unaccomplished, but had suddenly returned at night, and gained possession of the town by stratagem.

13. τῶν ἀπορθήτων . . . . λίξει. *will no longer be called a city, one of the unravaged.* S. §§ 173 : 207. N. 6.

14. Ἑλλάνων, for Ἑλλήνων. — ἀμφί σε κρύπτει, for ἀμφικρύπτει σε.

15. πίρσαν, aor. part. neut. from πίρθω, agreeing with πίφος.

16. ἀπὸ δὶ . . . . πύργων, *and thou hast been shorn of thy crown of towers.* — ἀπὸ belongs to κίκαρσαι from κείρω. — στιφάνας, for στεφάνης. S. §§ 165 : 206. 3.

17. κατὰ δ' . . . . κίχρωσαι, *and thou hast been begrimed with the most woful stain of ashes.* — κατὰ belongs to κίχρωσαι from χρώννυμι.

18. κηλῖδ', for κηλῖδα, from κηλίς. S. §§ 165 : 206. 3.

20. ὠλλύμαν, for ὠλλύμην, from ὄλλυμι. S. § 84. N. 6.

21. ἐκ δείπνων, *after supper.* — ὅσσας, from ὅσσος.

22. μολπᾶν, for μολπῶν, from μολπή. S. § 31. N. 3.

23. κατακτανούσας, neuter. S. § 205. N. 1.

25. ξυστὸν, sc. ἦν, or ἔκειτο.

26. ναύταν, for ναύτην, from ναύτης. S. § 136. N. 3.

27. ἐμβεβῶτα, 2 perf. from ἐμβαίνω, used transitively.

28. πλόκαμον, after ἠμφιθαλῆ μόχθον from ἀμφιθαλίζω. S. § 207. 3. — 177
ἀναδέτους, *that bind*, actively.

34. τόδ', for τόδε, agrees with κίλισμα.

1. τὰν, for τὴν, from ὁ. 178

2. Ἰλιάδα, used as an adjective. — πίρσαντες, from πίρθω. — οἶκον, *to your homes*. S. § 170.

4. Δωρὶς ὡς κόρα, *like a Dorian* (that is, *a Lacedæmonian*) *maid*.

6. οὐκ ἤνυσ', *accomplished nothing*, though I fled for refuge to the altar of Diana. — Ἄρτεμιν, the altar of Diana: after προσίζουσα. S. § 227. — ἃ πλάμων, sc. ἐγώ.

7. ἄγομαι, that is, captive. — ἀκοίταν for ἀκοίτην.

8. ἐπὶ πίλαγος, after ἄγομαι.

10. ναῦς here is personified, or rather, it stands for her contents, ναῦται. Hence, the propriety of ἐκίνησεν πόδα.

11. τάλαινα, *wretched me*. — ἀντίῶσεν ἄλγη, *I am overcome with sorrow*.

14. δίδοῦσ', for δίδοῦσα, agrees with the subject of ἀντίῶσεν. — γᾶς ἐκ πατρώας, for ἐκ πατρώας γῆς.

16. οἶκων, S. 180. 2.

18. ἀν μήτε . . . . οἶκον, *may the salt sea never bear her back again, and may she never reach her paternal home*. S. § 217. 1. — ἀν, for ἤν, from ἤ. S. § 152.

ORESTES.

The passage here given from the Orestes of Euripides, begins at line 211, and ends at line 355, in Dindorf's "Poetæ Scenici." Orestes was the son of Agamemnon and Clytemnestra. When his father, on his return from Troy, was murdered by Clytemnestra and her paramour Ægisthus, Orestes was saved by his sister Electra, and sent to Strophius, the king of Phocis. When he arrived at years of manhood, he returned by the direction of an oracle of Apollo, and put Ægisthus and Clytemnestra to death. The fate of Agamemnon, the death of Clytemnestra, and the expiation of Orestes, were the subjects of many ancient tragedies. The present piece represents the consequences which ensued to Orestes from his bloody deed. Immediately after slaying his mother he is seized with madness, or pursued by the Furies, as it is otherwise expressed. The ancients represented under this poetical fiction the horror which man naturally feels when he has shed human, especially kindred blood. The perpetrator was

178 supposed to be beset by the avenging Furies, who pursued him relentlessly until the deed was in some way or other expiated. This tragedy begins with the madness of Orestes, and then represents his trial and condemnation, his resistance to the execution of the sentence, and the final reconciliation of all parties by the intervention of Apollo. The scene is laid in Argos, and the chorus consists of Argive women, companions of Electra. The play opens with a soliloquy of Electra, while her brother is enjoying a temporary cessation from his torments, in sleep. Then a dialogue follows between her and Helen. The chorus approaches to inquire about Orestes, and a lyrical dialogue between them and Electra takes place, after which Orestes awakes, and the scene here given immediately occurs.

20. ἰσχύουσιν νόσου, *protecting against disease.* S. § 185.

21. ὡς ἡδύ, *how sweet.* — μοι, after προσῆλθες. — ἐν δέοντι, *at the right season.*

22. ὡς εἶ σοφὴ, *how skilful thou art.*

25. τῶν πρὶν . . . . φρενῶν, *bereft of my former senses.* S. § 180. 2.

179 1. φίλταθ', for φίλτατε, from φίλος. — ηὔφρανας, aor. act. of εὐφραίνω.

2. βούλει θίγω, *dost thou wish that I should touch thee.* S. § 215. 3. — κἀναπνεύσω, for καὶ ἀναπνεύσω.

3. λαβοῦ, 2 aor. mid. imperat. from λαμβάνω. — ἐκ belongs to ἔμεξεν from ἐμέργνυμι: the compound verb is ἐξομέργνυμι.

4. στόματος, after ἐξομέργνυμι. S. § 180. 2.

6. ἀδίλφ', for ἀδελφὰ, agreeing with μίλη.

8. ἄφελε πρόσωπον, *remove from my face.* S. § 180. 2.

9. βοστρύχων limits κάρα.

11. ἀνῇ, 2 aor. subj. from ἀνίημι.

12. κἀσθενῶ, for καὶ ἀσθενῶ. — μίλη, accusative synecdochical.

16. δυσάρεστον . . . . ὅτε, *the sick are, from restlessness, hard to please,* literally, *a thing hard to please.* S. § 160. N. 2.

17. ἦ κἀκὶ . . . . θιὶς, *do you wish to set your foot upon the ground, taking a step, after a long time;* that is, *do you wish to step on the ground, which you have not done so long.* — κἀκὶ, for καὶ ἐκὶ. — γαίας, gen.

18. μετάβολὴ . . . . γλυκύ, *change of all things is a pleasant thing.*

19. μάλιστα, sc. θίλω. — δόξαν, *appearance.* — τόδ', for τόδε, refers to ἀρμόσαι πόδας.

20. κἂν . . . . ἀτῇ, *even if it be remote from truth.* S. § 180. 1.

21. ὦ κασίγνητον . . . . κάρα, *O fraternal head,* a common expression, meaning, *O my dear brother.*

23. κεἰ, for καὶ εἰ. — σὸν, sc. λέξεις.

24. εἰ δ' ἐς βλάβην, sc. λέξεις. — ἅλις ἔχω τοῦ δυστυχεῖν, *I have enough of misfortune.* S. § 183. N. 179

4. χάριτας ἔχων . . . . πατρός, *having the graces of a father.* 180

5. τὸ πιστὸν τόδε, *this corroboration* or *proof*, referring to Ἑλένην . . . . τειχέων.

9. ἐπίσημον . . . . Ἑλλάδα, *Tyndarus produced a family of daughters, marked for disgrace, and infamous over Greece.* Alluding to Helen and Clytemnestra.

13. οἴμοι . . . . σωφρονῶν. Electra observes the marks of an incipient fit of insanity in the uncertain wavering of her brother's eye.

14. ταχὺς . . . . λύσσαν, *and quickly hast thou changed to madness.* — μετέθου, 2 aor. mid. 2 pers. sing. from μετατίθημι. S. § 207. 2.

15. ὦ μῆτερ . . . . κόρας. Orestes imagines himself pursued by his mother's shade, urging on the terrible Furies.

23. σχήσω, *I will prevent.* — πηδᾷν, *from leaping.* S. §§ 221 : 182. — πηδήματα, S. § 164.

24. μέθες, 2 aor. imperat. from μεθίημι. — οὖσα, sc. σύ.

2. ἐπεὶ . . . . κεκτήμεθα, *since the deity is inimical to us.* — δυσμενὲς, S. § 166. 181

5. μανιάσιν, neut. from μανιάς. S. § 54. N.

6. βιβλήσεται, 3 fut. pass. from βάλλω. S. § 112.

7. εἰ μὴ 'ξαμείψει, supply βιβλήσεται. — μὴ 'ξαμείψει, by crasis, for μὴ ἐξαμείψει.

15. ἡλάμεσθα, for ἡλάμεθα, aor. mid. from ἅλλομαι.

16. γαλήν', for γαληνά, from γαληνός.

17. κρᾶτα, from κάρα. — θεῖσ', for θεῖσα. — πέπλων, S. § 188. 2.

18. αἰσχύνομαι . . . . ἐμῶν, *I am ashamed of imparting my woes to you*, or, *of making you share my woes.* S. §§ 196. N. 3 : 222. 2.

21. τάδ' refers to the plan of killing Clytemnestra, the mother of Orestes. — εἴργασται . . . . αἷμα, *but my mother's blood was wrought by me*, or, *the murder of my mother was committed by me.* S. § 208. N. 2.

23. ὅστις . . . . ἀνοσιώτατον, *who having instigated me to a most unholy deed.* S. § 165. 1. — ἐπάρας, from ἐπαίρω.

25. κατ' ὄμματα, *face to face.*

27. πολλὰς . . . . λιτὰς, *that he would have put forth many prayers by this chin.* The form of supplication was to embrace the knees with one hand and touch the chin or beard of the person supplicated with the other.

28. ὦσαι, aor. act. inf. from ὠθέω, depending on the preceding line.

29. μήτ', *neither*, corresponding to θ' in the next line. S. § 224. N. 2. — ἐκεῖνος, sc. ὁ πατήρ.

181 30. Σ', for τι. — ἐκτλάσειν κακά, *to endure evils.* — ἐκτλάσειν, from ἐκτίμτλημι.

182 1. τἄμ', for τὰ ἐμά, equivalent to ἐμί.

2. Σύ μου . . . . παραμυθοῦ, *do thou restrain and console the dreadful and ruined state of my senses;* that is, *restrain and console me in the dreadful and shattered state of my mind.* — διαφθαρὲν, 2 aor. pass. part. from διαφθείρω. S. § 177. 2.

8. ἔρξαι, aor. imp. mid. from ἐρίγω.

9. τί . . . . οἰχόμενθα, *for, shouldst thou fail me* (literally, *desert me*), *or shouldst thou contract disease by thy attendance upon me, we are gone.* S. § 198.

12. οὐκ ἔστι, *it must not be so,* as you say.

13. ἴσα γὰρ ταυτόν, *for it is all the same,* or, *both are alike.* — κατθάνῃς, for κατατθάνῃς, from κατατθνήσκω. S. §§ 135. N. 8.

18. καὶ μὴ . . . . ἀποδίσχου, *and do not take too hardly that which frights thee, and terrifies thee from thy couch.*

This choral song is a prayer to the Furies in favor of Orestes, and a lament over his woes, with moral reflections upon the instability of human affairs.

24. ἀβάκχευτον . . . . γόοις, *ye whose lot it was to form a chorus, not like that of Bacchus, but with tears and groans.*

31. ἐκλαθέσθαι, from ἐκλανθάνω. — λύσσας, for λύσσης, from λύσσα. S. § 179.

33. οἷων . . . . ἴρεις, *having desired what things, thou art ruined.* S. §§ 182 : 206. N. 2.

34. τρίποδος . . . . μυχοί, *having received from the tripod the response which Apollo uttered upon the sacred spot where are the recesses of the centre of the earth.* The allusion is to the oracle by which Apollo commanded Orestes to slay his mother. Delphi was supposed to be the centre of the earth.

183 4. τίς ἕλκος . . . ἀναβακχεύει, *what mercy is there, what is this fatal trial that is coming, hurrying thee, wretched, onward, in which one of the avengers joins tears with tears, bringing upon the house thy mother's blood, which is maddening thee.* The chorus refer to coming events, and speak of them as if they were present. The expression, "one of the avengers joins tears to tears," means, *the fury will expiate thy mother's woes by thine.*

12. ἀνὰ . . . . κύμασιν, *for like the sail of a swift boat,* that is, *like a swiftly-sailing boat, some god is wont to strike it* (ἔλβειν), *and overwhelm it with the violent and fatal waves of dreadful woes.* — ἀνὰ belongs to ἀνάξας: the compound verb is ἀνατινάσσω.

14. κατέκλυσεν, S. § 212. N. 2. — πόνων limits κόμασιν. — πόντου, 183
in apposition with πόνων.

16. τίνα . . . . χρή; *for what other family than that descended from the divine nuptials, from Tantalus, should I reverence in preference?* Tantalus, the ancestor of Orestes, was the son of Jupiter. — πάρος limits σέβεσθαι. — ἄλλον ἕτερον, only one of these words would be enough.

19. καὶ μὴν . . . . ὧν, *lo, hither comes the king, the royal Menelaus, plain to be seen, by his great splendor, that he is of the blood of the Tantalidæ;* that is, *see, hither comes king Menelaus, showing by the splendor of his appearance that he is sprung from the royal line of Tantalus.*

21. δῆλος, sc. ὤν. — ἐρᾶσθαι has the force of the synecdochical accusative.

22. ὤν, *that he is descended,* depending on δῆλος ὤν. S. § 222. 2.

26. πράξας, *having obtained.* — ηὔχου, from εὔχομαι.

FROM ARISTOPHANES.

PLUTUS.

The comedy of the Greeks had a very similar origin, and passed through 184
nearly the same steps, with their tragedy. The earliest ascertained fact with regard to it is, that Susarion, about 580 years before Christ, travelled about, and held up to ridicule the follies and vices of the age. His representations were given on a small movable stage. They consisted of songs, accompanied by dancing, for the entertainment of the villagers; hence the name κωμῳδία, from κώμη and ᾠδή, *a village song.* Companies of comedians were at length established at Athens, and Epicharmus, 485 years before Christ, modelled the comedy after the tragedy. His followers were Phormes, Magnes, Crates, Cratinus, Eupolis, Pherecrates, and Aristophanes. The Greek comedy is divided into *the Old, the Middle,* and *the New.* The old comedy lasted until the end of the Peloponnesian war. Its principal object was satire, and private men, as well as the magistrates, were introduced on the stage and held up to ridicule by name; the actors representing them with masks resembling the persons thus made the object of the poet's wit, and of the people's laughter. The oligarchy suppressed this liberty, considering it a dangerous weapon for attacking the measures of government, prohibited the introduction of living persons by name, and abolished the chorus. This gave rise to the middle comedy,

184 which represented and satirized general characters without touching upon individuals, at least, expressly. The new comedy, which differed from either of the preceding classes by its ethical character, and by representing more fully the traits of private life, was raised to its highest perfection by Menander, about 300 years before Christ.

Of all the comic poets, except Aristophanes, fragments only remain. This celebrated poet and wit was probably an Athenian, though by some he is said to have been a native of Ægina; if so he became an adopted citizen of Athens. His father's name was Philippus, but the exact dates of his birth and death are unknown His attention was early drawn to the political circumstances of the country, and particularly to the fatal effects of the Peloponnesian war, which he delineated in several of his pieces. He attacked Cleon, the celebrated demagogue, who, to revenge himself, accused him of having unlawfully assumed the rights of citizenship. He defended himself twice successfully against the charge, and afterwards introduced Cleon in his comedy of "The Knights"; but no actor dared to perform the part, and Aristophanes was obliged to undertake it himself. The fame of the poet soon rose so high, that Dionysius of Syracuse invited him to his court; but Aristophanes, being a lover of independence, refused the prince's flattering offers. He wrote fifty or sixty pieces, but only eleven have been preserved. He carried comedy to its highest brilliancy, and made it the instrument of attacking the abuses of his times, the absurdities of the people, and the selfish and unprincipled characters of the popular leaders, by whom the democracy of Athens allowed themselves to be duped. The immoral and licentious principles of the Sophists, who were doing their best to corrupt the Grecian youth, and to overwhelm the country with a universal profligacy, were subjected to his most terrible denunciation and ridicule. His poetry is rich in wit and imagination. Some of the choral songs scattered over his comedies are among the best lyrical pieces of the Greek language. His wit runs into every form of play upon words, puns, alliterations, and unexpected turns, like Shakspeare's. His style is the purest and most vigorous Attic.

The comedy from which the passage here given is taken, is called *Plutus*, or *Wealth*. It belongs to the middle, whereas the other pieces belong to the old comedy. It was written late in the poet's life, and after the restraints of law had been imposed upon the comic theatre. The aim of this piece is to hold up the grasping, unjust, and avaricious character of the Athenians to contempt. The poet introduces an old farmer, Chremylus by name, a man of virtuous character, but poor. He has been to consult the oracle of Apollo concerning his son, whether the young man ought to give up his virtuous habits, and become like others, who grew rich by

their unjust practices. The oracle replied, that he should follow whom- 184
soever he might meet first after leaving the temple. He meets a blind old man, Plutus, the personification of Wealth, and follows him about, without knowing who he is. The servant, thinking his master is out of his wits, insists pertinaciously upon being informed what he is following such a person for. Chremylus relates the oracle, and between them they contrive to learn the name of the blind old man. Delighted with the discovery, they take him to the temple of Æsculapius, and cure him of his blindness; after which he returns home with them, and they and all their virtuous friends, who had been poor before, are made rich. There is a good deal of humor in the comedy. In particular, the characters of Chremylus the master, and of Carion, the slave, are very happily drawn and contrasted. The passage here given is the opening scene of the piece.

4. *δέξῃ . . . . κεκτημένῳ, and should seem to his owner not to do so.*

6. *τοῦ σώματος . . . . ἠνημένου, for fate does not permit the master of his body to rule it, but the purchaser.* The master of his body, *σώματος κύριος*, is the slave himself.

8. *καὶ . . . . ταῦτα, so much for this*, literally, *and these things are these*, a familiar Attic phrase, used when the speaker is just passing on to another topic.

10. *μέμψιν . . . . ταύτην, I have just fault to find.* S. § 164.

14. *τοὐναντίον . . . . ποιῶν, doing the opposite of what he ought to do.* S. § 186. N. 2. — *τοὐναντίον*, for *τὸ ἐναντίον*.

15. *γὰρ* has reference to *τοὐναντίον*. — *βλέποντες*, sc. *ἡμᾶς*.

16. *οὗτος*, sc. *ὁ δεσπότης*. — *ἀκολουθῇ*, sc. *τυφλῷ*.

17. *καὶ ταῦτ' . . . . γε, and that too, one who does not so much as answer a single grunt.* S. § 141. N. 1. — *ἀποκρινομένῳ* agrees with *τυφλῷ*, the omitted object of *ἀκολουθῇ*.

18. *οὐκ ἴσθ' ὅπως, by no means.* — *ἴσθ'*, for *ἴστι*. — *σιγήσομαι*, from *σιγάω*. S. § 207. N. 5.

19. *ἔ τι, why.* S. § 167. — *ποτε* belongs to *ἔ τι*, and cannot be translated.

20. *πράγματα, trouble.*

21. *οὐ γάρ . . . . γε, for you will not beat me, at least while I have a crown.* The expression alludes to the custom of wearing a crown when departing from the oracle of Apollo, a circumstance which gave the wearer, in some measure, a sacred and inviolable character.

22. *μὰ Δί'*, supply *οὐ τυπτήσω σε στέφανον ἔχοντά γε*. — *ἀλλ', ἀφελὼν τὸν στέφανον*, supply *τυπτήσω σε*.

25. *τίς ποτ', who in the world.*

185 1. *οὔ σε κρύψω, I will not conceal it from thee.* S. § 165.

2. *πλειστίστατον*, apparently used in an honorable acceptation. S. § 57. N. 4.

9. *ἐπιερησόμενος . . . . θεὸν, I went therefore to the god to inquire.*

10. *τὸν ἐμὸν . . . . βίον, thinking that already the life of me, wretched man, had been almost shot away*, that is, *ended*. S. § 174. These two lines are parenthetical.

12. *τὸν δ' υἱὸν*, the subject of *εἶναι*, below, attracted by *πευσόμενος*. S. § 157. N. 9.

14. *ὀγκὸς μηδὲ ἓν, nothing at all sound*, an idiomatic expression, as when we say of a person in English, "he is nothing good."

16. *ἐκ τῶν στεμμάτων, from the wreaths*, that is, from the sacred tripod, which was wreathed with laurels.

17. *πεύσει*, fut. mid. from *πυθάνομαι*.

19. *ἐκέλευσεν . . . . ἵνα, he commanded me not to let go of him*, or *not to leave him*. S. § 180. 1.

21. *τῷ*, for *τίνι*. S. § 68.

25. *ἀσκεῖν . . . . τρόπον; to train your son in the manner of the country?*

186 1. *τῷ τοῦτο κρίνεις; by what do you judge this?* that is, *from what do you form this opinion?* — *δῆλον . . . . βίῳ, it is plain, that even the blind in understanding think it best to cultivate rascality, in the present times.* — *πυφλῷ*, after *δοκεῖ*.

3. *γνῶναι*, 2 aor. inf. from *γιγνώσκω*, equivalent to the synecdochical accusative, after *πυφλῷ*. — *τοὔνθ'*, for *τοῦτο*, referring to what follows.

4 *τὸ* belongs to *ἀσκεῖν*. — *τῷ νῦν*. S. § 140. 1.

5. *οὐκ ἔσθ' ὅπως, certainly not, by no means.*

7. *τοῦ χάριν, for the sake of what.* S. § 68.

9. *πυθοίμεσθ' ἄν . . . . νοεῖ*, for *πυθοίμεσθ' ἄν εἴ τι ὁ χρησμὸς ἡμῶν νοεῖ*. S. § 157. N. 9.

10. *ἄγε δή*, addressed to Plutus. — *πρόσιθι*, an adverb. — *σαυτόν*. S. § 157. N. 9.

11. *ἤ, or*, if you don't tell me. — *τἀκεῖ . . . . δρῶ*, I will do what your obstinacy requires, that is, I will give you a thrashing. — *τἀκεῖ*, for *τὰ ἐκεῖ*.

12. *ἐγὼ μὲν . . . . σοι*, a form of imprecation, meaning, literally, *I tell you to groan.*

14. *ὃς φησιν εἶναι; who he says he is?* S. §§ 153 : 161. 1.

19. *κλάειν . . . . λίγω, I bid you weep*, another form of imprecation like the one before, meaning something like *you be hanged.*

20. *τὸν ὄρνιν, the bird*, that is, *the omen*, which was the blind old man's snappish answer. The servant regards it as an evil omen.

22. *ἀπό σ' ἰλῶ*, for *ἀπελῶ σε*. — *κακὸν κακῶς, as you deserve.* 186

11. *ἡμεῖς γ'*, sc. *ἀφήσομεν.* 187

14. *ὡς ἴσως*, parenthetical. — *μὰ*, the subject of *λέγεις.*

15. *ἄ*, for *ἐκεῖνα ἅ.* S. § 150. 5. — *ἦ* for *ἦν, I was.*

19. *οὕτως . . . . διακεῖμενος, in this wretched plight.*

2. *αὐτόστατος.* S. § 57. N. 5. 188

5. *ἐκ Πατροκλείους, from the house of Patrocles.*

6. *ἐξ ὅτουοὖ ἐγένετο, since he was born.*

7. *τὸ κακὸν*, refers to his blindness.

11. *βαδιούμην*, for *βαδισούμην*, from *βαδίζω.* S. § § 114. N. 1 : 216. 3.

18. *ὥσπερ καὶ πρὸ τοῦ, as formerly.* S. § 142. 1.

20. *φήμ' ἐγώ, certainly*, literally, *I say*, an idiomatic phrase, signifying assent, equivalent to *I would*, or *I will*, according to the purport of the question which precedes it.

23. *πολλοῦ . . . . χρόνου, for I have not seen them this long time.* S. § 191. 2.

1. *καὶ θαῦμά γ' . . . . βλέπων, no wonder you* (who are blind) *have* 189 *not seen them, for even I, who can see, have not seen them.*

2. *τἀμ' ἐμοῦ*, for *τὰ ἀπὸ ἐμοῦ, my history*, or *what I had to say.*

3. *μὰ Δί'*, sc. *οὐκ ἀφήσομεν* — *ἐξόμισθα*, from *ἔχω.* S. § 179.

5. *μοι*, after *παρίξιον.*

12. *μοχθηρίᾳ.* S. § 197. 2.

14. *μὰ Δί'*, sc. *οὐ πάντες.* The point lies in *πάντες* and the stronger *ἁπαξάπαντες.*

15. *εἰμόξει μαχρά, you will go to thunder*, an imprecation.

18. *σὺν θεῷ, with god's permission*, or *may god assist me.*

20. *ποιήσας*, sc. *σέ.*

1. *ἀνθρωπος οὗτος, this fellow.* — *φύσει.* S. § 197. 190

2. *ὁ Ζεὺς . . . . ἐπιτρέψει*, for *οἶδα μὲν οὖν ὡς ὁ Ζεὺς ἐμὲ ἐπιτρέψειεν εἰ πύθοιτο ἂν τὰ τούτων μῶρα.* — *τούτων* refers to Chremylus and Carion. — *μῶρα, folly.* — *τί* with *ἄν* is equivalent to *ἐάν.* S. § 216. N. 3.

5. *ὅστις, inasmuch as he.*

12. *ἴσχ' ἥσυχος, be quiet.*

17. *αὐτίκα γάρ, now tell me.* — *διὰ τίν', through whose power.*

3. *ταῦθ', for ταῦτα*, referring to lines 18 - 22 of p. 190. 191

4. *ὁπῃ τί δή ; how is that, pray ?*

6. *ἄν*, repeated. S. § 228. 2.

17. *τῷ πλουτεῖν, to wealth.* — *ἐσθ', for ἐστι.*

18. *ἔγωγέ τοι, I, you see.*

4. *μίγας . . . . κομᾷ ; and does not the great king plume himself on* 192 *this man's account ?* The words *this man* refer to Plutus. The word

192 κομᾷ, from κομάω, signifies *to wear long hair*, and the expression alludes to the fact, that the higher and fashionable classes took great pains with their hair, wearing long locks. Thus the verb κομάω came to signify *to be proud, to plume one's self upon any thing, to make a show.*

7. τὸ δ' . . . . ξενικὸν, *the auxiliary troops in Corinth.* The allusion is to the Athenian soldiers, who were sent to aid the democratic party at Corinth. It was in honor of the fallen soldiers belonging to this corps that Lysias composed the Funeral Oration.

11. ἡ ξυμμαχία δ' οὐ, sc. γίγνεται. The historical fact here referred to is not clearly ascertained.

12. ὁ Τιμοθέου . . . . πύργος, *and the tower of Timotheus* —— the servant was going on to say *was built by thy means*, but is interrupted, in the midst of what he is saying, by Chremylus's exclamation in the next line, *may it fall on you.*

16. εὖ ἴσθ' ὅτι, to be taken before εἶ. — ἴσθ', for ἴσθι, from ειδω, οἶδα.

20. καὶ ναὶ . . . . πλείονα, *yes, by Jupiter, and much more too.* S. §§ 171. N. 1 : 197. N. 3.

In the following dialogue the contrast between the master and slave is very humorously maintained, by the different classes of objects to which they refer.

193 14. πάνυ limits εὖ.

16. τοῦ πέρι, for περὶ τίνος, sc. δέδοικας.

17. ὅπως ἐγὼ . . . . γενήσομαι, for ὅπως ἐγὼ γενήσομαι δεσπότης τῆς δυνάμεως ταύτης, ἣν ὑμεῖς φατε ἔχειν με. S. § 151. 2, R. 6.

19. νὴ τὸν Δί', sc. δεσπότης γενήσει, κ. τ. λ.

194 1. εἰς τὴν οἰκίαν, to be taken after εἰσδύς.

3. πρόνοιαν δειλίαν, after ὠνόμασε. S. § 166.

6. βλέποντ' . . . . Λυγκέως, *I will make you see sharper than Lynceus.* S. § 222. 2. Lynceus, according to the fable, possessed the power of seeing into and under the earth.

9. σείσας δάφνην, *when he shook the Pythian laurel*, that is, the laurel about the sacred tripod, or the laurel branches in the temple of Apollo, which trembled at the presence of the god.

17. χἄτεροι, for καὶ ἕτεροι. — νῷν, dative.

22. τί δρῶ; *what would you have me do?* S. § 215. 3.

195 2. ὅπως . . . . μέρος, *that each being present here may share with us an equal portion of this wealth.* S. §§ 195 : 178. N. 1.

6. ἀλλ' . . . . τρέχε, *but run quickly.* The phrase is idiomatic.

9. αὕτη 'στὶν, by crasis for αὕτη ἐστὶν.

13. αὐτοῦ, *there*, referring to οἰκίαν ἀλλοτρίαν.

15. κατώρυξέν, from κατορύσσω. S. § 212. N. 2. — κατὰ γῆς κάτω, 195
under the ground.

18. ἐξαρνός ἐστιν . . . . πώποτε, *he denies that he has ever even seen me.* S. § 225. 3.

20. ἐν ἀκαρεῖ χρόνῳ, *in less than no time.*

22. ἐγὼ δὲ . . . . ἀεί, *I am in some way always a man of this description,* that is μέτριος.

24. ἀναλῶν, sc. χαίρω. S. § 222. 3. — τούτου, sc. τοῦ ἀναλίσκειν. — δέῃ, its subject not expressed.

26. γυναῖκα, the subject of ἰδεῖν. — τὸν υἱὸν τὸν μόνον, *my only son.*

28. πείθομαι, *I have no objections.*

FROM MOSCHUS.

EPITAPH OF BION.

Pastoral poetry was not cultivated until a late period in the progress 196
of ancient literature. When society had grown luxurious and corrupt, poets pleased their imaginations by reverting to a time when they fancied men were simple, natural, and happy. This condition was usually described under the form of the shepherd's life; and the pleasures, passions, and general traits of that life were the principal themes of the pastoral muse. Among the ancients, this species of poetry was cultivated chiefly by the poets of Sicily. Theocritus, Bion, and Moschus were the most celebrated authors in this department. They used the Doric dialect, that being the language best suited to the simplicity of pastoral delineation.

Moschus was a native of Syracuse, but the precise time when he lived is uncertain. He is said by some to have been a pupil of Bion, by others he is represented as the disciple of the famous critic Aristarchus. If the latter is correct, he must have flourished about 156 years before Christ. Others infer, from an expression in the epitaph of Bion, that he was a contemporary of Theocritus; if so, he must have flourished about 270 years before Christ. He seems to have passed a part of his life at Alexandria, in Egypt. The more probable opinion seems to be, that he was a contemporary and friend of Bion. There are but few of his Idyls remaining; but these are marked by great beauties of style. They are harmonious and soft, and abound in luxuriance of imagination. They are characterized by unusual elegance of diction.

196 2. κλαίοιτε, for κλαίετε, from κλαίω. S. §§ 163. 2 : 217. 4.

4. κορύμβοις, S. § 198.

6. τὰ σὰ γράμματα, that is, the letters αι, supposed to be seen in the flower. — πλέον, *more than is written on thy flower.*

7. τέθνακε, for τέθνηκε, from θνήσκω. S. § 209. 2.

8. τῶ, for τοῦ, from ὁ. S. § 33. N. 4.

15. στομάτεσσι, for στόμασι, from στόμα. S. § 35. N. 3. — ᾠδάν, for ᾠδήν, from ᾠδή.

21. ἐρημαίῃσιν, for ἐρημαίαις. S. § 31. N. 3.

24. γοάοντι, for γοάουσι, γοῶσι, from γοάω. S. § 84. N. 6. — ἐθέλοντι, for ἐθέλουσι.

26. σεῖο, for σοῦ. S. § 64. N. 2. — ταχὺν, *early.*

28. στοναχεῦντι, contracted from στοναχέοντι. — ὕλαν, for ὕλην, from ὕλη.

29. γέντο, for ἐγένοντο, from γίγνομαι.

197 1. ὅττι, for ὅτι, *because.* — σιωπῇς, for σιωπᾷς, from σιωπάω. S. § 23. N. 1.

3. ἔριψε, for ἔῤῥιψε, from ῥίπτω. S. § 79. N. 1.

4. μάλων, S. § 180. 1. — ἔῤῥευσε, from ῥέω. — μέλι, sc. ἔῤῥευσε.

5. κάτθανε, for κατέθανε. — λυπεύμενον, for λυπούμενον, from λυπέω.

6. τῶ σῶ, for τοῦ σοῦ. — αὐτὸ, acc. referring to μέλι.

8. ᾀόσι, dat. plur. from ᾀών.

16. ἀποφθιμένου, 2 aor. mid. part. from ἀποφθίνω.

20. ἀλλάλαισιν, for ἀλλήλαις. S. § 196. 1. — ὑπεφώνευν, for ὑπεφώνουν, from ὑποφωνέω.

21. χ', for κ', καὶ.

23. σᾷ, for σῇ, from σός. — μελίξεται, for μελίσεται, from μελίζω. S. § 104. N. 4.

24. θησεῖ, for θήσει, from τίθημι. S. § 102. N. 3.

26. βόσκετ' ἀοιδᾶς. S. §§ 179 : 25. N. 1.

27. ἐρεῖσαι τὸ στόμα, *to press his mouth upon the pipe.*

28. μὴ δεύτερα . . . . φέρηται, *lest he should bear off an inferior prize to you.* S. §§ 186. 2 : 207. 2.

32. ἴσον, *like,* an adverb. S. § 196. 1. — μελίσδεο, imperfect without the augment.

33. ἅδιον, for ἥδιον, from ἡδύς. S. § 125. — ἅλμας, for ἅλμης. S. § 186.

34. λασαμένα, for λησαμένη, aor. mid. from λανθάνω.

198 1. ξυγκάτθανε, for ξυγκατέθανε. — Μοισᾶν, for Μουσῶν. S § 31. N. 3.

4. τὸ πρώαν . . . . ἐφίλασεν, *with which she lately kissed the dying Adonis.* S. §§ 142. 2 : 165. N. 1. — ἐφίλασε, for ἐφίλησε, from φιλέω.

7. λέγοντι, for λέγουσι, from λέγω. 198

8. υἷα, acc. from υἱός, referring to Ὅμηρος. — ῥείθρως, S. § 202.

10. υἱέα, acc. from υἱός, referring to Βίων. — τάκῃ, for τήκῃ, mid. 2 pers. sing. from τήκομαι.

11. ἀμφότεροι, Homer and Bion. — παγαῖς, S. §§ 200. 1 : 206. 2. — πεφιλαμένοι, for πεφιλημένοι, from φιλέω: supply ἦσαν. — ὃς μὲν, sc. Homer. S. § 152.

12. ὁ δ', sc. Bion. S. § 142. 1.

13. χὠ, for καὶ ὁ. — καλὰν, for καλὴν. — θύγατρα, for θυγατέρα, referring to Helen. S. § 40. N. 1.

15. κεῖνος, Bion. — πολέμως, for πολέμους, from πόλεμος. S. § 33. N. 4.

17. ἀδέα, for ἀδὺν, from ἀδύς. S. §§ 37. N. 1 : 51. N. 2.

22. μύρατο, aor. mid. from μύρομαι. — ἐραννά, for ἐραννή, from ἐραννός.

23. τὸν ἀοιδὸν, refers to Simonides.

25. σεῦ, for σοῦ, from σύ. S. § 64. N. 2. — ἁ, for ἡ.

29. μειδιόωντι, for μειδιῶντι, from μειδιάω. S. 116. N. 6. — φαιδρὸς ἰδέσθαι, *joyous to behold*. S. §§ 207. N. 4 : 219. N. 3.

33. ὀδύνας, for ὀδύνης, limits μέλος. — ξένος ᾠδᾶς. S. § 181.

34. ἀλλ' ἅν τ' ἐδιδάξαο, for ἀλλὰ μέλπω τὴν ᾠδὴν ἥν τε ἐδιδάξω. — μαθητάς, nom. in apposition with the subject of μέλπω.

2. ταὶ, for αἱ, from ὁ. S. § 63. N. 1. 199

6. πρᾶτα, for πρῶτα, an adverb. — θάνωμες, for θάνωμεν. S. §§ 84. N. 6 : 214. N. 5.

7. εὖ strengthens μάλα. — ὕπνον, S. § 164.

8. σιγᾷ, for σιγῇ, from σιγή. — ἔσσεαι, for ἔσεαι, ἔσῃ, fut. from εἰμί. — γᾷ, for γῇ, from γῇ.

9. τὸν βάτραχον probably refers to some rival poet of inferior merit.

13. τευ, for σοῦ, from σύ. S. § 64. N. 2. — χείλεσσι, for χείλεσι. — ποτέδραμε, from ποτιτρέχω.

18. δυνάμαν, for ἐδυνάμην, from δύναμαι. S. § 84. N. 6.

22. ἀκουσαίμαν, for ἀκουσαίμην, from ἀκούω. S. § 84. N. 6.

23. βουκολιάσδευ, for βουκολιάζεο, βουκολιάζου, from βουκολιάσδω. S. § 88. 3, N 2.

24. Σικελικὰ, for Σικελικὴ, from Σικελικός, *being a Sicilian*. — κἀκείνα, for καὶ ἐκείνη, sc. ἡ Κόρη.

26. ἐσσεῖτ', for ἐσσεῖται, for ἔσεται, from εἰμί. S. § 114. N. 1.

28. πεμψεῖ, for πέμψει, from πέμπω. — κἠγών, for καὶ ἐγών.

29. καὐτὸς, for καὶ αὐτὸς, sc. ἐγὼν. — ἄειδον, in the apodosis, without ἄν.

EPIGRAMS.

200 For the construction of the *elegiac pentameter*, see S. § 250. 4.

I. κατὰ γαῖα καλύπτει, for γαῖα κατακαλύπτει. — κοσμήτορα, in apposition with κεφαλὴν.

II. σπεῖσον, aor. imperat. from σπένδω.

III. ὄνομα, sc. ἐστι. — μευ, for μου. — ἀοιδάν, *in song*. S. § 167. — θηλειᾶν, for θηλειῶν, from θῆλυς, used substantively. — ἀνδρῶν, sc. ὑπερέσχεν.

IV. Ἑλλὰς, sc. ἐστι. — Εὐριπίδου limits μνᾶμα. — Μακεδών, used adjectively. — ᾗ, for τῇ, *here*, an adverb. — δέξατο, sc. Εὐριπίδης. — πατρὶς, sc. ἐστι, followed by Ἀθῆναι. — Ἑλλάδος Ἑλλὰς, *the Greece of Greece*, that is, the eye, or heart, or pride, of Greece. — πλεῖστα, an adverb. — Μούσαις, by his poetry.

V. πεσεῖται, from πίπτω.

VI. ταύταν, sc. Ἑλλάδα. — κρηπῖδα, *as the basis*, in apposition with Ἄρη. — στάλα, *as a column*, referring to Σαλαμίς.

LEXICON.

The parts of compound words, and the primitives of derivatives, are included within parentheses.

A.

ἀ-, *privative.* S. § 135. 4.

ἀ, *Doric for* **ἡ**, from **ὁ**.

ἄ, *int.* ah.

ἀβάκχευτος (**Βάκχος**), **ον**, not bacchanalian, joyless.

Ἀβαρνίς, **ίδος**, **ἡ**. Abarnis.

ἀβίωτος **βιόω**, **ον**, without life, lifeless: insupportable, intolerable.

ἀβλαβής (**βλάπτω**), **ές**, harmless unharmed.

Ἀβραδάτας, **ου**, **ὁ**, Abradatas.

ἁβροσύνη, (**ἁβρός**, luxurious), **ης**, **ἡ**, luxury, delicateness:

Ἀβυδηνός, **οῦ**, **ὁ**, an inhabitant of Abydos.

Ἄβυδος, **ου**, **ἡ**, Abydos.

ἀγαθός, **ή**, **όν**, brave: good.

ἀγάλλω, *f.* **αλῶ**, *a.* **ηλα**, to adorn. *Mid.* **ἀγάλλομαι**, to pride one's self upon, to rejoice in, to exult.

ἄγαλμα (**ἀγάλλω**), **ατος**, **τό**, any thing beautiful: ornament: statue, *particularly of a deity.*

ἄγαμαι, to admire: to be astonished at, to wonder. S. § 118.

Ἀγαμέμνων, **ονος**, **ὁ**, Agamemnon.

ἄγαν, *adv.* very, too much, very much.

ἀγανακτέω, *f.* **ήσω**, to grieve, to be angry.

ἀγαπάω, *f.* **ήσω**, to love, to love with fondness: to be satisfied with, to be content.

ἀγαστός (**ἄγαμαι**), **ή**, **όν**, admirable: wonderful.

ἀγγελία (**ἄγγελος**), **ας**, **ἡ**, message: tidings, news.

ἀγγέλλω (**ἄγγελος**), *f.* **ελῶ**, *a.* **ειλα**, *p.* **ελκα**, **ελμαι**, *a. p.* **ἐλθην**, 2 *a.* **ειλον**, **ἴλην**, to announce: to proclaim.

ἄγγελος, **ου**, **ὁ**, **ἡ**, messenger.

Ἀγγελίδας, **ου**, **ὁ**, Angelidas.

ἄγγος, **ους**, **τό**, vessel, vase.

ἀγέλη, **ης**, **ἡ**, herd, flock.

ἀγεννής (**γένος**), **ές**, ignoble, mean.

ἀγέραστος (**γέρας**), **ον**, unrewarded.

ἀγήνωρ (**ἄγαν**, **ἀνήρ**), **ορος**, active, brave, strenuous: haughty.

Ἀγήνωρ, **ορος**, **ὁ**, Agenor.

ἀγήρατος (**γῆρας**, **ον**, not subject to old age.

Ἀγησίστρατος, **ου**, **ὁ**, Agesistratus.

Ἀγίας, **ου**, **ὁ**, Agias.

Ἄγις, **ιδος**, **ὁ**, Agis.

ἀγκάλη, **ης**, **ἡ**, arm.

ἄγκος, **ους**, **τό**, valley, vale.

ἄγκυρα, **ας**, **ἡ**, anchor.

Ἀγλαΐα, **ας**, **ἡ**, Aglaia.

ἀγλαός **ἀγάλλω**), **ή**, **όν**, bright, splendid, brilliant, elegant illustrious.

ἀγνοέω (**νοέω**), *f.* **ήσω**, not to know, to be ignorant of.

ἀγνωμοσύνη **ἀγνώμων**, foolish), **ης**, **ἡ**, want of wisdom, folly.

Ἄγνων, **ωνος**, **ὁ**, Agnon.

ἄγνωστος (**γνωστός**, known), **ον**, unknown.

ἀγορά, **ᾶς**, **ἡ**, forum, market-place.

ἀγορὰ πλήθουσα, the forenoon, *literally*, the time of day when the forum was most frequented.

ἀγοράζω (**ἀγορά**). *f.* **άσω**, *p.* **ακα**, **ασμαι**, *a. p.* **άσθην**, to buy.

ἀγορεύω (**ἀγορά**), *f.* **σω**, to harangue, to address an assembly.

ἄγρα, ας, ἡ, hunting, chase: prey, game.

ἄγριος (ἀγρός), α, ον, rustic, wild, ferocious, savage.

ἀγριόω (ἄγριος), *f.* ώσω, to exasperate, enrage, to make wild.

ἄγροικος, *or* **ἀγροῖκος** (ἀγρός), ον, rustic: rude, clownish.

ἀγρός, οῦ, ὁ, field, ground, land.

ἀγύρτης (ἀγυίρω, to call together), ου, ὁ, mountebank, juggler.

ἀγχίμαχος (ἄγχι, μάχομαι), ον, fighting hand to hand, *or* in close combat.

ἄγχι, *or* **ἀγχοῦ**, *adv.* near.

ἀγχίνοος (ἄγχι, νοῦς), ον, quick-witted, close-minded, sagacious, shrewd, ingenious.

Ἀγχίσης, ου, ὁ, Anchises.

ἄγχιστα, *adv. superlative* of ἄγχι. S. § 125. N. 3.

ἀγχοῦ. *supel.* **ἀγχοτάτω**, *adv.* = ἄγχι.

ἀγχώμαλος (ἄγχι, ὁμαλός) οῦ, almost equal, doubtful.

ἄγω, to lead: to bring, to carry: to go: to educate. S. § 118.
ἄγε δή, come now.

ἀγωγιύς (ἄγω), ίως, ὁ, one who brings.

ἀγών (ἄγω), ῶνος, ὁ, contest, struggle: trial.

ἀγωνίζομαι, *p.* ισμαι, *a.* ίσθην, ισάμην, *f.* ίσομαι, to contend, to struggle.

ἀγωνισμός, ου ὁ, contest, rivalry.

ἀγωνιστής, οῦ, ὁ, combatant, athlete, boxer.

ἀδεια (ἀδείης, fearless), ας, ἡ, fearlessness: security, safety.

Ἀδείμαντος, ου, ὁ, Adeimantus.

ἀδελφή, ῆς, ἡ, sister.

ἀδελφός, οῦ, ὁ, brother.

ἀδελφός, ή, όν, like, similar, kindred.

ἀδεῶς, *adv.* without fear, with impunity.

Ἅδης, ου, ὁ, Hades.

ἀδιάβατος (διαβαίνω), ον, impassable.

ἀδίαντος (διαίνω, to wet), ον, unsprinkled, unmoistened.

ἀδικέω (ἄδικος), *f.* ήσω, to do injustice, to wrong, to injure.

ἀδικία, ας, ἡ, injustice.

ἄδικος (δίκη), ον, unjust.

ἀδίκως, *adv.* unjustly.

ἀδόκιμος (δόκιμος), ον, not estimable, not approved of.

ἀδόλως (ἄδολος, guileless), *adv.* guilelessly, frankly.

ἀδονίς, ίδος, ἡ, *diminutive* of **ἀηδών**.

ἀδοξος (δόξα), ον, inglorious.

Ἀδούσιος, ου, ὁ, Adusius.

Ἄδραστος, ου, ὁ, Adrastus.

ἀδύνατος (δυνατός), ον, impossible: weak, powerless.

ἀδύς, *Doric for* ἡδύς.

ἄδω, *f.* ᾄσω, *a.* ᾖσα, *p.* ᾆσμαι, *a. p.* ᾔσθην, to sing.

ἀδών, *Doric for* ἀηδών.

Ἄδωνις, ιδος, ὁ, Adonis.

ἀεί, *adv.* always.
ὁ ἀεί, for the time being.

ἀείδω, *the uncontracted form of* ᾄδω.

ἀεικέλιος (εἰκός), ον, contemptible, base.

ἀείμνηστος (μιμνήσκω), ον, ever-memorable.

ἀείρω, *the uncontracted form of* αἴρω. S § 118.

ἀεκούσιος (ἑκούσιος), α, ον, involuntary, unwilling.

ἀΐζω, *Epic for* αὔω.

ἀετός, οῦ, ὁ, eagle.

ἀζαλέος (ἄζω, to dry), α, ον, dry, parched.

ἄζω, *or* ἄζομαι, to venerate, worship, revere.

Ἄζωτος, ου, ἡ, Azotus.

ἀηδών (ἀείδω), όνος, ἡ, nightingale.

ἀηδῶς (ἀηδής, unpleasant, *adv.* unpleasantly: reluctantly.

ἀήρ, έρος, ὁ, air.

ἄημι (ἄημι, to blow), ου, ὁ, blast.

ἀθανασία (θάνατος), ας, ἡ, immortality.

ἀθάνατος (θάνατος), ον, immortal.

ἀθέμιστος, *or* **ἀθεμίστιος** (θέμις, ον, unjust, wicked, lawless.

ἄθεος (θεός), ον, godless, atheistical.

Ἀθηνᾶ, ᾶς, ἡ, Minerva

Ἀθῆναι, ῶν, αἱ, Athens.

Ἀθηναίη, ης, ἡ, *for* **Ἀθηνᾶ**.

Ἀθηναῖος, α, an Athenian.

ἀθλητής (ἀθλέω, to contend), οῦ, ὁ, athlete.

ἄθλιος (ἆθλος, toil), α, ον, afflicted, wretched.

ἀθλίως, *adv.* wretchedly, miserably.
ἆθλον, ου, τὸ, the prize *or* reward of a contest.
ἀθρέω, *f.* ήσω, to see, to perceive.
Ἀθριβίτης, ου, ὁ, Athribites, *the name of an Egyptian district.*
ἀθροίζω (ἀθρόος), *f.* ίσω, *a.* ισα, *p.* ισμαι, *a. p.* ίσθην, to collect, to assemble.
ἀθρόος, α, ον, full, crowded : great, remarkable.
ἀθυμία (ἄθυμος, dejected), *f.* ήσω, to be dejected, dispirited, to despond.
ἀθυμία, ας, ἡ, dejection of mind, heaviness of heart.
Ἄθως, ω, ὁ, Athos.
αἰ, *Doric for* εἰ.
αἴ, *int.* alas! ah!
αἶα, *for* γαῖα.
αἰαῖ, *equivalent to* αἴ αἴ.
Αἰάκης, εος, ὁ, Æaces.
Αἰακός, ου, ὁ, Æacus.
Αἴας, αντος, ὁ, Ajax.
Αἰγαῖος, ου, Ægean.
αἰγανέα, ας, ἡ, a javelin, a dart.
αἴγειος κῖξ), α, ον, belonging to a goat.
αἴγειος, *for* αἴγιος.
αἰγειρος, ου, ἡ, poplar.
αἰγιαλός (ἄγνυμι, to break, ἅλς), οῦ, ὁ, seashore.
Αἰγιεύς, εως, ὁ, an Ægian.
Αἴγινα, ης, ἡ, Ægina.
Αἰγινήτης, ου, ὁ, an Æginitan.
αἰγίοχος (αἰγίς, ægis, ἴχω), ου, ὁ, ægis-bearing, *an epithet of Jupiter.*
Αἰγὸς Ποταμοί, Ægos Potami, *a place.*
Αἰγύπτιος, α, ον, Egyptian.
Αἴγυπτος, ου, ἡ, Egypt.
αἰδέομαι, *p.* εσμαι, *a.* έσθην, εσάμην, *f.* εσομαι, to respect, to reverence.
Ἀΐδης, *the original form of* ᾅδης : Pluto S. § 46. 1.
ἀΐδιος (ἀεί), α, ον, perpetual, everlasting.
αἰδοῖος (αἰδώς, α, ον, reverend, to be venerated, revered.
Ἀϊδωνεύς, ῆος, ὁ, *the same as* Ἀΐδης.
αἰδώς, οος, ἡ, shame, modesty : reverence, respect.
αἶεί, αἰέν, *for* ἀεί.
αἰετός, *for* ἀετός.
αἰθάλη (αἴθω, to burn), ης, ἡ, soot, ashes.
αἴθαλος, ου, ὁ, = αἰθάλη.
Αἰθιοπεύς, έος, ὁ, = Αἰθίοψ.
Αἰθιοπία, ας, ἡ, Ethiopia.
Αἰθίοψ, οπος, ὁ, an Ethiopian.
αἰθών (αἴθω, ὤψ, aspect), ωπος, ὁ, black : burning.
αἰκία (ἀικής, unseemly), ας, ἡ, suffering, wretchedness.
αἰκίζω (αἰκία, *f.* ίσω, *a. p.* ίσθην, to use ill, to treat ignominiously.
αἴλινος, ον, wailing, mournful, plaintive.
αἷμα, ατος, τὸ, blood, gore : slaughter.
αἱματόω (αἷμα), *f.* ώσω, to make bloody, stain with blood.
αἱματωπός αἷμα, ὤψ, aspect), ός, ὁν, with bloody face *or* eyes.
Αἰνησίας, ου, ὁ, Æneas.
αἴνιγμα (αἰνίσσομαι, to hint), ατος, τὸ, enigma, dark saying.
αἰνιγματωδῶς (αἰνιγματώδης, obscure), *adv.* enigmatically, obscurely.
Αἰνόπαρις, ιδος, ὁ, accursed Paris.
αἴνυμαι (*inflected like* δείκνυμαι), to take.
αἰνῶς (αἰνός, dreadful), *adv.* severely : very much.
αἴξ, αἰγός, ὁ, ἡ, goat.
Αἰολεύς, έως, ὁ, an Æolian.
Αἰολίς, ίδος, ἡ, Æolia.
αἰπύς, εῖα, ύ, high, lofty, placed on an eminence.
αἰρέω, to take : to choose : to kill.
αἴρω, to lift up, to raise : to take away : to depart. S. § 118.
αἰσθάνομαι, to perceive, observe, hear, understand. S. § 118.
Αἰσχίνης, ου, ὁ, Æschines.
αἶσχος (αἰσχρός), εος, τὸ, disgrace, baseness, infamy, opprobrium.
αἰσχροκερδεία (αἰσχροκερδής, sordid), ας, ἡ, unprincipled cupidity, insatiable avarice, love of filthy lucre, sordidness.
αἰσχρός, ά, όν, base, shameful, dishonorable.
αἰσχρῶς, *adv.* basely, shamefully.
Αἰσχύλος, ου, ὁ, Æschylus.
αἰσχύνη (αἶσχος, ης, ἡ, shame, disgrace, bashfulness.

αἰτέω, *f.* ήσω, to ask, request, demand, desire.
αἰτία, ας, ἡ, cause, reason.
αἰτιάομαι (αἰτία), *p.* ᾶμαι, *a.* ἀσθην, ασάμην, *f.* άσομαι, to accuse, to charge with, to blame.
αἴτιος, α, ον, chargeable with any thing, being the author *or* adviser of any thing: causer.
Αἰτναῖος, α, ον, belonging to Ætna.
Αἴτνη, ης, ἡ, Ætna.
αἴφνης, *adv.* suddenly, unawares.
αἰχμάλωτος (αἰχμή, spear, ἁλίσκομαι), ον, captive, prisoner of war.
αἶψα, *adv* immediately, quickly.
ἀΐω, *a.* ἴσα, to hear, hearken to.
ἀϊών, *Doric for* ἠών.
αἰών, ῶνος, ὁ, age: long period of time: indefinite duration: life.
Ἀκαδημία, ας, ἡ, Academy, *a gymnasium at Athens.*
ἀκαρής (κείρω), ές, short, minute, so as not to be divisible.
ἄκατος, ου, ὁ, swift sailing boat, long boat.
ἀκαχίζω, to grieve, to afflict. S. § 118.
ἀκίστρα, ας, ἡ, needle.
ἀκίων (ἀκή, silently), ουσα, *a defective participle*, silent, quiet.
ἀκηράσιος (κιράννυμι), ον, unmixed, pure.
ἀκήρατος (κιράννυμι), ον, pure: incorrupt: immortal.
ἄκικυς (κίκυς, vigor), υος, ὁ, ἡ, infirm, feeble.
ἀκινάκης, ου, ὁ, *a kind of* sword.
ἀκίνδυνος (κίνδυνος), ον, free from danger, safe, secure.
τὸ ἀκίνδυνον, safety.
ἀκινδύνως, *adv.* safely, securely.
ἀκίνητος (κινέω), ον, immovable.
ἄκλειστος (κλείω, not shut, unlocked, unbarred.
ἀκμαῖος (ἀκμή), α, ον, flourishing, youthful: ripe.
ἀκμή, ῆς, ἡ, point: maturity.
ἀκμήν (ἀκμή), *adv.* as yet, still.
ἀκοή (ἀκούω), ῆς, ἡ, hearing: the sense of hearing.
ἀκοίτης (κοίτη), ου, ὁ, husband.
ἀκόλαστος (κολάζω), ον, immoderate: profligate: unruly, undisciplined.
ἀκολουθέω, *f.* ήσω, to follow: to accompany: to imitate: to obey.
ἀκόλουθος, ον, attending, following.
ἀκόντιον (ἄκων, dart), ου, τὸ, javelin, dart.
ἀκοντιστής (ἀκοντίζω, to throw a javelin), οῦ, ὁ, one who throws the javelin: one who is skilled in the javelin.
ἀκοντιστικός, ή, όν, skilled in the javelin.
ἄκος (ἀκέομαι, to cure), εος, τὸ, curing, healing: remedy.
ἀκούω, to hear, listen to, attend to, understand, know. S. § 118.
ἄκρατος (κιράννυμι), ον, unmixed, pure: genuine.
ἄκρητος, *Ionic for* ἄκρατος.
ἀκρίβεια (ἀκριβής), ας, ἡ, accuracy, exactness.
ἀκριβής (ἄκρος), ές, correct, accurate, exact.
ἀκριβῶς, *adv.* accurately, exactly.
ἄκρις (ἄκρος), ιος, ἡ, summit of a mountain, height.
ἄκριτος (ἄκρινος, unjudged), *adv.* without the cause being pleaded: without discrimination, confusedly.
ἀκροάομαι, *f.* άσομαι, to hear, listen, to obey.
ἀκρόασις, εως, ἡ, hearing.
ἀκροθίνια (ἄκρος, θίς), ων, τὰ, first-fruits: spoils of war.
ἀκρόπολις (ἄκρος, πόλις), εως, ἡ, citadel: the Acropolis.
ἄκρος, α, ον, high, lofty: extreme.
ἀκρωτήριον (ἄκρος), ου, τὸ, top, summit: promontory: the extremities of the limbs: the beak on the bow of a ship.
Ἀκταίων, ωνος, ὁ, Actæon.
ἀκύμων (κῦμα), ον, waveless, still, calm.
ἄκων (ἰκών), ουσα, ον, unwilling, reluctant.
ἀλαζών, όνος, ὁ, ἡ, boasting, bragging, vain.
Ἀλαί, ῶν, αἱ, Alæ.
ἀλάομαι, to wander, stray: to be in

uncertainty. S. § 118.

ἀλαπαδνός (ἀλαπάζω, to exhaust), ή, όν, weak, powerless, feeble.

ἀλάστωρ (λήθω), ορος, ὁ, the perpetrator of a heinous crime: a fury: an avenger.

ἀλαωσύνη (ἀλαόω, to blind), ους, ἡ, blindness.

ἀλγινός, ή, όν, painful: sad, grievous, calamitous.

ἀλγέω (ἄλγος), *f.* ήσω, to be in pain, to be grieved.

ἄλγος (ἀλγινός), ους, τό, grief, sorrow, woe, pain.

ἀλέγω, to care for, regard.

Ἀλεξιππίδης, ου, ὁ, Alexippidas.

Ἄλιες, ιντος, ὁ, Haleis.

ἀλεκτρυών, όνος, ὁ, ἡ, cock, hen.

Ἀλέξανδρος, ου, ὁ, Alexander.

Ἀλέξιος, ου, ὁ, Alexius.

ἀλέομαι, *or* ἀλεύομαι, to shun, to escape, to avoid. S. § 118.

ἀλήθεια (ἀληθής), ας, ἡ, truth.

ἀληθεύω, *f.* εύσω, to speak the truth: to be true *or* genuine.

ἀληθέως *or* ἀληθῶς, *adv.* truly.

ἀληθής (λανθάνω), ές, true, real: certain: honest, sincere.

ἆληθες; indeed? is it so? really?

ἀληθινῶς, *adv.* = ἀληθῶς.

ἀληθῶς, *see* ἀληθέως

ἁλιεύς (ἅλς), έως, ὁ, fisherman

ἁλίζω (ἁλής, crowded), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to collect, to assemble.

ἁλίζω (ἅλς), *f.* ίσω, to salt.

Ἁλικαρνησσός, οῦ, ἡ, Halicarnassus.

ἅλινος (ἅλς), α, ον, marine.

Ἁλίπεδον, ου, τό, Halipedon.

ἁλίσκω, to capture. to condemn, convict, find guilty. S. § 118.

Ἄλκαιος, ου, ὁ, Alcæus.

Ἀλκείδης, ου, ὁ, Alcides, *an epithet of Hercules.*

ἀλκή, ῆς, ἡ, strength, power.

Ἀλκιβιάδης, ου, ὁ, Alcibiades.

Ἀλκυών, όνος, ἡ, Halcyon.

ἀλλά, *conj.* but however, notwithstanding, nevertheless.

ἀλλάσσω *or* ἀλλάττω, *f.* άξω, *a.* αξα, *p.* αχα, αγμαι, *a. p.* άχθην, 2 *a. p* ἄγην, to change.

ἀλλαχῆ (ἄλλος), *adv.* otherwise: elsewhere.

ἀλλαχόσε, *adv.* to another place.

ἀλλαχοῦ, *adv.* elsewhere.

ἄλλη, *adv.* otherwise: elsewhere.

ἀλλήλων, one another. S § 72.

ἀλλόγλωσσος (γλῶσσα, tongue), ον, one of a foreign tongue, a foreigner.

ἀλλοδαπός, ή, όν, foreign, of a foreign country.

ἄλλοθεν, *adv.* from elsewhere, from another place.

ἄλλοθι, *adv.* elsewhere.

ἀλλόκοτος (κότος, temper), ον, differently produced: monstrous, unnatural, strange.

ἄλλος, η, ο, other, another different.

ἄλλοτε, *adv.* at another time.

ἀλλότριος, α, ον, belonging to another: foreign to.

ἀλλόφυλος (φυλή), ον, foreign, a foreigner, of another tribe.

ἄλλυδις (ἄλλος), to another place: elsewhere

ἄλλως, *adv.* otherwise.

ἀλλως τε καί, especially.

ἅλμη (ἅλς), ης, ἡ, sea-water brine.

ἁλμυρός (ἅλμη), ά, όν, salted, salt.

ἀλογιστος (λογίζομαι), ον, thoughtless: irrational.

ἄλογος (λόγος), ον, irrational, unreasonable, absurd.

ἀλόγως, *adv.* irrationally, unreasonably, absurdly.

ἀλουσία (λούω), ας, ἡ, want of the bath, abstinence from washing.

ἄλοχος (λέχος), ου, ἡ, wife.

ἅλς, ἁλός, ὁ, salt: ἡ ἅλς, sea.

ἄλσος, ους, τό, grove, wood, forest.

ἄλυπος (λύπη), ον, free from grief.

ἀλύω (ἄλη, wandering), to be uneasy *or* unsettled in mind.

ἅλφιτον, ου, τό, barley meal: corn, grain: provisions, subsistence.

ἀλώπηξ, εκος, ἡ, fox.

ἅλωσις (ἁλίσκω), εως, ἡ, capture.

ἅμα, *adv.* with, together, together with at the same time.

Ἀμαζών, όνος, ἡ, Amazon.

ἀμαθής (μαθάνω), ές, ignorant, illiterate.

ἅμαξα, ης, ἡ, car, chariot, wagon.

ἁμαξαῖος (ἅμαξα), α, ον, suitable for a wagon.

ἁμαξιτός (ἅμαξα), οῦ, ἡ, carriage-way, highway.

ἁμαρτάνω, to miss, to mistake, to err: to be in fault, to sin: to fail of. S. § 118.

Ἄμασις, ιος, ὁ, Amasis.

ἀμάω (ἅμα), *f.* ήσω, to mow, reap: gather.

ἀμβαίνω, *for* **ἀναβαίνω**.

ἀμβολάς (ἀναβάλλω), άδος, ἡ, bank of earth, mound.

ἀμβροσία, ας, ἡ, ambrosia.

ἀμβρόσιος, α, ον, immortal, divine, godlike: refreshing *or* balmy.

ἀμείβω, *f.* ίψω, *a.* ιψα, ίφθην, ιψάμην, to change, to exchange to pass. *Mid.* **ἀμείβομαι**, to reply.

ἀμείνων, ον, *comparative of* **ἀγαθός**.

ἀμέλγω, *f.* λξω, *a.* λξα, to milk.

ἀμέλει (ἀμελέω), *adv.* nay, indeed, truly.

ἀμελέω (ἀμελής), *f.* ήσω, to neglect, to disregard.

ἀμελής, ές, neglectful, regardless.

ἀμέμπτως (ἄμεμπτος, blameless), *adv.* blamelessly, without fault.

ἀμενηνός (μένος, strength), ή, όν, enfeebled, weak, soon failing.

ἀμέτρητος (μετρέω), ον, unmeasured, immeasurable.

ἄμετρος (μέτρον), ον, immense, boundless, immeasurable.

ἀμηχανίη (ἀμήχανος), ης, ἡ, *Ionic for* **ἀμηχανία**, embarrassment, difficulty.

ἀμήχανος (μηχανή), ον, helpless: impracticable.

ἅμιλλα, ης, ἡ, combat, contest: rivalry.

ἁμιλλάομαι (ἅμιλλα), *f.* ήσομαι, to contend, strive, endeavour.

ἀμισθί (μισθός), *adv.* without compensation, gratis.

ἄμμες, *for* **ἡμεῖς**.

Ἄμμων, ωνος, ὁ, Ammon, *a name of Jupiter.*

ἀμπνυνθύω, *f.* ύσω, = **ἀμπνοάω**.

ἀμνημονίη (ἀμνήμων, unmindful), *f.* ήσω, to forget, to pass over in silence.

ἄμοιρος (μοῖρα), ον, destitute of a portion *or* share.

ἄμορος, *for* **ἄμοιρος**.

ἄμορφος (μορφή), ον, shapeless, deformed, ugly.

ἀμπάλομαι, *for* **ἀναπάλομαι**.

ἄμπελος, ου, ἡ, vine, vineyard.

ἀμύητος (μυέω, to initiate), ον, uninitiated.

ἀμύμων (μῶμος), ον, blameless: surpassing, distinguished, excellent.

ἀμῦνα (ἀμύνω, ης, ἡ, defence, protection against injuries.

ἀμύνω, *f.* υνῶ, *a.* υνα, to avert, to repel: to defend, to assist. *Mid.* **ἀμύνομαι**, to defend one's self: to avenge one's self, to punish.

ἀμφί, *prep.* *With the genitive*, about, near, of, concerning, on account of, for the sake of, in behalf of. *With the dative*, about, with, concerning, on account of. *With the accusative*, around, about, nearly, to, towards. S § 226.

ἀμφιβαίνω (βαίνω), to go around, surround: defend.

ἀμφίβολος (ἀμφιβάλλω, to throw around), ον, ambiguous, equivocal.

ἀμφιγνοίη (νοέω), *f.* ήσω, to waver between two opinions, feel doubtful.

ἀμφιέω (ἕω), to singe around.

ἀμφικρύπτω (κρύπτω), to envelope.

Ἀμφικτύονες, ων, οἱ, the Amphictyons.

ἀμφίπολος (πολέω, to be busy), ου, ἡ, ἡ, servant.

ἀμφισβητέω (βαίνω), *f.* ήσω, *a.* ήμφισβήτησα, *p* ήμφισβήτηκα, *a. p.* ήμφισβητήθην, to dispute.

Ἀμφιτρίτη, ης, ἡ, Amphitrite.

Ἀμφιτρύων, ωνος, ὁ, Amphitryon.

Ἀμφιτρυωνιάδης, ου, ὁ, the son of Amphitryon, *a surname of Hercules.*

ἀμφιφορεύς (φέρω), έως, ὁ, amphora, *a vase.*

ἀμφότερος, α, ον, each, the one and the other, both.

ἄμφω, **ἀμφοῖν**, both, *of the two.* S § 73. 2.

ἄμωμος (μῶμος), *ον*, spotless, blameless: excellent.

ἄν, *Epic* κέ *or* κέν, *adv.* in any way, in some way: ever: perhaps, possibly, probably, rather, hardly: *frequently it cannot be translated.* S. § 228. 2.

ἄν, *for* ἰάν, *which see. It must not be confounded with the preceding.*

ἀνά, *prep. With accusative*, up, through, among, by, near, about, around, in. *With dative*, upon, with.

ἀναβαίνω (βαίνω), to ascend *or* go up.

ἀναβακχεύω (Βάκχος), *f.* εύσω, to make mad.

ἀναβάλλω (βάλλω), to throw upwards: to place above: to put off.

ἀνάβασις (ἀναβαίνω), εως, ἡ, the act of ascending: expedition.

ἀναβιβάζω (βιβάζω, to cause to go), *f.* άσω, to cause one to ascend.

ἀναβιόω (βιόω), to revive, resuscitate.

ἀναβλέπω (βλέπω), to look upwards, raise the eyes: behold: to recover one's sight.

ἀναγιγνώσκω (γιγνώσκω), to read: recognise: acknowledge.

ἀναγκάζω (ἀνάγκη), *f.* άσω, *p.* ακα, to compel, oblige, force.

ἀναγκαίη, ης, ἡ, *for* ἀνάγκη.

ἀναγκαῖος (ἀνάγκη), α, ον, necessary: relative: friend.

ἀνάγκη, ης, ἡ, necessity.

ἀναγραπτέον (ἀναγράφω), one must enroll, it is necessary to enroll.

ἀνάγω (ἄγω), *f.* ἀνάξω, *p.* ἀνῆγμαι, *a. p.* ἀνήχθην, 2 *a.* ἀνήγαγον, to lead up, to raise, to elevate: to conduct. *Mid.* ἀνάγομαι, to set sail, to get under weigh.

ἀναγωγή (ἀνάγω), ῆς, ἡ, departure.

ἀνάδελφος (ἀδελφός), ον, having no brother *or* sister.

ἀνάδετος (ἀναδέω), ον, bound round, bound up: that binds up.

ἀναδέω (δέω), to bind, encircle the head as with a crown: to crown.

ἀναδίδωμι (δίδωμι), to restore, yield up: send forth: to yield, *as fruit.*

ἀναδιπλόω (διπλόω, τό double), to fold over, to redouble.

ἀναδύομαι (δύω), *p.* ἀναδέδυκα, 2 *a.* ἀνέδυν, to emerge from: to shrink, to withdraw.

ἀναθάλπω (θάλπω, to warm), *f.* λψω, to warm again cherish: reanimate.

ἀναθαῤῥύνω (θαῤῥύνω), to give courage again.

ἀναθαρσέω (θαρσέω, to be courageous), *f.* ήσω, to resume confidence *or* courage.

ἀνάθημα (τίθημι), ατος, τὸ, gift: votive offering.

ἀναθρέω (ἀθρέω, to see), *f.* ήσω, to look up at, to examine attentively: to contemplate.

ἀναιδής (αἰδέομαι), ές, shameless, impudent.

ἀναιμόσαρκος (αἷμα, σάρξ), ον, having flesh without blood, bloodless.

ἀναιμωτί, *or* ἀναιμωτεί (αἷμα), *adv.* without shedding blood.

ἀναίνομαι, *a.* ἠνηνάμην, to refuse, deny, disavow.

ἀναίρεσις (ἀναιρέω), εως, ἡ, taking away, removal: murder.

ἀναιρέω (αἱρέω), to take up: to take away: destroy, put to death: to give an answer.

ἀναισθητέω (ἀναίσθητος, senseless), *f.* ήσω, to be destitute of perception, to be stupid.

ἀναΐσσω (ἀΐσσω, to rush), *f.* ξω, *a.* ἀνήϊξα, to spring up hastily *or* suddenly, to rush up.

ἀναίσχυντος (αἰσχύνομαι), ον, shameless, unbecoming.

Ἀναίτιος, ου, ὁ, Anætius.

ἀναπαίω (παίω), to burn, set on fire: to incite

ἀναπαλίω (παλίω), to call out aloud, to call back: to implore, invoke.

ἀνακαλύπτω (καλύπτω), to unveil, uncover: disclose.

ἀνάκειμαι (κεῖμαι), to lie down, recline: rest upon.

ἀνακλαίω (κλαίω), to lament, bewail.

ἀνάκλησις (ἀνακαλέω), εως, ἡ, invocation.

ἀνακλίνω (κλίνω), to cause one to recline: to recline, repose.

ἀνακομίζω (κομίζω), to carry back *or* up · to repass.

ἀνάκοος. *Doric for* ἀνήκοος.

ἀνακουφίζω (κουφίζω, to lighten, *f.* ίσω, *a.* ισα, ίσθην, *p. p.* ισμαι, to raise, lift up.

'Ανακρείων, *for* 'Ανακρέων, οντος, ὁ, Anacreon.

ἀνάκρουσις (ἀνακρούω, to strike back), εως, ἡ, recession, repulsion, withdrawing : the first touch of a musical instrument, the striking up of a tune.

ἀνακτάομαι (κτάομαι), to re-possess, recover, regain.

ἀνακυκλέω (κυκλέω, to roll), *f.* ήσω, to roll round : revolve in mind, repeat : intertwine : to extend *or* raise up.

ἀναλαμβάνω (λαμβάνω), to take up : receive : take again, repossess.

ἀναλίσκω, to consume, expend : destroy. S. § 118.

ἄναλκις (ἀλκή, courage), ιδος, ὁ, ἡ, weak, impotent, cowardly.

ἀνάλλομαι (ἅλλομαι, to leap), to leap upon, to leap up.

ἀναλογίζομαι (λογίζομαι), to reason, reflect, compute, reckon up.

ἀναλόω, = ἀναλίσκω.

ἀναλύω (λύω), to solve, unloose, disengage, analyze.

ἀναμένω (μένω), to wait for, expect, remain

ἀνάμερος, *Doric for* ἀνήμερος (ἥμερος), rude, wild, ferocious, cruel.

ἀναμιμνήσκω (μιμνήσκω), to call to mind, recollect.

ἀνάμνησις, εως, ἡ, recollection, remembering, memory.

ἀναμολω, 2 *a.* ἀνέμολον, ἀναμολεῖν, to go upwards, to mount. S § 118. μολω.

ἀναμφισβήτητος (ἀμφισβητέω), ον, incontestible, incontrovertible, indubitable.

ἄνανδρος (ἀνήρ), ον, not man-like, effeminate.

ἀνανεύω (νεύω, to nod), *f.* εύσω, to show dissent *or* refusal by a nod : to lift up the eyes *or* head.

ἀνανήφω (νήφω), to become sober again, to return to sobriety.

ἄναξ, ακτος, ὁ, king, sovereign.

ἀναξιοπαθέω (ἀνάξιος, πάσχω), to suffer indignities : to be indignant at unmerited misfortune.

ἀνάξιος (ἄξιος), α, ον, unworthy, undeserving.

ἀναπάλλω (πάλλω), to brandish, shake, to make vibrate. *Mid.* ἀναπάλλομαι, to spring up, to leap up.

ἀνάπαυσις, εως, ἡ, rest, cessation.

ἀναπαύω (παύω), to rest, refresh, remit, cease.

ἀναπείθω (πείθω), to convince.

ἀναπέμπω (πέμπω), to send back, to send up, to send.

ἀναπετάννυμι (πετάννυμι), to spread open : to force open.

ἀναπηδάω (πηδάω), to leap upon : leap out, spring forth, sally out.

ἀναπλάσσω *or* ἀναπλάττω (πλάσσω), to form, shape, fashion, remould.

ἀναπλέω (πλέω), to sail from port to sea : to sail back, return.

ἀνάπλεως (πλέως), ων, filled, filled up.

ἀναπνέω (πνέω), to breathe again, take breath.

ἀναπνοή, ῆς, ἡ, breathing, respiration.

ἀναπτύσσω (πτύσσω, to fold), *f.* ύξω, *a.* ἀνέπτυξα, *p. p.* ἀνέπτυγμαι, *a. p.* ἀνεπτύχθην, 2 *a. p.* ἀνεπτύγην, to unfold.

ἀνάπτω (ἅπτω), to fasten, make fast : to set on fire.

ἄναρθρος (ἄρθρον, joint), ον, without joints, ill-jointed, feeble.

ἀναριθμέω (ἀριθμέω), to enumerate, count, take an account of.

ἀνάριθμος (ἀριθμός), ον, numberless.

ἀναρχία (ἄναρχος, without government), ας, ἡ, anarchy.

ἀνάσσω (ἄναξ), *f.* άξω, to reign, govern, rule, command

ἀνάστασις (ἀνίστημι), εως, ἡ, the act of rising up : departure, retreat : removal.

ἀνάστατος (ἀνίστημι), ον, laid waste, desolate, torn up.

ἀναστενάζω (στενάζω), to sigh deeply, to sob, mourn.

ἀναστομόω (στομόω, to open the mouth), *f.* ώσω, to open the mouth: to open a trench.

ἀναστρέφω (στρέφω), to turn, return, turn back upon: subvert.

ἀναχίδω, *used only in* 2 *a.* ἀνίσχιδον, = ἀνίχω.

ἀνατείνω (τείνω), to extend upwards, raise, reach out.

ἀνατέλλω (τέλλω, to produce), *f.* τελῶ, *a.* ἀνέτειλα, *p.* ἀνατέτελμαι, to rise, to appear.

ἀνατίθημι (τίθημι), to place upon: to dedicate, to consecrate. *Mid.* ἀνατίθεμαι, to take upon one's self, to undertake.

ἀνατινάσσω (τινάσσω, to shake), *f.* άξω, *a.* ἀνετίναξα, to shake up: to fling up.

ἀνατρέπω (τρέπω), to overturn, subvert, prostrate.

ἀνατρέφω (τρέφω), to nourish, to bring up: to restore to health.

ἀνατρέχω (τρέχω), to run back, run again, to return running, to flow back; to increase: to recur to times past.

ἀναφέρω (φέρω), *f.* ἀνοίσω, *a.* ἀνήνεγκα, ἀνήνεγκον, *p.* ἀνενήνοχα, ἀνενήνεγμαι, *a. p.* ἀνηνέχθην, to bring *or* carry up to lead to.

ἀναφεύγω (φεύγω), to flee: to escape.

ἀναφυσάω (φυσάω, to blow), *f.* ήσω, to exhale, to blow: to puff up with pride.

ἀναχωρέω (χωρέω), to recede, to withdraw, to depart.

ἀναχώρησις (ἀναχωρέω), εως, ἡ, retreat, departure.

ἀνδραγαθία (ἀνήρ, ἀγαθός), ας, ἡ, valor, bravery, heroism

ἀνδραποδίζω (ἀνδράποδον), *f.* ίσω, *p.* ικα, ισμαι, *a. p.* ίσθην, to enslave, make captive.

ἀνδράποδον, ου, τό, slave.

ἀνδρεῖος (ἀνήρ), α, ον, manlike, belonging to a man, masculine: brave.

ἀνδρεία (ἀνήρ), ας, ἡ, manliness, bravery.

ἀνδριάς, άντος, ὁ, statue, image.

Ἄνδριος, ου, ὁ, an inhabitant of Andros.

ἀνδρόγυνος (ἀνήρ, γυνή), ον, hermaphrodite.

ἀνδρώδης (ἀνήρ, ειδος), ες, becoming to a man, manly.

ἀνειπεῖν (εἰπεῖν), to declare *or* proclaim publicly.

ἀνεκτός (ἀνέχω), όν, supportable, sufferable, endurable.

ἀνεκτῶς, *adv.* in a supportable manner.

ἀνελκύω (ἑλκύω), to draw up.

ἀνελπίστως (ἐλπίζω), ον, hopeless, despairing: unhoped for, unexpected.

ἀνελπίστως, *adv.* unexpectedly, contrary to expectation *or* hope.

ἄνεμος (ἄημι, to blow), ου, ὁ, wind, breeze.

ἀνεμόω (ἄνεμος), *f.* ώσω, to blow, fan, ventilate, expose to the wind.

ἀνεμώνη, *Doric for* ἀνεμώνη, ης, ἡ, anemone.

ἀνεπίταχτος (ἐπιτάσσω), ον, acting without an order *or* command.

ἀνέραστος (ἐράω), ον, not to be loved, unlovely.

ἀνέρχομαι (ἔρχομαι), *a.* ἀνῆλθον, *p.* ἀνελήλυθα, *f.* ἀνελεύσομαι, to come up: to arrive at.

ἀνερωτάω (ἐρωτάω), to ask, inquire about.

ἄνευ, *prep. with the genitive*, without. S. § 226.

ἀνευρίσκω (εὑρίσκω), to find out, discover, invent.

ἀνέχω (ἔχω), to hold up, to raise: to restrain: to hold out. *Mid.* ἀνέχομαι, to bear, to endure. S. § 118.

ἀνεψιός, οῦ, ὁ, nephew: cousin: relation.

ἀνηβάω (ἥβάω, to attain the age of puberty), *f.* ήσω, to grow young again, to renew one's youth.

ἄνηθον, ου, τό, dill, anise.

ἀνήκεστος (ἀκέομαι, to heal), ον, incurable, irremediable.

ἀνήκοος (ἀκούω), ον, that does not hear:

inaudible.

ἀνήμελκτος (ἀμέλγω), ον, unmilked.

ἀνήρ, ἀνέρος, ἀνδρός, ὁ, man, male: husband. S. § 40. 2.

ἄνηροτος (ἀρόω), ον, untilled, uncultivated.

ἀνθέω, f. ήσω, to be in flower, to bloom, flourish.

ἄνθος, εος, τὸ, flower.

ἀνθρώπειος (ἄνθρωπος), α, ον, human.

ἀνθρωπίνος, Ionic for ἀνθρώπειος.

ἀνθρώπινος (ἄνθρωπος), η, ον, human.

ἀνθρωποειδής (εἶδος), ές, having a human form or shape.

ἄνθρωπος, ου, ὁ, man.

ἀνία, ας, ἡ, sorrow, grief, sadness.

ἀνιάζω (ἀνία), f. άσω, to make sad, grieve: to be vexed.

ἀνιαρός (ἀνία), ά, όν, sad, that causes sadness or grief, grievous.

ἀνιάω (ἀνία), f. άσω, a. ασα, p. p. αμαι, a. p. ἀνιάθην, to afflict, to vex. *Mid.* ἀνιάομαι, to grieve, to be vexed, troubled, to feel distress.

ἀνίημι (ἵημι), f. ἀνήσω, a. ἀνῆκα, p. ἀνεῖκα, ἀνεῖμαι, a. p. ἀνεῖθην, to send up: to let loose, to let go. *Mid.* ἀνίεμαι, to take up for one's self: to let one's self loose to give up.

ἀνισόω (ἰσόω, to equalize), f. ώσω, to make equal.

ἀνίστημι (ἵστημι), f. ἀναστήσω, a. ἀνέστησα, p. ἀνέστηκα, 2 a. ἀνέστην, to raise up. *Mid.* ἀνίσταμαι, to rise up, to stand up.

ἀνίσχω (ἴσχω), to lift up to rise.

Ἀννίβας, ου or α, ὁ, Hannibal.

ἄνοδος (ὁδός), ου, ἡ, ascent.

ἀνοδύρομαι (ὀδύρομαι), to lament, bewail, cry out with grief.

ἄνοητος (νοέω), ον, destitute of understanding, silly, foolish.

ἄνοια (ἄνους, foolish), ας, ἡ, want of intellect, imbecility of mind, folly.

ἀνοίγω, to open, throw open. S. § 118.

ἀνολοφύρομαι (ὀλοφύρομαι, to bewail), to lament, bewail.

ἀνόνητος (ὀνίνημι), ον, useless, futile: disagreeable.

ἀνόσιος (ὅσιος), ον, unholy, ungodly, impious, impure.

ἀνταγωνιστής (ἀγωνίζομαι), οῦ, ὁ, rival, antagonist.

ἀντακούω (ἀκούω), to hear in reply.

ἀνταναγω (ἀνάγω), to lead up against, to come out against.

ἀνταναπίμπλημι (πίμπλημι), to fill up against.

ἀνταναπληρόω (πληρόω), f. ώσω, = ἀνταναπίμπλημι.

ἄνταν̓δρος (ἀνήρ), ον, instead of a man, substitute.

Ἄνταν̓δρος, ου, ὁ, Antandros.

ἀνταξιος (ἄξιος), α, ον, of equal value, equal in estimation.

ἀνταποκτείνω (ἀποκτείνω), to kill in return.

ἀντειπεῖν (εἶπεῖν), to contradict, reply, answer, dissent from.

ἀντεξετάζω (ἐξετάζω, to inquire), to examine comparatively, to make an examination on the other side: to make an accusation against.

ἀντέχω (ἴσχω), f. ἀνθέξω, to detain, retain: resist, to hold out: to propose.

ἀντί, *prep. with the genitive*, instead of, in place of, in exchange for, in turn: equal to: on account of: before, in preference to.

ἀνθ̓ ὧν, because, inasmuch as.

ἀντιβολέω (βάλλω), f ήσω, to meet: present with: supplicate.

ἀντιβολία, ας, ἡ, supplication, entreaty.

ἀντιγενεηλογίω (γενεηλογέω), to trace a genealogy against another, to trace it otherwise.

ἀντικόπτω (κόπτω), to oppose.

ἀντικρούω (κρούω), to repel: to dash against.

ἀντικρύ, ἀντικρύς, *adv.* in turn, over against, opposite, in front of: openly, manifestly, expressly, clearly.

ἀντιλαμβάνω (λαμβάνω), to receive, to receive in return. *Mid.* ἀντιλαμβάνομαι, to perceive, conceive, apprehend: to take hold of, seize, hold or draw back: to assist, sustain.

ἀντιλέγω (λέγω), to contradict, deny, speak against, to oppose.

ἀντίον (ἀντί), *adv.* over against.

Ἀντιόπη, ης, ἡ, Antiope.
ἀντίος (ἀντί), α, ον, opposite, contrary, adverse to.
ἀντίπαλος (πάλη, struggle), ον, striving against : antagonist.
ἀντιπάσχω (πάσχω), to suffer *or* receive like for like, to suffer retaliation.
ἀντιπληρόω (πληρόω), to fill again, replenish exhausted strength, supply.
ἀντιποιέομαι (ποιέω), to claim to one's self, to aim at.
ἀντιπολεμέω (πολεμέω), to fight against, attack, make war upon.
ἀντιπράττω (πράσσω), to act against, oppose, thwart.
ἀντίπυλος (πύλη), ον, having gates opposite.
ἀντιστασιάζω (στασιάζω), to belong to the opposite faction.
ἀντιτάσσω (τάσσω), to array against.
ἀντιτίχνησις (τίχνη), εως, ἡ, counter project.
ἀντιφυλάττομαι (φυλάσσω), to take precautions against, *or* in turn.
ἄντρον, ου, τὸ, cavern, den.
ἄντυξ, υγος, ἡ, the semicircular edge or rim on each side of the body of a chariot.
ἄνυδρος (ὕδωρ), ον, destitute of water, dry.
ἀνυπόδητος (ὑποδέω, to bind under), ον, being without shoes *or* sandals, unshod.
ἀνυπόστατος (ὑφίστημι) ον, unyielding, irresistible : having no existence.
Ἀνύσις, ου, ὁ, Anysis, *an Egyptian district.*
Ἄνυτος, ου, ὁ, Anytus.
ἀνύω, *f.* ύσω, to accomplish, to complete.
ἄνω, *adv.* upward, up.
ἀνώγω, to command, order : incite : encourage. S. § 118.
ἄνωθεν (ἄνω), *adv.* from above
ἀνώμαλος (ὁμαλός), ον, irregular, unequal : anomalous.
ἀνώνυμος (ὄνομα), ον, nameless, anonymous : not celebrated, obscure.
ἀξία, ας, ἡ, worth, worthiness, merit, desert.
ἀξιοθέητος (θεάομαι), *Ionic for* ἀξιοθέατος, ον, worth seeing, fine, admirable.
ἀξιόλογος (λόγος), ον, worthy of estimation, estimable, praiseworthy : remarkable.
ἀξιόμαχος (μάχομαι), ον, equal in strength, fit for combat.
ἀξιόπιστος (πίστις), ον, credible.
ἄξιος, α, ον, worthy, deserving of : valuable, worth the price : worth while : cheap : fit, proper.
ἀξιόχρεως (χρέος), ων, able to pay one's debts : worthy of credit, suitable : important.
ἀξιόω (ἄξιος), *f.* ώσω, to think worthy, to value, estimate : think fit : entreat, beg, demand : to think, to believe : to wish : to cause.
Ἀξιωνιώτης, ου, ὁ, an Axionian.
ἀοιδή, *and Doric* ἀοιδά, *for* ᾠδή.
ὅπλος (ὅπλον), ον, unarmed, unprotected.
ἀπαγγέλλω (ἀγγέλλω), to tell, relate, report.
ἀπαγορεύω (ἀγορεύω, to address), *f.* εύσω, to forbid, interdict, debar : refuse : to be wearied out.
ἀπάγω (ἄγω), to carry away : to bring back : to pay.
ἀπαγωγή (ἀπάγω), ῆς, ἡ, leading away, carrying away, misleading : payment.
ἀπαθανατίζω (ἀθανατίζω, to immortalize), *f.* ίσω, to endow with immortality.
ἀπαθής (πάθος). ές, undisturbed by passion *or* feeling, passionless : unhurt.
ἀπαίδευτος (παιδεύω), ον, uninstructed, illiterate, not skilled in literature.
ἄπαις (παῖς), αιδος, ὁ, ἡ, childless.
ἀπαιτέω (αἰτέω), *f.* ήσω, to require, demand, exact, reclaim.
ἀπαλλάσσω *or* ἀπαλλάττω (ἀλλάσσω), to dismiss, command to go away, deliver. *Mid.* ἀπαλλάσσομαι, to depart, to go off.
ἀπαλύνω (ἁπαλός, soft), *f.* υνῶ, to soften, make tender *and* effeminate :

to smooth, mitigate.

ἀπαμείβομαι (ἀμείβω), to answer, reply.

ἀπάνευθι (ἄνευθι, afar), *adv.* afar off, apart, asunder, aside.

ἀπανθρακόω (ἄνθραξ, coal), *f.* ώσω, to reduce to ashes *or* cinders, to burn up.

ἀπαντάω (ἀντάω, to be present), *f.* ήσω, to meet, arrive.

ἅπαξ, *adv.* once, at once.

ἁπαξάπας (ἅπαξ, ἅπας), ασα, αν, all together, every single one.

ἀπαραίτητος (παραιτέω, to demand), ον, inexorable, stern, inflexible.

ἀπαρασκεύαστος (παρασκευάζω), ον, unprepared, unequipped.

ἀπαρασκεύαστος (παρασκευή, preparation), ον, unprepared, unfurnished.

ἀπαρτί (ἄρτι), *adv.* fully, perfectly, exactly, certainly.

ἅπας (ἅμα, πᾶς), ασα, αν, all, the whole, all together.

ἀπάτωρ (πατήρ), ορος, ὁ, ἡ, fatherless.

ἀπαυτομολίω (αὐτομολέω), to go over to the enemy, to become a deserter.

ἀπείδον (εἶδον), to look out from a distance; observe, remark.

ἀπειθέω (ἀπειθής, disobedient), *f.* ήσω, to disobey: be distrustful.

ἀπειλέω, *f.* ήσω, to threaten, menace.

ἄπειμι (εἰμί), to be absent.

ἄπειμι (εἶμι), to depart, to go away.

ἀπείκω (εἴκω), *p.* ἀπείρηκα, to be tired of, to despair of.

ἀπείργω (εἴργω), to repel, to exclude.

ἀπειρέσιος (πέρας), α, ον, huge, immense: infinite, endless.

ἀπειρίη (ἄπειρος), ας, ἡ, unskilfulness, inexperience, ignorance.

ἄπειρος (πέρας), ον, infinite, immense, unlimited.

ἄπειρος (πεῖρα), ον, inexperienced, unskilled in, ignorant of.

ἀπελαύνω (ἐλαύνω), to drive forth *or* away, expel, repel: return, come back.

ἀπήλιθρος (πήλιθρον, acre), ον, immense, vast.

ἀπεμπολάω (ἐμπολάω, to traffic), *f.* ήσω, to sell off, offer for sale.

ἀπεργάζομαι (ἐργάζομαι), to work out, make, form, complete.

ἀπερύω (ἐρύω), to drive away, beat off, repulse.

ἀπέρχομαι (ἔρχομαι), to go away, depart: to die.

ἀπέχθομαι, to be hated, detested, odious. S. § 118. ἐχθόμαι.

ἀπέχω (ἔχω), *f.* ἀφέξω, 2 *a.* ἀπέσχον, to abstain: be distant *or* absent, keep off, hold back.

ἀπηγέομαι, *Ionic for* ἀφηγέομαι (ἡγέομαι), *f.* ήσομαι, *a.* ησάμην, to lead: to relate.

ἀπίθανος (πιθανός, credible), ον, not persuasive: improbable: not credited, absurd.

ἀπικνέομαι, *Ionic for* ἀφικνέομαι.

Ἄπις, ιος, ὁ, Apis.

ἀπιστέω (ἄπιστος), *f.* ήσω, to distrust, suspect.

ἀπιστίη, ας, ἡ, distrust, unbelief: perfidy.

ἀπιστίη, *Ionic for* ἀπιστία.

ἄπιστος (πίστις), ον, distrustful, unbelieving: incredible.

ἁπλόος, η, ον, single, simple: candid, ingenuous, frank.

ἀπό, *prep. with the genitive*, from, of, out of: for, on account of, because of.

ἀφ' οὗ, since.

ἀποβάλλω (βάλλω), to cast off *or* away, lose, reject.

ἀποβιώσις (ἀποβιόω, to die), εως, ἡ, death, departure from life.

ἀποβλάπτω (βλάπτω), to hurt, wrong, bereave.

ἀποβλέπω (βλέπω), to look upon, behold: look up to.

ἀποβρίζω (βρίζω, to sleep after eating), *f.* ίξω, to sleep away, to sleep off: to sleep.

ἀπογιγνώσκω (γιγνώσκω), to disown, cast off, reject, give up, relinquish, to renounce.

ἀπογράφω (γράφω), to enter in a register, inscribe, note down: to copy *or* transcribe. *Mid.* ἀπογράφομαι, to give in one's name: to cause to be enrolled.

ἀποδείκνυμι (δείκνυμι), to show, display, represent, set forth : prove : appoint *or* elect.

ἀπόδειξις (ἀποδείκνυμι), εως, ἡ, demonstration, declaration, specimen, exposition, proof.

ἀπόδιξις, *Ionic for* ἀπόδειξις.

ἀποδέχομαι (δέχομαι), to receive, take, admit.

ἀποδημία (ἀπόδημος, absent from home), *f.* ήσω, to be absent, to travel, go abroad.

ἀποδιδράσκω (διδράσκω, to run), to fly from, to run away secretly. S. § 118. διδράσκω.

ἀποδιδ ήσκω, *Ionic for the preceding.*

ἀποδίδωμι (δίδωμι), to give back, to restore, surrender, make return of, repay.

ἀποδοκέω (δοκέω), to displease, dissatisfy : to regret.

ἀποδοκμόω (δοκμόω, to crook), *f.* ώσω, to make oblique *or* inclining, to bend *or* lean.

ἀποδύω (δύω), to undress, strip, pull off. *Mid.* ἀποδύομαι, to undress one's self : to disengage one's self from, get rid off: to lay aside.

ἀποδιώ (δίω), to run away, to flee.

ἀποθλίβω (θλίβω, to press), *a.* ιψω, *p. p.* ιμμαι, *a. p.* ίφθην, 2 *a. p.* ίβην, to press, to press out.

ἀποθνάσκω, *Doric for*

ἀποθνήσκω (θνήσκω), to die : to fall in battle, to be killed.

ἄποικος (οἶκος), ον, absent *or* removed from home, exiled : colonist.

ἀποκαλέω (καλέω), to call out, name, mention : forbid, stigmatize.

ἀπόκειμαι (κεῖμαι), to be set aside, laid up.

ἀποκείρω (κείρω), to shear, cut off, despoil, strip.

ἀποκερδαίνω (κερδαίνω), to derive profit *or* gain from.

ἀποκινέω (κινέω), to move off, remove, displace.

ἀποκλαίω (κλαίω), to weep out, bewail, lament.

ἀποκλείω (κλείω), to shut, exclude, prevent, close.

ἀποκομίζω (κομίζω), to transport, carry away. bear off.

ἀποκόπτω (κόπτω), to cut off, impair, lessen : separate, detach.

ἀποκρεμάννυμι (κρεμάννυμι, to hang), to suspend, to hang from. S. § 118. κρεμάννυμι.

ἀποκοττα βίζω (κόττα βος, the cottabus, which was played by throwing the wine out of a beaker into a metallic vessel, so as not to lose a drop, and from the sound it made to draw conclusions as to the inclination of the beloved object), *f.* ίσω, to throw out the last drop.

ἀποκρίνω (κρίνω), to separate. *Mid.* ἀποκρίνομαι, to answer.

ἀποκρύπτω (κρύπτω), to hide, conceal, dissemble, lose sight of.

ἀποκτείνω (κτείνω), to kill off, slay, put to death.

ἀπολαμβάνω (λαμβάνω), to receive from, take back, recover : intercept.

ἀπολαύω, to enjoy, derive benefit *or* advantage from : to suffer damage. S. § 118.

ἀπολείπω (λείπω), to leave, to leave off *or* behind : to forsake, abandon, desert : to surpass, overcome.

ἀπόλειψις (ἀπολείπω), εως, ἡ, leaving: omission.

ἀπόλεκτος (ἀπολέγω, to choose), ον, selected, chosen.

ἀπόλεμος (πόλεμος), ον, unwarlike, not adapted to war.

ἄπολις (πόλις), ι, an exile, an outcast from his country. S § 54. N. 1.

ἀπολισθαίνω (ὀλισθαίνω, to slip), to slip away, to slide down, fall short. S § 118. ὀλισθαίνω.

ἀπόλλυμι (ὄλλυμι), to destroy utterly, to ruin, to lose. *Mid.* ἀπόλλυμαι, to perish.

Ἀπόλλων, ωνος, ὁ, Apollo.

ἀπολογέομαι (λόγος), *f.* ήσομαι, to speak in defence of any one, to plead the cause of any one, to defend : to apologize.

ἀπολύω (λύω), to loose, disengage, disjoin : suffer to go away, set free by paying a ransom, to release, to free,

to deliver.

ἀπολυμβάω (λυμβάω, to insult), *f.* ήσω, to treat with injury *or* outrage.

ἀπομαναίζω (μαναΐζω, to act foolishly), *f.* ίσω, *a.* ισα, to make an unseemly noise.

ἀπομετρέω (μετρέω), to measure out, to measure off.

ἀπόμνυμι (ὄμνυμι), to deny on oath, to swear off: to abdicate.

ἀπονέμω (νέμω), to bestow, confer.

ἀπονέομαι (νέομαι, to go), to go away: to return.

ἀπονοστέω (νοστέω, to return), *f.* ήσω, to return.

ἀπόνως (ἄπονος, free from labor), *adv.* easily, without labor.

ἀποξύνω (ὀξύνω, to sharpen), *f.* υνῶ, to make sour.

ἀποξύω (ξύω, to polish), *f.* ύσω, to make smooth: to shave off.

ἀποπαύω, to cause to cease: to cease, desist, refrain.

ἀποπειράομαι (πειράομαι), to try, to make an attempt: to put to the test.

ἀποπέμπω (πέμπω), to send away, to let go.

ἀποπλάζω, to cause to wander, lead astray. *Mid.* ἀποπλάζομαι, to wander, roam. S. § 118. πλάζω.

ἀποπλέω (πλέω), to sail away from, to weigh anchor, put to sea.

ἀποπληκτος (ἀποπλήσσω, to smite), ον, stupefied, deprived of his senses: apoplectic.

ἀποπνέω, *Epic for* ἀποπνέω (πνέω), to breathe out, breathe forth: die.

ἀποπνίγω (πνίγω), to strangle, suffocate.

ἀπόρρωθεν (πρό), *adv.* afar off: from afar off.

ἀπόρρωθι (πρό), *adv.* at a distance, far off.

ἀπορέω (ἄπορος), *f.* ήσω, to be in doubt, hesitate, not know which way to turn, not to be able to act, to be at a loss.

ἀπόρθητος (πορθέω), ον, not laid waste, saved from harm.

ἀπορία (ἄπορος), ας, ἡ, embarrassment of mind, irresolution: impossibility: poverty.

ἄπορος (πόρος), ον, impassable, difficult: embarrassed: destitute of means, indigent.

ἀποῤῥήγνυμι (ῥήγνυμι, to break), to break off, to burst, *or* break apart, separate. S. § 118. ῥήγνυμι.

ἀποῤῥίπτω (ῥίπτω), to cast *or* throw away, to reject with contempt.

ἀποῤῥώξ (ἀποῤῥήγνυμι), ῶγος, ὁ, ἡ, torn off. *Subst.* part, fragment: drop.

ἀπόρως κεῖσθαι, *or* ἔχειν, to be poor *or* needy: to be perplexed.

ἀποσεύω (σεύω, to urge), to drive off. *Mid.* to rush forth, to hasten away, to be off. S. § 118. σεύω.

ἀποσημαίνω (σημαίνω), to indicate, signify, point out. *Mid.* ἀποσημαίνομαι, to mark out: to seal up: to confiscate.

ἀποσκάπτω (σκάπτω), to dig up: to intercept by trenches.

ἀποσκοπέω (σκοπέω, to look), *f.* έσω, to behold, observe, contemplate, behold from another place.

ἀποσκοπία (σκοπέω) = ἀποσκοπέω.

ἀποσπάω (σπάω), to pull apart, separate, to draw off.

ἀποστέλλω (στέλλω), to send away: to send with orders, to despatch.

ἀποστερέω (στερέω), to deprive of: defraud.

ἀποστέρησις (ἀποστερέω), εως, ἡ, deprivation.

ἀποστρέφω (στρέφω), to turn aside, avert, keep off: to recall.

ἀποστροφή (ἀποστρέφω), ῆς, ἡ, turning away: refuge.

ἀποσφάζω (σφάζω), to kill, cut the throat of, to butcher.

ἀποσώζω (σώζω), to bring away safely, to save.

ἀποτείνω (τείνω), to extend, lengthen, prolong.

ἀποτειχίζω (τειχίζω), to surround with a wall, to obstruct with a wall.

ἀποτέμνω (τέμνω), to cut off, sever.

ἀποτηλοῦ (τηλοῦ, far), *adv.* afar off, from afar.

ἀποτίθημι (τίθημι), to lay down, to lay aside.

ἀτίμητος (τιμή), ον, out of honor, deprived of honor, inglorious, unhonored. dishonored.

ἀτιτύνω (τίνω), to suffer punishment, to make satisfaction: to pay, remunerate, discharge.

ἀτομή (ἀτομόω), ῆς, ἡ, cutting off.

ἀτόμως (ἀτομόω), ον, rough, hard: precipitous: inexorable.

ἄτοτος (πίνω), ον, that does not drink: not fit to be drunk.

ἀτυγχάνω (τυγχάνω), to be disappointed, fall short of, fail: to lose.

ἀτοφαίνω (φαίνω), to show forth, to manifest, make known: demonstrate, prove: pronounce, affirm, declare.

ἀτοφέρω (φέρω), to carry away, to take away, to bear off.

ἀτοφεύγω (φεύγω), to flee, escape, avoid.

ἀτόφθιγμα (ἀτοφθίγγομαι, to utter), ατος, τὸ, an apophthegm, maxim, expression.

ἀτοφθίνω or ἀτοφθίω (φθίνω, φθίω), to destroy, to waste: to perish.

ἀτοφράσσω or ἀτοφράττω (φράσσω, to stop up), *f.* ἄξω, *a.* ἄξα, *p. p.* ἀτοπέφραγμαι, *a. p.* ἀχθην, 2 *a. p.* ἄγην, to stop up: to obstruct, impede.

ἀτόχρη (χρή), it is enough. S. § 118. χρή.

ἀτοχώννυμι (χώννυμι), to protect by a mound, to fortify.

ἀτοχωρέω (χωρέω), to depart, go away: retire from battle.

ἀτράγμων (τράσσω), ον, at leisure, free from business. not troublesome.

ἄπρακτος (πράσσω), ον, not done, unfinished. unsuccessful.

ἀπρεπής (πρέπω), ές, unbecoming, indecorous, unsuitable, improper.

Ἄπριης, ου, ὁ, Apries.

ἀπροφασίστως (ἀπροφάσιστος, not offering excuses), *adv.* without delay, promptly.

ἅπτω, *f.* ἅψω, *a.* ἧψα, *p. p.* ἧμμαι, *a. p.* ἥφθην, to fasten, to tie up, to connect: to kindle, to set on fire, to light. *Mid.* ἅπτομαι, to touch, take hold of: to seize: to reach.

ἀπτύω, *Doric for* ἀπτέω.

ἀπώλεια (ἀπόλλυμι), ας, ἡ, destruction, overthrow, ruin, perdition.

ἄρα, *conj.* then, hence, therefore: truly, certainly, surely, ay, indeed: now.

ἄρα, *an untranslatable interrogative particle.*

Ἀραβία, ας, ἡ, Arabia.

Ἀραβικός, ή, όν, *and*

Ἀράβιος, α, ον, Arabian.

Ἄρακος, ου, ὁ, Aracus.

ἀράσσω *or* ἀράττω, *f.* ἄξω, *a.* ἄξα, ἄχθην, to cut off, lop off, amputate: to beat, pound: to knock.

Ἄραψ, αβος, ὁ, Arab.

Ἄρβηλα, ων, τὰ, Arbela.

ἀργαλέος, α, ον, difficult, hard, troublesome, vexatious.

Ἀργεῖος, α, ον, belonging to Argos, Argive.

Ἄργος, ους, τὸ, Argos.

Ἄργος, ου, ὁ, Argus.

ἀργός, ή, όν, white, brilliant.

ἀργός (ἔργον), όν, swift: lazy, idle.

ἀργύρεος, α, ον, *and*

ἀργύρεος (ἄργυρος), α, ον, made of silver: silvery.

ἀργυρίδιον, ου, τὸ, small piece of money.

ἀργύριον, ου, τὸ, money.

ἄργυρος, ου, ὁ, silver.

ἄρδην (αἴρω), *adv.* raised up, taken off: wholly, utterly.

ἄρδω, *f.* ἄρσω, *a.* ἦρσα, to water, to irrigate: to wet, moisten, soak.

Ἀρέθουσα, *Doric for* Ἀρέθουσα, ης, ἡ, Arethusa.

Ἀρεσίας, ου, ὁ, Aresias.

ἀρέσκω, to conciliate, appease: to please. S. § 118.

ἀρετή, ῆς, ἡ, excellence, merit: bravery: virtue.

ἀρημένος, η, ον, heavily laden, oppressed, *a defective participle.*

ἀρήν, ἀρνός, ὁ, lamb. S. § 40. 3.

Ἄρης, ος *or* εως, ὁ, Mars: war, battle.

Ἀριάδνη, ης, ἡ, Ariadne.

Ἀριαῖος, ου, ὁ, Ariæus.

ἀριθμέω (ἀριθμός), *f.* ήσω, to number, reckon, count.

ἀρίθμησις (ἀριθμέω), εως, ἡ, enu-

tion, reckoning.
ἀριθμός, οῦ, ὁ, number : extent : mob.
Ἀρίσταρχος, ου, ὁ, Aristarchus.
ἀριστεῖον (ἀριστεύω, to excel), ου, τὸ, reward of valor, prize.
ἀριστερός, ά, όν, left, not right : unlucky, unpropitious.
Ἀρίστιππος, ου, ὁ, Aristippus.
Ἀριστογείτων, ονος, ὁ, Aristogiton.
ἀριστοποιέω (ἄριστον, dinner), *f.* ήσω, to prepare dinner. *Mid.* ἀριστοποιέομαι, to dine.
ἄριστος, *superlative of* ἀγαθός.
Ἀριστοτέλης, ους, ὁ, Aristotle.
Ἀριστοφάνης, ους, ὁ, Aristophanes.
Ἄρίων, ονος, ὁ, Arion.
Ἀρκάς, άδος, ὁ, an Arcadian.
Ἀρκεσίλαος, ου, ὁ, Arcesilaus.
Ἀρκεσίλεως, ω, ὁ, = *preceding.*
ἄρκεσις (ἀρκέω), εως, ἡ, assistance : utility, benefit.
ἀρκέω, *f.* έσω, *a.* εσα, to keep off : to suffice.
ἄρκτος, ου, ὁ, ἡ, bear : the Great Bear.
ἅρμα, ατος, τὸ, chariot, car.
ἁρμάμαξα (ἅρμα, ἅμαξα), ης, ἡ, covered chariot.
Ἀρμένιος, α, ον, Armenian.
Ἁρμόδιος, ου, ὁ, Harmodius.
ἁρμόζω *or* ἁρμόττω (ἁρμός, joining), *f.* όσω, *a.* οσα, *p. p.* οσμαι, to join, fit, match together, adjust, adapt.
ἁρμοστής, ου, ὁ, director, ruler : Lacedæmonian prefect.
ἀρνειός (ἀρήν, lamb), οῦ, ὁ, young ram.
ἀρνέομαι, *f.* ήσομαι, *p.* ημαι, *a.* ήθην, ησάμην, to refuse, deny.
ἀρνός, *see* ἀρήν.
ἄροσις (ἀρόω), εως, ἡ, ploughing : agriculture.
ἄρουτος (ἀρόω), ου, ὁ, ploughing : crop, harvest, fruits.
ἀρωτός (ἀρόω), οῦ, ὁ, the season of ploughing.
ἀρωτρίασις, εως, ἡ, = ἄροσις.
ἄρουρα (ἀρόω), ας, ἡ, ploughed *or* cultivated field.
ἀρόω, to plough. S. § 118.
ἁρπαγή (ἁρπάζω), ῆς, ἡ, plunder, pillage, rapine.
to seize by force, to seize with eagerness : to plunder, to pillage. S. § 118.
ἄρρην *or* ἄρσην, ενος, male, masculine.
ἀρρωστέω (ἄρρωστος, feeble), *f.* ήσω, to be wanting in strength : to be feeble *or* in ill health.
ἄρσην, *see* ἄρρην.
Ἀρτάοζος, ου, ὁ, Artaozus.
Ἀρταξέρξης, ου, ὁ, Artaxerxes.
Ἄρτεμις, ιδος, ἡ, Diana.
Ἀρτεμίσιον, ου, τὸ, Artemisium.
ἄρτι, *adv.* just now, lately, newly.
ἀρτίτοκος (ἄρτι, τίκτω), ον, newly born.
ἄρτος, ου, ὁ, bread : food.
ἀρυστήρ (ἀρύω), ῆρος, ὁ, ladle : a measure, *containing about half a pint.*
ἀρύω, *and* ἀρύτω, *f.* ύσω, *a.* υσα, ύσθην, to draw up, to exhaust.
ἀρχαῖος (ἀρχή), α, ον, ancient, prior, former.
ἀρχεῖον (ἀρχή), ου, τὸ, the palace of the sovereign : the public hall.
ἀρχή, ῆς, ἡ, beginning, commencement : extremity : origin, cause : authority, power, government.
ἀρχήν, *adv.* originally : at all.
ἀρχηγός (ἡγέομαι), οῦ, ὁ, leader, chief, commander.
ἀρχιερεύς (ἱερεύς, priest), έως, ὁ, high priest.
ἀρχικός (ἀρχή) ή, όν, qualified to govern.
Ἀρχίλοχος, ου, ὁ, Archilochus.
ἀρχιερεύς, *Ionic for* ἀρχιερεύς.
ἀρχιτέκτων (τίκτω), ονος, ὁ, architect, master-builder.
Ἀρχύτας, ου, ὁ, Archytas.
ἄρχω *or* ἄρχομαι, *p. p.* ῆργμαι, *f.* ἄρξομαι, *a.* ἠρξάμην, to begin. *But* ἄρχω, *f.* ἄρξω, ἄρξομαι, *a.* ἦρξα, ἤρχθην, to rule, to command, to govern.
ἄρχων, οντος, ὁ, archon; magistrate, public officer, commander.
ἀσέβεια (ἀσεβής), ας, ἡ, impiety, irreligion.
ἀσεβέω (ἀσεβής), *f.* ήσω, to be irreligious *or* impious : to treat with impiety.
ἀσεβής (σέβω), ές, irreligious, impious.
ἀσέληνος (σελήνη), ον, moonless.

ἄση (ἄω, to satiate), *ης*, ἡ, loathing: trouble of mind, anxiety, solicitude

ἄσημος (σῆμα), *ον*, having no mark *or* stamp: obscure.

ἀσθενέω (ἀσθενής), *f. ήσω*, to be feeble, infirm

ἀσθενής (σθένος, strength), *ές*, feeble, infirm, sick.

ἄσθμα (ἄω, to blow), *ατος*, τὸ, breathing, blowing.

Ἀσία, *ας*, ἡ, Asia.

ἀσινῶς (ἀσινής, harmless), *adv.* harmlessly.

ἄσιτος (σῖτος), *ον*, not having eaten, fasting.

ἀσκέω, *f. ήσω*, to exercise, train: practise.

ἄσκημα (ἀσκέω, *ατος*, τὸ, work, exercise, occupation.

ἄσκησις (ἀσκέω), *εως*, ἡ, exercise, practice.

Ἀσκληπιός, *οῦ*, ὁ, Æsculapius.

ἀσκός, *οῦ*, ὁ, skin *or* leather sack, wine-skin.

Ἄσκρα, *ας*, ἡ, Ascra.

Ἄσκρη, *Ionic for* Ἄσκρα.

ἄσμενος ἥδω), *η*, *ον*, cheerful, gay, joyful, glad.

ἀσπάζομαι (σπάω), *f. άσομαι*, *a. ασάμην*, to salute, greet, embrace: to receive affectionately, to welcome, pay one's respects to, treat with affection.

ἀσπάλαξ, *ακος*, ὁ. mole.

ἄσπαρτος (σπείρω), *ον*, not sown, not seeded.

ἀσπάσιος (ἀσπάζομαι), *α*, *ον*, welcome: agreeable, pleasing, worthy of regard glad.

ἄσπετος (εἴπεῖν), *ον*, unspeakable, indescribable vast, immense.

ἀσπίς, *ίδος*, ἡ, a shield, buckler.
ἐπ' ἀσπίδα, to the left.

Ἀσσίπαρος, *ου*, ὁ, Assinarus.

ἄσσον, *adv. comparative of* ἄγχι. S § 125. N. 3.

Ἀσσύριος, *α*, an Assyrian.

ἀστασίαστος στασιάζω), *ον*, quiet, without disturbance.

ἀστέγαστος (στεγάζω, to roof), *ον*, uncovered, unprotected.

ἀστερόεις (ἀστήρ), *εσσα*, *εν*, starry.

ἀστήρ, *έρος*, ὁ, star.

ἀστός (ἄστυ), ἡ, inhabitant of a city, native.

ἄστυ, *εως*, τὸ, city, town: Athens, *κατ' ἐξοχήν*.

ἀσύνετος (συνετός), *ον*, wanting in understanding, stupid.

ἀσύντακτος (συντάσσω), *ον*, being in disorder, ill-arranged.

ἀσφάλεια (ἀσφαλής), *ας*, ἡ, security, safety, truth, certainty.

ἀσφαλής (σφάλλω, to trip), *ές*, sure, secure, safe.

ἄσφαλτος, *ου*, ἡ, bitumen, asphaltum.

ἀσφαλῶς (ἀσφαλής), *adv.* safely, securely.

ἀσώματος (σῶμα), *ον*, incorporeal.

ἄσωτος σώζω), *ον*, prodigal, dissolute, reckless, abandoned.

ἀταξία (ἄτακτος, disorderly), *f. ήσω*, to be disorderly, to leave the ranks.

ἄταφος (θάπτω), *ον*, unburied.

ἄτε (ὅς, τί), *conj.* for, seeing that, inasmuch as, as if, as.

ἀτελής (τέλος), *ές*, imperfect: exempt from taxes, tribute, *or* any public burden.

ἀτίμβω, to afflict, grieve, make sad: deprive, disappoint.

ἄτερ, *prep.* without. S. § 226.

ἀτέρμων (τέρμα, end), *ον*, interminable, boundless.

ἀτερπής (τέρπω, to delight), *ές*, disagreeable, unpleasant, gloomy.

ἀτιχνῶς, *adv.* really, truly, surely: entirely, thoroughly.

ἀτίχνως (ἄτιχνος, artless), *adv.* unskilfully, clumsily.

ἀτιμάζω (ἄτιμος), *f. άσω*, *a. ασα*, *p. ακα*, *ασμαι*, *a. p. άσθην*, to dishonor, disgrace.

ἄτιμος (τιμή), *ον*, not honored: dishonored.

ἀτίμως, *adv.* without honor, disgracefully.

Ἄτλας, *αντος*, ὁ, Atlas.

ἄτοπος (τόπος), *ον*, unusual, extraordinary absurd, unreasonable.

Ἀτρείδης, *ου*, ὁ, Atrides, son of Atreus.

ἀτρεκέως (ἀτρεκής, certain), *adv.* truly

certainly, with certainty.

ἀτρέμα, ἀτρέμας (*τρέμω*), *adv.* without trembling, without emotion: quietly.

Ἀττικός, ή, όν, Attic.

ἀτυχίω (*ἀτυχής*, unfortunate), *f.* *ήσω*, to be unfortunate, unhappy, disappointed, unlucky.

αὖ, *adv.* back: again, anew: on the contrary: also, further.

αὐαίνω (*αὖος*, to dry), *f.* *ανῶ*, *a.* *ηὔηνα*, *αὐάνθην*, to dry.

αὐαλέος (*αὖος*, dry), *a*, *ον*, dry.

αὐγή, ῆς, ἡ, brightness, brilliancy: daylight: dawn: ray of light.

αὐδάω, *f.* *ήσω*, to speak, utter a sound.

αὐθάδεια, *and* **αὐθαδία** (*αὐθάδης*, stubborn), *ας, ἡ,* self-will, pride, haughtiness, arrogance.

αὐθιγενής (*αὖθι, γίνομαι*), *ές,* indigenous, native.

αὖθις, *adv.* again, anew.

αὐλή, ῆς, ἡ, court yard: court, hall, *or* saloon: vestibule: cottage: lodging.

αὐλητρίς (*αὐλητής*, flute-player), *ίδος, ἡ,* female flute-player.

αὐλίζομαι (*αὐλή*), *f.* *ίσομαι*, *p.* *ισμαι*, *a.* *ίσθην*, to lodge, pass the night.

αὐλών, ῶνος, ὁ, valley, defile.

αὐξάνω *or* **αὔξω,** to increase, grow: to cause to grow, to augment. S. § 118.

ἄϋπνος (*ὕπνος*), *ον,* sleepless, wakeful.

αὔριον, *adv.* to-morrow.

Αὐσονικός, ή, όν, Ausonian.

αὐτάρ, *conj.* but, nevertheless, however: as to the rest

αὐτίκα (*αὐτός*, *adv.* immediately, forthwith, soon, in an instant: now.

αὖτις, *Ionic and Doric for* **αὖθις.**

αὐτμή (*αὔω*, to blow), *ῆς, ἡ,* breathing, blowing, blast: exhalation, vapor.

Αὐτοβοισάκης, ου, ὁ, Autobœsaces.

αὐτόθι *or* **αὐτόθιν** (*αὐτός*), *adv.* from that, *or* the same place.

αὐτόθι, *adv.* there, in that place.

αὐτοκράτωρ (*κρατέω*), *ορος, ὁ,* sovereign, autocrat: with full power, plenipotentiary.

αὐτόματος (*μάω*, to desire earnestly), *η, ον,* self-moved, self-acting: voluntary: unexpected.

αὐτομάτως, *adv.* spontaneously: casually, by accident.

αὐτομολέω (*αὐτόμολος*), *f.* *ήσω*, to desert to the enemy.

αὐτόμολος (*μολέω*, to come), *ον,* who comes himself: deserter.

αὐτός, ή, ό, he, she, it: himself, herself, itself. S. §§ 65: 144.

κατὰ ταὐτόν, together.

αὐτοσχέδιος (*σχεδόν*), *α, ον,* hastily done *or* made, not elaborate, off hand.

αὐτοῦ, *adv.* there.

αὐτοῦ, *for* **ἑαυτοῦ.**

αὐτουργός (*ἔργον*), *όν,* working with one's own hands: that lives by his own labor: doing a deed one's self.

αὐτόχθων (*χθών*), *ον,* indigenous, aboriginal, born on the soil which one inhabits.

αὔτως (*αὐτός*), *adv.* in this way, thus: in vain, to no purpose, uselessly.

αὐχέω, *f.* *ήσω*, to boast, brag.

αὔχημα (*αὐχέω*), *ατος, τό,* boast, boastfulness.

αὐχήν, ένος, ὁ, neck: isthmus

αὐχμέω, *f.* *ήσω*, to be filthy, squalid.

αὐχμώδης (*αὐχμός*, filth, *εἶδος*), *ες,* dried up: dirty, foul, squalid.

ἀφαιρέω (*αἱρέω*), to take away, remove, subtract, abstract.

ἀφανής (*φαίνω*), *ές,* not apparent, not manifest, obscure, unseen.

ἀφανίζω *ἀφανής*), *f.* *ίσω*, *a.* *ισα*, *p.* *ικα*, *ισμαι*, *a. p.* *ίσθην*, to render unseen: to remove: to destroy. *Mid.* *ἀφανίζομαι*, to disappear: to perish.

ἄφαντος (*φαίνω*), *ον,* not apparent, not observable, that has disappeared.

ἁφαρπάζω (*ἁρπάζω*), to carry off, seize: rob, steal, plunder, snatch away *or* pilfer.

ἀφειδέω (*ἀφειδής*, unsparing), *f.* *ήσω*, not to spare: to show no favor: to disregard.

ἀφελῶς (*ἀφελής*, clear), *adv.* smoothly, evenly: with simplicity, unaffectedly: brightly, clearly.

ἀφηνιάζω (*ἀπό, ἡνία*, rein), *f.* *άσω*, *a.* *ασα*, to shake off the reins: to

throw off all restraint.

Ἀφθίτης, ου, ὁ, Aphthites, *an Egyptian district.*

ἄφθιτος (φθίω), ον, imperishable, everlasting, immortal.

ἀφθονία (ἄφθονος, unenvied, abundant), ας, ἡ, abundance, plenty.

ἀφθόνως, *adv* without envy: abundantly, copiously.

ἀφίημι (ἵημι), to let go, to send away: to permit: to acquit. S § 118.

ἀφικάνω (ἱκάνω), = *the following.*

ἀφικνέομαι (ἱκνέομαι), to come, arrive at, reach, attain to.

ἄφιλος (φίλος), ον, unfriendly: friendless.

ἄφιξις (ἀφικνέομαι), ιος, ἡ, coming, arrival, approach.

ἀφίσταμαι (ἵσταμαι), *f.* ἀποστήσομαι, 2 *a.* ἀπέστην ἀποστάμην, to fly off: to escape.

ἀφίστημι (ἵστημι), *f.* ἀποστήσω, *p.* ἀφέστηκα, 2 *a.* ἀπέστην, to remove, to separate. *Mid.* ἀφίσταμαι, to withdraw one's self: to remove: stand away: to revolt.

ἄφνω, *adv.* suddenly, unexpectedly.

ἀφοπλίζω (ὁπλίζω), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to disarm, to strip one of his armor.

ἀφοράω (ὁράω), *p.* ἀφιόρακα, *f.* ἀπόψομαι, 2 *a.* ἀπεῖδον, to look to.

ἀφόρητος (φορέω), ον, intolerable, insupportable.

ἀφορμάω (ὁρμάω), *f* ήσω, to set out, to depart from: to escape in haste.

ἄφορος (φέρω), ον, barren, sterile.

ἀφραδία (ἀφρονής, unreflecting), ας, ἡ, want of reflection, inconsiderateness.

Ἀφροδίτη, ης, ἡ, Venus.

ἄφροντις (φροντίς), ιδος, ὁ, ἡ, without care, free from care.

ἀφρώδης (ἀφρός, foam, ειδος), ες, foamy.

ἄφρων (φρήν), ον, destitute of understanding, foolish

ἀφύλακτος (φυλάσσω), ον, incautious, unguarded.

ἀφύσσω or ἀφύω, to draw from or out of; to exhaust, empty. S. § 118.

ἄφωνος (φωνή), ον, mute, dumb, silent.

Ἀχαιός, ά, όν, Achæan: Greek.

ἀχανής (χαίνω), ές, not gaping or opening the mouth: mute, dumb, silent: wide-mouthed.

ἀχάριστος (χαρίζομαι), ον, ungrateful, unthankful, disagreeable.

ἀχαρίστως, *adv.* unpleasantly: ungratefully,

ἄχθομαι, to be laden: to be afflicted at: to be dissatisfied with, to be offended. S. § 118.

ἄχθος, εος, τὸ, a burden, a load: affliction, grief.

ἀχθοφορέω (ἀχθοφόρος, carrying burdens), *f.* ήσω, to carry a burden: to perform toilsome work.

Ἀχιλλεύς, έως, ὁ, Achilles.

ἀχρεῖος (χρεία), α, ον, useless, ineffectual.

ἄχρηστος (χρηστός), ον, useless.

ἄχρι or ἄχρις, *adv. or prep.* until: unto, to. S. § 226.

Ἀχώ, *Doric for* Ἠχώ, όος, ἡ, Echo.

ἀψευδής (ψεύδω), ές, not falsifying, not deceiving, true.

ἄψοφος (ἄψ, back, ῥέω), ον, following back: back, backwards: again.

ἀώς, *Doric for* ἠώς.

ἀῷος, *Doric for* ἠῷος (ἠώς), α, ον, eastern: of the morning.

ἀωτέω (ἄω, to sleep), *f.* ήσω, to go to slumber, to enjoy sleep.

ἄωτος, ου, ὁ, *and* ἄωτον, ου, τὸ, flower: the flower or best of any thing.

B.

βαβαί, *interj.* oh! strange! wonderful.

Βαβυλών, ῶνος, ἡ, Babylon.

βαδίζω (βαίνω), *f.* ίσω, ιοῦμαι, *a.* ισα, to walk, to go or come: to proceed.

βάδισμα (βαδίζω), ατος, τὸ, step, pace.

βάθος (βαθύς), ους, τὸ, depth, profoundness.

βάθρον (βαίνω), ου, τὸ, step, stair: basis, foundation.

Βάθυλλος, ου, ὁ, Bathyllus.

βαθύς, εῖα, ύ, deep, profound: dense, thick, full, close: sound, *as sleep.*

βαίνω, to walk, to go *or* come. S. § 118.

βακτηρία (βάκτρον, staff), ας, ἡ, walking-staff *or* stick.
Βάκτρα, ων, τὰ, Bactra.
βακχεύω (Βάκχος), *f.* εύσω, to be inspired by Bacchus, to keep the feast of Bacchus : to rage, rave.
βακχίω, = *the preceding.*
Βάκχος, ου, ὁ, Bacchus.
βάλανος, ου, ἡ, acorn : date.
βάλλω, to throw, cast, fling : dart, shoot, strike : wound, reach, hit. S § 118.
βαμβάλω, to stammer, to quiver *or* shake with fear *or* cold : to chatter the teeth.
βαναυσία (βάναυσος, mechanic), ας, ἡ, handicraft : mean *or* mechanical art.
βάπτω, *f.* ἄψω, *a.* ἄψα, *p. p.* ἔμμαι, 2 *a. p.* ἄφην, to dip, plunge, immerse : to tinge, dye : to temper, *as metals.*
βαρβαρικός, ή, όν, barbarous, barbaric.
βάρβαρος, ον, barbarous, barbarian.
βάρβιτον, ου, τὸ, harp *or* lyre, musical instrument of many strings.
βαρέως, *adv.* heavily, grievously.
βάρις, ιος *or* ιδος, ἡ, ship, barge.
βάρος (βαρύς), εος, τὸ, weight, burden, load, heaviness : trouble, vexation.
βαρύς, εῖα, ύ, heavy, weighty : strong, violent : grievous, oppressive.
βασανίζω (βάσανος), *f* ίσω, *a.* ισα, *p.* ισμαι, to put to the touchstone : to try, prove, examine.
βάσανος, ου, ἡ, touchstone : trial, proof.
βασίλειον, ου, τὸ, palace of a prince.
βασίλειος, ον, kingly, royal.
βασιλεύς, έως, ὁ, king, monarch, sovereign.
βασιλεύω, *f.* εύσω, to reign, to rule, govern.
βασιλήιη, ης, ἡ, *Ionic for* **βασιλεία**, kingdom, kingly office.
ἐπὶ βασιλήιη, in token of royal authority.
βασιλήιον, *Ionic for* **βασίλειον**.
βασιλικός, ή, όν, kingly, royal, princely.
βάσις (βαίνω), εως, ἡ, step, pace, the foot : foundation, basis.
βάτραχος, ου, ὁ, frog.
Βάττης, ου, ὁ, Battes.
βέβαιος, α, ον, steady, fixed, permanent : secure.
βεβαίως, *adv.* firmly, safely, surely.
Βέβρυξ, υκος, ὁ, a Bebrycian.
Βηλονοπώλης, ου, ὁ, Belonopoles, *a usurer.*
βέλος (βάλλω), εος, τὸ, arrow : dart, missile.
ἔξω βέλους, beyond the reach of weapon.
βέλτιστος, η, ον, *superlative of* **ἀγαθός**. S. § 59.
βελτίων, ον, *comparative of* **ἀγαθός**.
Βενδίδιον, ου, τὸ, the temple of Bendis, *the Thracian Diana.*
βῆμα (βαίνω), ατος, τὸ, step, footstep : tribunal : the stand *or* stage whence the orators addressed the people.
βία, ας, ἡ, force, strength, might : violence.
βιάζομαι, *p.* ασμαι, *a.* ἀσθην, ασάμην, *f.* άσομαι, to force, compel : to oppress : to endeavour.
βίαιος (βία), α, ον, violent, forcible, vehement, strong : unjust.
βίαιόν τι ποιεῖν, to commit an act of violence.
βίβημι, **βιβάς**, = **βαίνω**.
βίη. *Ionic for* **βία**.
Βιθυνία, ας, ἡ, Bithynia.
Βιθυνός, ου, ὁ, a Bithynian.
βίος, ου, ὁ, life : substance *or* means of living, property.
βιοτεύω (βιοτή), *f.* εύσω, to seek one's living, to live.
βιοτή (βιόω), ῆς, ἡ, life, manner of living.
βιόω, to live, to exist, to pass one's life. S. § 118.
Βιστόνιος, α, ον, Bistonian.
Βίων, ωνος, ὁ, Bion.
βιωτός, ή, όν, having life, vital : worth living.
βλάβημαι, *for* **βλάπτομαι**.
βλάβη (βλάπτω), ης, ἡ, hurt, damage.
βλακεία (βλακεύω), ας, ἡ, laziness, idleness, sloth.
βλακεύω, *f.* εύσω, to give one's self up to indolence and sloth : to be slow, stupid.

βλαξ, *ακός*, *ὁ*, soft, lazy, idle, cowardly.

βλάπτω, *f.* *ψω*, *a.* *ψα*, *p.* *φα*, *αμμαι*, *a. p.* *ἐβλάφθην*, *2 a. p.* *βλάβην*, to hurt, injure, damage.

βλέμμα (βλέπω), *ατος*, *τὸ*, look: aspect.

βλέπω, *f.* *ψω*, *a.* *ψα*, to look at, behold, see.

βλέφαρον (βλέπω), *ου*, *τὸ*, the eyelid.

βοάω, *f.* *ήσω*, to cry *or* call out, bawl out, call aloud.

βόειος *and* **βόεος** (βοῦς), *α*, *ον*, of *or* belonging to an ox *or* bullock.

βοή, *ῆς*, *ἡ*, crying out, cry, shout, clamor.

βοηθέω (βοή, θέω), *f.* *ήσω*, to aid, to help, assist, succor.

βοηθός, *ὁν*, = *the following.*

βοηθόος, *όν*, aiding, helping: helper, aid, auxiliary.

Βοιωτία, *ας*, *ἡ*, Bœotia.

Βοιώτος, *οῦ*, *ὁ*, a Bœotian.

Βοιωτίς, *ίδος*, *ἡ*, a Bœotian woman.

βορέας, *ου*, *ὁ*, the north wind: the north: Boreas.

βόρειος, *α*, *ον*, northern, northerly.

βορήιος, *η*, *ον*, *Ionic*, = *the preceding.*

βόσκω, to feed, give food. *Mid.* *βόσκομαι*, to feed upon. S. § 118.

βόστρυχος, *ου*, *ὁ*, lock of curled hair, curl

Βούβαστις, *ιος*, *ἡ*, Bubastis.

Βουβαστίτης, *ου*, *ὁ*, Bubastites, *an Egyptian district.*

βουκολέω (βουκόλος), *f.* *ήσω*, to feed oxen *or* herds.

βουκολιάζω, *f.* *άσω*, to sing pastoral poems.

βουκολιαστής, *οῦ*, *ὁ*, singer of pastoral poems.

βουκολικός, *ή*, *όν*, pastoral.

βουκόλος, *ου*, *ὁ*, herdsman, cowherd.

βούλευμα (βουλεύω), *ατος*, *τὸ*, design: consultation, resolve.

βουλευτήριον, *ου*, *τὸ*, place of consultation, council-chamber, senate-house.

βουλευτής, *οῦ*, *ὁ*, counsellor, senator.

βουλεύω, *f.* *εύσω*, to counsel: to deliberate: to consult. *Mid.* *βουλεύομαι*, to consult: to resolve, to decide upon.

βουλή, *ῆς*, *ἡ*, counsel: deliberation: council, senate.

βουληφόρος (βουλή, φέρω), *ου*, *ὁ*, counsellor *or* giver of counsel.

βούλομαι, to will, to be willing: to prefer, choose. S. § 118.

βοῦς, *ός*, *ὁ*, *ἡ*, ox, bull, cow.

Βουσιρίτης, *ου*, *ὁ*, Busirites, *an Egyptian district.*

βούτης (βοῦς), *ου*, *ὁ*, herdsman.

Βουτώ, *όος*, *ἡ*, Bouto.

Βοώτης, *ου*, *ὁ*, Bootes.

Βραγχίδαι, *ῶν*, *αἱ*, Branchidæ.

βραδύνω (βραδύς), *f.* *υνῶ*, *a.* *υνα*, to delay, loiter, be slow.

βραδύς, *εῖα*, *ύ*, slow, heavy.

Βρασίδας, *ου*, *ὁ*, Brasidas.

βραχίων, *ονος*, *ὁ*, the arm.

βραχύ, *adv.* a little while, shortly, a little.

βραχύς, *εῖα*, *ύ*, short: small: deficient: quick.

ἐν βραχεῖ, in a short time.

βρέμω, to roar, to rage.

βρέφος, *ους*, *τὸ*, infant, child.

βρέχω, *f.* *ἕξω*, *a.* *ἕξα*, *p. p.* *σγμαι*, *a. p.* *ἐβράχθην*, *2 a. p.* *ἄβρην*, to wet, to moisten. *Pass.* *βρέχομαι*, to be wet.

Βριάρεως, *ω*, *ὁ*, Briareos.

βρίθω, *f.* *ίσω*, *a.* *ισα*, *2 p.* *ίθα*, to be heavy, to be loaded with, to weigh down.

Βρόμιος, *ου*, *ὁ*, Bromius, *a name of Bacchus.*

βρόμιος (βρέμω), *α*, *ον*, roaring, raging.

βροντή, *ῆς*, *ἡ*, thunder.

βροτήσιος (βροτός, mortal), *α*, *ον*, mortal, human.

βρύω, to flow, gush: to bud, sprout.

βρῶμα (βιβρώσκω, to eat), *ατος*, *τὸ*, food, victuals.

βρῶσις (βιβρώσκω), *ιος*, *ἡ*, food, meat.

Βυζάντιον, *ου*, *τὸ*, Byzantium.

βυρσοδιψία (βυρσοδίψης), *f.* *ήσω*, to be a tanner, to tan leather.

βυρσοδίψης (βύρσα, hide, δίψω, to curry), *ου*, *ὁ*, leather-dresser, tanner, currier.

βυσσοδομέω (βυσσός, bottom, δομέω, to build), *f.* ήσω, to meditate, *or* revolve profoundly, to form some deep plan, to project, to contrive.
βουκολιάσδω, *Doric for* βουκολιάζω.
βουκολιαστάς, *Doric for* βουκολιαστής.
βουκολικός, *Doric for* βουκολικός.
βουκόλος, *Doric for* βουκόλος.
βωμός, οῦ, ὁ, basis: altar, temple.
βώτας, *Doric for* βούτης.

Γ.

γά, *Doric for* γή.
Γαδάτας, ου, ὁ, Gadatas.
Γάδειρα, ων, τά, Gadira.
γαῖα, ας, ἡ, *poetic*, = γῆ.
γαιήοχος (γαῖα, ἔχω), ον, earth-encompassing.
γάλα, ακτος, τό, milk.
γαλαθηνός (γάλα), ή, όν, suckling: young, tender, infantine.
Γαλάτεια, ας, ἡ, Galatea.
Γαλάτης, ου, ὁ, a Galatian: Gaul.
γαλήνη, ης, ἡ, calm, tranquillity.
γαληνιος, ον, = *the following*.
γαληνός, ή, όν, calm, tranquil, serene.
γαμίω, to marry. S. § 118.
γάμος, ου, ὁ, marriage, wedlock: nuptials, wedding, *in the plural*.
Γανυμήδης, ους, ὁ, Ganymede.
γάρ, *conj.* for, therefore, wherefore, truly, verily, surely, indeed: now.
γάρτοι (γάρ, τοί), now indeed.
γαστήρ, τέρος, τέρος, ἡ, belly, stomach: glutton: womb. S. § 40.
γαυλός, οῦ, ὁ, milk-pail: water-bucket.
γέ, indeed, truly: at least: yet.
γεγώνω *or* γεγωνίω, to shout, to scream, to cry aloud. S. § 118.
γείτων, ονος, ὁ, ἡ, neighbour.
Γέλα, ας, ἡ, Gela.
γελάω, *f.* άσω, άσομαι, *a.* ασα, *a. p.* άσθην, to laugh.
γελοῖος, α, ον, facetious, merry: ridiculous
γέλως, ωτος, ὁ, laughter, mirth: matter of ridicule.
γενεά (γίγνομαι), ᾶς, ἡ, birth, parentage: stock, race, lineage.
γενεαλογία (γενεαλόγος, genealogist), *f.* ήσω, to trace a descent *or* pedigree, to trace a lineage.
γενεηλογίω, *Ionic for* γενεαλογίω.
γένειον, ου, τό, chin, beard.
γένεσις (γίγνομαι), εως, ἡ, origin, creation, generation.
γενναδας, ου, ὁ, noble, of a noble race.
γενναῖος (γεννάω), α, ον, noble, generous.
γενναίως, *adv.* nobly, gallantly.
γεννάω, *f.* ήσω, to generate, beget: to bring forth.
γένος (γίγνομαι), εος, τό, race, kind: family, tribe, kindred, nation.
γεραιός (γῆρας), ά, όν, aged, old. (*It is compared like* φίλος, S. § 57. N. 2.)
γεραίρω (γέρας), *f.* ερῶ, *a.* ερα, to honor by a gift *or* reward, to show respect.
Γεράνεια, ας, ἡ, Geranea.
γέρανος, ου, ἡ, crane.
γέρας, ατος, τό, prize, reward, gift, honor.
γέρρον, ου, τό, shield, *made of woven twigs*.
γέρων, οντος, ὁ, old man.
Γέται, ων, οἱ, Getæ.
γεφυρόω (γέφυρα, bridge), *f.* ώσω, to connect by a bridge, to build a bridge over.
γεωργία, ας, ἡ, agriculture, husbandry.
γεωργός (γῆ, ἔργον), οῦ, ὁ, husbandman, vine-dresser, farmer.
γῆ, γῆς, ἡ, earth: land, ground: tract, region.
γηγενής (γῆ, γίγνομαι), ές, earth-born, son of the earth, native.
γηθέω, to rejoice. S. § 118.
γῆρας, ως, τό, old age.
γηράσκω, to grow *or* be old, to decay with age. S. § 118.
γῆχυς, υος, ἡ, voice, sound.
γίγνομαι *or* γίνομαι, to become, to be: to be made: to be born of. S. § 118.
γιγνώσκω *or* γινώσκω, to know, understand: acknowledge: think, judge, perceive, feel: to resolve. S. § 118.
γλάγος, εος, τό, = γάλα.
γλαυκός, ή, όν, light blue, sea-green, sky-colored, azure.

Γλαύκων, ωνος, ὁ, Glaucon.

γλαυκῶπις (γλαυκός, ὤψ, eye), ιδος, ἡ, blue-eyed.

γλαφυρός (γλάφω, to hollow, ά, όν, hollow, deep: elegant, handsome.

γλήνη, ης, ἡ, the pupil of the eye, the eye.

Γλεῦς, ος, ὁ, Glus.

γλυκαίνω (γλυκύς, *f.* ανῶ, *a.* ανα, άνθην, to sweeten, make sweet: become sweet.

γλυκερός, ά, όν, = *the following*.

γλυκύς, εῖα, ύ, sweet, pleasant, agreeable.

γλυφίς, ίδος, ἡ, the notch of an arrow, *which receives the bowstring*: arrow.

γλῶσσα, ης, ἡ, tongue: language.

γναφεύω (γναφεύς, fuller), to be a fuller.

γνήσιος (γίνομαι), α, ον, lawfully begotten, legitimate: genuine, true, natural.

γνησίως, *adv.* legitimately, genuinely: naturally, really.

γνώμη (γιγνώσκω), ης, ἡ, opinion: judgment, thought.

γνώριμος (γιγνώσκω), ον, known: belonging to the upper classes: distinguished, notable.

γνώρισμα (γνωρίζω, to know), ατος, τὸ, sign, token, mark, evidence.

γνωστός (γιγνώσκω), ή, όν, known.

γοάω, to sigh, groan, weep, bewail, deplore. S. § 118.

γοερός, ά, όν, sad.

γόης, ητος, ὁ, conjurer, enchanter: juggler: cheat.

γοητεία (γοητεύω), ας, ἡ, juggling, imposture.

γοητεύω (γόης), *f.* εύσω, to enchant, bewitch, fascinate, cheat.

γόνος (γίγνομαι), ου, ὁ, offspring: generation.

γόνυ, γόνατος, τὸ, knee. S. § 46. 1.

γόος (γοάω), ου, ὁ, grief, sorrow: mourning.

Γοργίας, ου, ὁ, Gorgias.

γοργός, ή, όν, swift, active, brisk: terrible.

Γοργών, όνος, *and* Γοργώ, όος, ἡ, Gorgon.

γοργωπός (ὤψ, face), όν, Gorgon-faced: fearful.

γοῦν (γέ, οὖν), therefore, then, indeed, truly, at least, even.

γραῖα, ας, ἡ, old woman.

γραμματεύω (γραμματεύς, secretary), *f.* εύσω, to be a secretary.

Γρανικός, οῦ, ὁ, Granicus.

γραῦς, γρᾱός, ἡ, old woman. S. § 43. 2.

γραφεύς (γράφω), έως, ὁ, writer: painter.

γραφή (γράφω), ῆς, ἡ, writing, painting *or* picture: mandate.

γράφω, *f.* ψω, *a.* ψα, *p.* αφα, αμμαι, 2 *a. p.* άφην, to write.

γρηγορέω (ἐγείρω), *f.* ήσω, to watch, to be awake, to be watchful.

γρύ *or* γρῦ, the grunt of a hog: the minutest portion.

γρύψ, υπός, ὁ, griffin.

Γύγης, ου, ὁ, Gyges.

Γύλιππος, ου, ὁ, Gylippus.

γυμνάζω (γυμνός), *f.* άσω, *a.* ασα, άσθην, to exercise.

γυμνασιαρχέω (γυμνασιάρχης, superintendent of the gymnastic exercises), *f.* ήσω, to preside over the public exercises, to be master of the gymnasium.

γυμνάσιον (γυμνός), ου, τὸ, exercise: gymnasium.

γυμνής, ῆτος, ὁ, *and*

γυμνήτης, ου, ὁ, naked: light-armed soldier.

γυμνός, ή, όν, naked, stripped of.

γυναικεῖος (γυνή), α, ον, of *or* belonging to women, womanish.

γυνή, γυναικός, ἡ, woman, wife. S. § 46 1.

γύψ, γυπός, ὁ, vulture.

Γωβρύας, ου, ὁ, Gobryas.

γωνία, ας, ἡ, corner: angle.

γωνίη, *Ionic for* γωνία.

Δ.

δαί, *conj.* but, then, therefore.

δαιδάλεος (Δαίδαλος), α, ον, ingenious, skilfully wrought.

Δαίδαλος, ου, ὁ, Dædalus.

δαίμων, ονος, ὁ, ἡ, god: hero: genius,

spirit: destiny, fate.

δαίνυμι *or* **δαινύω**, to give to eat, to treat, entertain. *Mid.* **δαίνυμαι**, to feast, to eat. S. § 118.

δαιτυμών (**δαίνυμι**), **όνος**, **ὁ**, guest at a feast: one who prepares an entertainment.

δαίω, to divide. S. § 118.

δάκνω, to bite, sting. S. § 118.

δάκρυ, **υος**, **τὸ**, *poetic*, =

δάκρυον, **τὸ**, tear.

δακρυχέων (**δάκρυ**, **χέω**), **ουσα**, **ον**, shedding tears, weeping, bewailing.

δακρύω, *f.* **ύσω**, to weep, shed tears.

δακτύλιος (**δάκτυλος**, **ου**, **ὁ**, ring for the finger.

δάκτυλος, **ου**, **ὁ**, finger.

Δαμάρατος, **ου**, **ὁ**, Dameratus.

δαμάω, to tame, subdue: afflict, harass: kill. S. § 118.

δαμνάω, *and* **δάμνημι**, = *the preceding.*

Δαμόξενος, **ου**, **ὁ**, Damoxenus.

Δάμων, **ονος**, **ὁ**, Damon.

Δαναή, **ης**, **ἡ**, Danaë.

Δαναός, **ου**, **ὁ**, Danaus.

δανείζω, *f.* **ίσω**, *a.* **ισα**, to lend. *Mid.* **δανείζομαι**, to borrow.

δαπανάω **δαπάνη**), *f.* **ήσω**, to consume, waste, spend.

δαπάνη, **ης**, **ἡ**, expense, cost, charge.

δάπεδον, **ου**, **τὸ**, pavement, floor, ground.

δαρεικός, **ου**, **ὁ**, daric, *a golden coin of Persia, so called from Darius.*

Δαρειαῖος, **ου**, **ὁ**, = *the following.*

Δαρεῖος, **ου**, **ὁ**, Darius.

δᾴς (**δαίω**, to burn), **δᾳδός**, **ἡ**, torch: firebrand.

δασμός (**δαίω**, to divide), **οῦ**, **ὁ**, division, portion: tribute.

δασμοφόρος (**δασμός**, **φέρω**), **ον**, paying tribute, tributary.

δασύμαλλος (**δασύς**, **μαλλός**, wool), **ον**, having a thick fleece, thick-fleeced.

δασύς, **εῖα**, **ύ**, thick, rough.

δάφνη, **ης**, **ἡ**, the laurel *or* bay tree.

δάω, to cause to learn, to teach. S. § 118.

δέ, *conj.* and: but: for: yet, nevertheless. S. § 228.

δέησις (**δέομαι**), **εως**, **ἡ**, praying *or* entreating, request.

δεῖ (**δέω**), it behooves, it is necessary, one must: there is need *or* want. S. § 118.

δείδω, *see* **δίω**.

δείκηλον (**δείκνυμι**), **ου**, **τὸ**, image, effigy, statue: representation.

δείκνυμι *or* **δεικνύω**, to show, exhibit, manifest, declare, prove: point out. S. § 118.

δείλη, **ης**, **ἡ**, the afternoon, evening.

δειλία (**δειλός**), **ας**, **ἡ**, timidity, cowardice.

δειλιάω, *f.* **άσω**, *a.* **ασα**, to fear, to shrink from danger, to be timid: to be frightened.

δειλός (**δείω**), **ή**, **όν**, timid, cowardly: unhappy.

δεῖμα (**δείω**), **ατος**, **τὸ**, fear, terror, dread, fright.

δειμαίνω (**δεῖμα**), *f.* **ανῶ**, to fear, be afraid.

δειμός, **οῦ**, **ὁ**, = **δεῖμα**.

δεινοπαθέω (**δεινός**, **πάσχω**), *f.* **ήσω**, to be sorely vexed *or* troubled, to take it hard.

δεινός (**δείω**), **ή**, **όν**, terrible, fearful, dreadful: powerful: able, skilled in.

δεῖος, *Epic for* **δῖος**.

δειπνέω (**δεῖπνον**, *f.* **ήσω**, to sup.

δεῖπνον, **ου**, **τὸ**, supper.

δειπνοποιέω (**δειπνοποιός**, he who prepares supper), *f* **ήσω**, to prepare supper. *Mid.* **δειπνοποιέομαι**, to sup.

δείω, *or* **δείδω**, *or* **δίω**, to fear. S. § 118.

δέκα, ten.

δέκατος, **η**, **ον**, tenth.

Δεκέλεια, **ας**, **ἡ**. Decelea.

δέκομαι, *Ionic for* **δέχομαι**.

Δέλτα, **τὸ**, Delta, *a part of Lower Egypt, so called from its resemblance to* Δ.

δελφίς *or* **δελφίς**, **ῖνος**, **ὁ**, dolphin.

Δελφοί, **ῶν**, **οἱ**, Delphi.

δέμας, **τὸ**, body.

δέμνιον (**δέμω**), **ου**, **τὸ**, bed, couch.

δέμω, to build, construct. S. § 118.

δενδρήεις (**δένδρον**), **ήεσσα**, **ῆεν**, woody, full of groves *or* woods, abounding in trees.

δένδρον, **ου**, **τὸ**, tree: root *or* stalk

δένδρος, εος, τὸ, = δένδρον.
δεξ, ά, ας, ἡ, the right hand.
δεξιόομαι, *f.* ώσομαι, to join right hands, to take by the right hand: to welcome.
δεξιός, ά, όν, right, of the right side.
δέομαι, *see* δέω, to need.
δέος (δ ε ί ω), εος, τὸ, fear.
δέπας, αος, τὸ, cup, bowl, goblet.
δέρμα δέρω, to skin), ατος, τὸ, skin, hide leather.
δεσμός (δέω, to blind, οῦ, ὁ, bond chain, tie, string, ligament.
δεσπότης, ου, ὁ, lord, master.
δεσποτικός, ἡ, όν, belonging to a master, despotic.
δεῦρο, *adv.* hither, to this place: come hither.
δεύτερον *or* τὸ δεύτερον, *adv.* secondly: a second time.
δεύτερος, α, ον, second, next: posterior: inferior.
ἐκ δευτέρου, again, a second time.
δεύω, *f.* δεύσω, to wet, to water, to moisten.
δεύω, δευήσομαι, ἐδεύησα, = δέω, to need.
δέχομαι, to receive, to accept, to take. S. § 118.
δέω, *f.* δήσω, *a.* ἔδησα, *p.* δέδεκα to tie, to bind: to throw into chains. S. § 118.
δέω, to need: to want, to lack. *Mid.* δέομαι, to need, to want: to pray, beg. S. § 118.
δή, *adv.* now: indeed, really, truly moreover: but: therefore, wherefore: at length.
δηλαδή (δῆλος, δή), *adv.* evidently, doubtless: to wit, that is to say.
δηλονότι (δῆλον, ὅτι), truly, indeed, certainly: namely, that is to say.
δῆλος, η, ον, manifest, evident, known.
δηλόω (δῆλος), *f.* ώσω, to declare, to manifest, to make known
δημαγωγός (δῆμος, ἄγω), οῦ, ὁ, leader of the people, popular leader, demagogue.
Δημήτηρ, τερος *or* τρος, ἡ, Ceres. S. § 40. 1.
δήμιος (δῆμος), ον, public, plebeian.
δήμιος, ου, ὁ, lictor: executioner.
δημιουργέω (δημιουργός, artist), *f.* ήσω, to be an artificer: to make, to build, to fabricate.
δημοκρατία *and* δημοκράτεια (δῆμος, κρατέω), ας, ἡ, sovereignty of the people, popular government, democracy.
δῆμος, ου, ὁ, people.
δημός, οῦ, ὁ, fatness.
Δημοσθένης, εος, ὁ, Demosthenes.
δημοσίᾳ, *adv.* publicly.
δημόσιον, ου, τὸ, treasury: prison.
δημόσιος (δῆμος), α, ον, public, common.
δημότης, ου, ὁ, common person, one of the people.
δημοτικός, ἡ, όν, of *or* belonging to the people, plebeian: popular.
δηόω *contracted from* δηιόω (δήιος, hostile), *f.* ώσω, to ravage, devastate.
δήποτε (δή, ποτέ), *adv* at length sometimes: ever, once, in time past.
δήπου, *adv.* truly, certainly, forsooth, doubtless, indeed
δήπουθεν (δή, που, θεν), *adv.* = *preceding.*
δῆτα (δή), *adv.* therefore: truly: indeed at length then.
διά, *prep. With the genitive,* through, by, by means of. *With the accusative,* for, on account of, for the sake of: by reason of, through.
διαβαίνω (βαίνω), to pass through *or* over to cross over.
διαβάλλω (βάλλω), to dart *or* pierce through to cross over: to carry over to slander: to accuse.
διάβασις (διαβαίνω), εως, ἡ, passage, passing over.
διαβατός (διαβαίνω), ον, passable, capable of being passed over.
διαβολή διαβάλλω), ῆς, ἡ, slander, calumny.
διαβουκολέω (βουκολέω, to feed cattle), *f.* ήσω, to cheat, to deceive with vain hope to overreach.
διαγγέλλω (ἀγγέλλω), to tell, declare, give notice, publish abroad.
διαγελάω (γελάω), to deride, to laugh at.
διαγίγνομαι (γίγνομαι), to intervene,

to elapse, to pass: to last, to continue.

διαγιγνώσκω (*γιγνώσκω*), to know accurately: to discuss, examine: distinguish

διάγω (*ἄγω*), to lead *or* carry over, lead away, withdraw: transport: to pass *or* lead one's life.

διαδείκνυμι (*δείκνυμι*), to exhibit among other things, to show through.

διαδέω (*δέω*, to tie), *f.* *ήσω*, to crown, to encircle, to bind round.

διάδημα (*διαδέω*), *ατος*, *τό*, a diadem.

διαδιδράσκω, to run away, to flee from. S § 118. **διδράσκω**.

διαδίδωμι (*δίδωμι*), to give from hand to hand, to deliver: to divide, to distribute.

διάδοχος (*δέχομαι*), *ου*, *ὁ*, *ἡ*, successor.

διαθρύλλω (*θρύλλος*, to rumor), *f.* *ήσω*, to spread a report.

διαθρύπτω, to break in pieces: to corrupt, to render vain. S. § 118. **θρύπτω**.

διαιρέω (*αἱρέω*), to divide, distribute: distinguish.

δίαιτα, *ης*, *ἡ*, mode of life: diet.

διαιτάω, *f.* *ήσω*. *a* ἐδιήτησα. *p* διδιήτημαι, *a. p.* διητήθην, to arbitrate, decide. *Mid.* **διαιτάομαι**, to pass life, to live *or* dwell in.

διάκειμαι (*κεῖμαι*), to be in a state *or* condition: to be affected *or* disposed.

φιλικῶς διάκεισθαί τινι, to be a friend of any one.

διακελεύομαι (*κέλευθος*), to exhort, to admonish.

διακελευσμός, *οῦ*, *ὁ*, exhortation, encouragement.

διακινδυνεύω (*κινδυνεύω*), to be in danger, run a risk, expose one's self to danger, to venture.

διακλέπτω (*κλέπτω*), to remove *or* convey away by stealth, to withdraw.

διακονέω (*διάκονος*), *imperf.* διηκόνουν, *f.* *ήσω*, *a.* ἐδιηκόνησα, *p.* δεδιηκόνημαι, *a. p.* ἐδιακονήθην, to minister, serve, wait upon. *Mid.* **διακονέομαι**, *equivalent to the active.*

διάκονος, *ου*, *ὁ*, *ἡ*, minister, attendant, servant.

διακόπτω (*κόπτω*), to cut off, cut asunder, separate.

διακόσιοι, *αι*, *α*, two hundred.

διακοσμέω (*κοσμέω*), to put in order, regulate, arrange.

διακρίνω (*κρίνω*), to judge between: to discern, distinguish, discriminate: to separate: to judge.

διακυμαίνω (*κυμαίνω*, to undulate), *f.* *ανῶ*, to raise *or* make turbulent the waves of the sea, to lash the waves into fury.

διαλαγχάνω (*λαγχάνω*), to cast *or* draw lots, to divide by lot.

διαλαμβάνω (*λαμβάνω*), to take *or* receive severally *or* separately: seize *or* surprise divide.

διαλανθάνω (*λανθάνω*), to be hidden *or* concealed, to escape observation.

διαλέγω (*λέγω*), to select, separate. *Mid.* **διαλέγομαι**, to discourse, to dispute, talk together.

διαλλαγή (**διαλλάσσω**), *ῆς*, *ἡ*, change: reconciliation.

διαλλάσσω *or* **διαλλάττω** (**ἀλλάσσω**), to reconcile: to change, exchange.

διαλύω (*λύω*), to dissolve, to dissipate, to scatter.

διαμάχομαι (*μάχομαι*), to fight *or* contend *or* dispute earnestly: to resist *or* oppose, to strive against: to fight it out.

διαμελιστί (*μελιστί*, by pieces), *adv.* by parts *or* pieces, piece-meal, limb by limb.

διαμετρέω (*μετρέω*), to measure, to measure out.

διανέομαι (*νοέω*), to think through, to reason, to consider, to ponder, to think over: to design.

διάνοια (*νόος*), *ας*, *ἡ*, thought: reasoning mind: opinion: purpose.

διανομή (*διανέμω*, to distribute), *ῆς*, *ἡ*, distribution, division: share.

διαπέμπω (*πέμπω*), to transmit, to send over, to send away, to send about.

διαπεράω (*περάω*), to pass over, to pass, to go *or* pass through, to cross over, to carry over.

διαπέρθω (πέρθω), to lay waste, ravage utterly.

διαπήγνυμι, to fix through, fasten: to construct. S. § 118. πήγνυμι.

διαπλέω (πλέω), to sail over *or* across, to sail through *or* to.

διάπλους (διαπλέω), ου, ὁ, passage over: voyage.

διαπονέω (πονέω), to labor, to elaborate, to work through: improve, train: to take pains.

διαπορεύω (πορεύω), to carry over. *Mid.* διαπορεύομαι, to go over, to cross, traverse: to pass.

διαπράσσω (πράσσω), to work out, to effect, finish, accomplish, do: to obtain.

διαπυκτεύω (πυκτεύω), to fight as a pugilist, to combat *or* struggle.

διαρκέω (ἀρκέω), to be equal to: to be sufficient.

διαρπάζω (ἁρπάζω), to spoil, plunder, seize.

διαρρέω (ῥέω), to flow through: to dissolve, to melt away, to slip away: to leak.

διαρρήδην (ῥέω, to say), *adv.* in precise terms, plainly, expressly.

διασημαίνω (σημαίνω), to give a sign, to indicate

διασκεδάννυμι (σκεδάννυμι), to disperse, scatter, spread abroad.

διασκοπέω (σκοπέω), to look around, to look through: to consider.

διασκάω (σκάω), to pull *or* pluck asunder: to separate: to distract.

διασπείρω (σπείρω), to disperse, to scatter.

διαστρώννυμι *or* διαστρωννύω, to spread with carpets *or* coverlets, to cover. S. § 118. στρώννυμι.

διασφαγή (διασφάζω, to cleave), ῆς, ἡ, = *the following.*

διασφάξ, ᾱγος, ἡ, rent, opening, cleft: ravine.

διασώζω (σώζω), to save, preserve, keep safe, to bring out safely.

διατειχίζω (τειχίζω), to wall up, to obstruct with a wall.

διατελέω (τελέω), to continue, persevere, to remain.

διατίμνω (τίμνω), to split, cut open *or* apart, cut in pieces, separate.

διατριβή (διατρίβω), ῆς, ἡ, delay: dwelling employment: course of life: conference, conversation, disputation.

διατρίβω (τρίβω), to remain, spend the time.

διαφαίνω (φαίνω), to show forth, exhibit. *Mid.* to shine out: to appear, seem.

διαφέρω (φέρω), *f.* διοίσω, to carry through *or* over *or* about: to excel: to differ.

διαφεύγω (φεύγω), to shun, to fly, to run away, to escape, to disperse.

διαφθείρω (φθείρω), to corrupt utterly, spoil, destroy.

διαφορά (διαφέρω), ᾶς, ἡ, difference, diversity: contention, enmity.

διάφορος (διαφέρω), ον, diverse, different excellent.

τὸ διάφορον, difference.

διαφόρως, *adv.* differently, variously.

διαφυλάσσω *or* διαφυλάττω (φυλάσσω), to preserve carefully, to keep, to guard.

διαχέω (χέω), to pour out, diffuse, disperse, dissipate.

διαψηφίζω (ψηφίζω), to calculate. *Mid.* διαψηφίζομαι, to decide by vote, to vote.

διδάσκαλος (διδάσκω), ου, ὁ, instructor, teacher.

διδάσκω, to teach, instruct: to show. S. § 118.

δίδυμος (δίς), η, ον, double: twin.

δίδωμι, to give. S. § 118.

δίεκπλους (διεκπλέω, to sail through), ου, ὁ, sailing through *or* out: breaking the line: passage.

διελαύνω (ἐλαύνω), to ride *or* pass through, to march through.

διέξειμι (ἔξειμι), to go through in relating *or* discussing.

διεξέρχομαι (ἐξέρχομαι), to pass *or* go through, to pass over.

διέρχομαι (ἔρχομαι), to go *or* pass through, pass over, go beyond.

διέχω (ἔχω), to part, sever, divide, to hold apart: be distant *or* apart.

δίζω, to seek, to inquire. S. § 118.

διηγέομαι (ἡγέομαι), to relate fully, tell, recount, declare.

διήκω (ἧκω), to pass or go through, to pervade: to extend or reach to.

διημερεύω (ἡμερεύω, to pass the day), *f.* εύσω, to spend the day.

διίημι (ἵημι), *f.* διήσω, to send through.

δίκα, *Doric for* δίκη.

δικάζω (δίκη), *f.* άσω, to judge, to go to law, bring to trial

δίκαιος (δίκη), α, ον, just, righteous: equivalent.

δικαιοσύνη, ης, ἡ, justice, righteousness.

δικαιότης, ητος, ἡ, = *the preceding.*

δικαιόω (δίκαιος), *f.* ώσω, to declare just or righteous: to think just: to justify, to acquit.

δικαίως, *adv.* justly, with reason, rightly.

δικαστήριον, ου, τὸ, court of law, tribunal.

δικαστής (δικάζω), ου, ὁ, judge, avenger.

δίκη, ης, ἡ, law, right, justice: lawsuit, cause: punishment.

δίκην, *adv.* like, after the manner of.

δίκροτος (δίς, κρούω, to beat), ον, having two banks of oars.

δινέω (δίνη, current), *f.* ήσω, to turn round, to whirl round, to move: to move or turn one's self about, to wander about.

δίξός, ἡ, όν, *Ionic,* = δισσός.

διογενής (Διός, γίγνομαι), ές, born of or sprung from Jove: of noble birth or race.

Διογένης, ους, ὁ, Diogenes.

Διοκλῆς, έους, ὁ, Diocles.

Διομήδης, ους, ὁ, Diomedes.

Διονύσιος, ου, ὁ, Dionysius.

Διόνυσος, ου, ὁ, Dionysus, Bacchus.

διόπερ (διὸ ἅπερ), *conj.* wherefore.

διορίζω, *f.* ίσω, *p.* ικα, ισμαι, *a. p.* ίσθην, to separate by bounds, to bound: to divide: to define.

δῖος, α, ον, divine.

Διός, *see* Ζεύς.

Διόσκουροι (Διός, κοῦρος, young man), ων, οἱ, Dioscuri, *that is,* Castor *and* Pollux.

διότι (διά, ὅτι), *conj.* for, because.

δίπλάσιος, α, ον, twice as great: double.

δίπλασίων, ον, = *the preceding.*

δίπλόος, η, ον, double.

δισσός *or* διττός, ή, όν, double: two.

διφθέρινος (διφθέρα, skin), η, ον, made of skins.

διφρηλάτης (δίφρος, chariot, ἐλαύνω), ου, ὁ, charioteer, driver.

δίψα, ης, ἡ, thirst: ardent desire.

διψάω (δίψα), *f.* ήσω, to thirst, to be thirsty.

δίψος, ους, τὸ, = δίψα.

δίω, *see* δύω.

διωθέω (ὠθέω), to dispel, drive away: press through.

διώκω, *f.* ξω, *a.* ξα, ώχθην, to drive away: banish, expel: to follow, pursue: to accuse.

διώρυξ (διορύσσω, to dig), υχος *or* υγος, ὁ, ἡ, trench, ditch: channel, canal.

δμωή (δαμάω), ῆς, ἡ, maid-servant: female slave.

δμώς (δαμάω), ώός, ὁ, servant, slave.

δνόφος, ου, ὁ, darkness, obscurity, shade.

δόγμα (δοκέω), ατος, τὸ, tenet, doctrine, dogma: resolve, determination.

δοκέω, to seem: think: judge, believe: be of opinion. S. § 118.

δόκιμος (δέχομαι), ον, approved, tried: accepted, good: distinguished.

δολερός (δόλος), ά, όν, deceitful, treacherous, perfidious.

δόλιος (δόλος), α, ον, deceitful, crafty, cunning, treacherous.

δολιχαύλος (δολιχός, long, αὐλός, tube), ον, having a long tube or pipe: having a long or deep socket.

δολιχόδειρος (δολιχός, δειρή, neck), ον, long-necked.

δολοπλόκος (δόλος, πλέκω, to weave), ον, plotting mischief, deceitful.

δόλος, ου, ὁ, deceit, fraud, artifice, treachery.

δόναξ (δονέω), ακος, ὁ, reed, cane.

δονέω, *f.* ήσω, to shake, agitate, move, toss.

δόξα (δοκέω), ης, ἡ, opinion, thought, judgment, belief: report, fame: appearance.

δοξάζω (δόξα), *f* άσω, *p.* ακα, ασμαι, *a.* άσθην, to praise, extol: to believe, think, imagine, opine.

δοράτιον (δόρυ), ου, τὸ, little pike, dart *or* javelin.

δόρπον, ου, τὸ, supper.

δόρυ, δόρατος, τὸ, spear, pike, lance: timber, wood. S § 46. 1.

δορυάλωτος (δόρυ, ἁλισκω), ον, captive.

δορυφορέω (δορυφόρος), *f.* ήσω, to be a life guardsman, to guard.

δορυφόρος (δόρυ, φέρω), ου, ὁ, pikeman, life-guardsman.

δουλεία (δουλεύω), ας, ἡ, servitude, bondage, slavery.

δούλευμα (δουλεύω), ατος, τὸ, service: servitude

δουλεύω (δοῦλος), *f.* εύσω, to be a slave, to serve: to obey.

δούλη, ης, ἡ, female servant *or* slave.

δουλικός (δοῦλος), ή, όν, servile, slavish.

δοῦλος, ου, ὁ, slave, servant.

δουλόω (δοῦλος), *f* ώσω, to reduce to slavery, enslave, subjugate.

δοῦπος, ου, ὁ, sound, noise, crash.

Δρακοντίδης, ου, ὁ, Dracontides.

δράκων, οντος, ὁ, dragon, serpent.

δραπετεύω (δραπέτης, runaway), *f.* εύσω, to run away, to escape.

δραχμή, ῆς, ἡ, drachm

δράω, *f.* άσω, *a.* ασα, *p.* ακα, αμαι *and* ασμαι, *a. p.* άσθην, to do, act, perform.

δρομαῖος (δρόμος), α, ον, running, swift, quick.

δρομάς, άδος, ὁ, ἡ, running, swift.

δρόμος (δρεμω, to run), ου, ὁ, race, course.

δρόσος, ου, ἡ, dew: moisture.

δρυμών (δρῦς), ῶνος, ὁ, forest of oaks, forest.

δρῦς, υός, ἡ, oak.

δρύφακτος, ου, ὁ, balustrade, railing.

δύναμαι, to be able, can. S. § 118.

δύναμις, εως, ἡ, power, force, energy, strength.

δυναστεία (δυναστεύω, to have power), ας, ἡ, power, authority, dominion, rule, magistracy.

δυνατός (δύναμαι), ή, όν, strong, able: robust: skilful: possible.

δύνω, *p.* δεδυκα, *f* δύσομαι, 2 *a.* ἔδυν, to enter: to put on: to set *as a celestial body.* S. § 118.

δύο, two.

εἰς δύο, into two parts: two abreast.

δύρομαι, *poetic*, = ὀδύρομαι.

δυσ-, *an inseparable adverb, denoting* difficulty, evil, misfortune.

δυσανασχετέω (ἀνέχω), *f.* ήσω, to endure with impatience, to be uneasy under.

δυσάρεστος (ἀρέσκω), ον, hard to be pleased, morose, sour, peevish.

δυσκλεής (κλέος), ές, inglorious, of no renown, obscure.

δύσμαχος (μάχομαι), ον, hard to conquer *or* subdue.

δυσμενής (μένος, disposition), ές, ill-affected, unfriendly, hostile.

δυσμενῶς (δυσμενής), *adv.* maliciously, like an enemy.

δύσνοος (νόος), ον, ill-disposed, evil minded.

δύσπορος (πόρος), ον, difficult to pass: hard.

δύστηνος, ον, unhappy, miserable.

δυστυχέω (δυστυχής), *f.* ήσω, to be unhappy *or* unfortunate: not to succeed.

δυστυχής (τύχη), ές, unhappy, wretched, unfortunate, unlucky

δυστυχία, ας, ἡ, adversity, misfortune.

δυσφορέω (δύσφορος, insupportable), *f.* ήσω, to bear with difficulty, to take ill: to be angry, to be displeased.

δύω, *for* δύο.

δύω, *f.* ύσω, *a.* υσα, *p.* υκα, υμαι, *a p.* ύθην, to cause to enter. *Mid.* δύομαι, *equivalent to* δύνω.

δυώδεκα, *poetic*, = δώδεκα.

δυωδεκάπηχυς (πῆχυς), υ, measuring twelve cubits.

δώδεκα, twelve.

δῶμα (δέμω), ατος, τὸ, house: chamber, apartment.

δωρέομαι (δῶρον), *f.* ήσομαι, to present, grant, bestow.

Δωριεύς, έως, ὁ, Dorian.

Δωρίς, ιδος, ἡ, Doris: Dorian woman.

δῶρον (δίδωμι), ου, τὸ, gift, present: offering.
δωτινάζω (δωτίνη), *f.* άσω, to collect presents *or* contributions.
δωτίνη (δίδωμι), ης, ἡ, gift, present.

E.

Ἐα, *conj.* ah! oh!
ἐάν (εἰ, ἄν), *or* ἄν, *or* ἤν, if: whether.
Ἔαρ, αρος, τὸ, the spring.
ἑαυτοῦ, ῆς, οῦ, himself, herself, itself. S. § 66.
ἐάω, *f.* άσω, *a.* εἴασα, *p.* εἶαμαι, *a. p.* εἰάθην, to permit, let alone.
ἑβδομήκοντα, seventy.
ἕβδομος, η, ον, seventh.
ἐγγλύφω (γλύφω, to carve), *f.* ύψω, *a.* υψα, *p. p.* ἐγγέγλυμμαι *and* ἐνέγλυμμαι, to engrave upon, to carve in *or* on.
ἐγγυάω (ἔγγυος, security), *f.* ήσω, *a.* ἠγγύησα *and* ἐνεγύησα, *p.* ἠγγύημαι *and* ἐγγεγύημαι, ἠγγύημαι *and* ἐγγεγύημαι, *a. p.* ἠγγυήθην, to promise to betroth. *Mid.* ἐγγυάομαι, to become security.
ἐγγύθεν, *adv.* nigh at hand, hand to hand, near.
ἐγγύς, *adv.* near, nigh. *Comparative* ἐγγυτέρω. *Superlative* ἐγγυτάτω, ἐγγύτατα.
ἐγείρω, to rouse, waken, raise. *Mid.* ἐγείρομαι, to rise. S. § 118.
Ἐγεσταῖος, ου, ὁ, an Egestæan.
Ἔγεστη, ης, ἡ, Egesta.
ἐγκαθίστημι (ἐν, καθίστημι), to place *or* put in: appoint *or* establish in place between, interpose.
ἐγκαλέω (ἐν, καλέω), to summon into court: accuse, impeach, to find fault with.
ἔγκατα, ων, τὰ, bowels, entrails.
ἐγκαταλέγω (ἐν, καταλέγω), to number among.
ἔγκαυμα (ἐγκαίω, to brand), ατος, τὸ, burn, brand.
ἐγκέφαλος (κεφαλή), ον, contained in the head.
ἐγκέφαλος, ου, ὁ, brain: the marrow of the palm tree.
ἔγκλημα (ἐγκαλέω), ατος, τὸ, charge, accusation, crimination.
ἐγκλίνω (κλίνω), to bend, incline to: to lean upon.
ἐγκράτεια (ἐγκρατής), ας, ἡ, continence, temperance.
ἐγκρατής (κράτος), ές, having power over: master of.
ἐγκρυφίας (κρύπτω), ου, ὁ, *a kind of* cake *baked under the hot ashes.*
ἐγχειρίδιον (χείρ), ου, τὸ, dagger.
ἔγχελυς, εως, ἡ, eel.
ἐγχέω (χέω), to pour in.
ἐγχωρέω (χωρέω, to allow, permit, give place, yield, admit: to be possible.
ἐγώ, I. S. § 64.
ἔγωγε, I indeed, for my part. S. § 64. N. 1.
ἐγών, *for* ἐγώ. S. § 64. N. 2.
ἕδαφος (ἕδος, seat), εος, τὸ, ground, floor: bottom.
ἔδω, *see* ἐσθίω.
ἐδώδιμος (ἔδω), ον, eatable, good to eat.
ἑείκοσι, *Epic for* εἴκοσι.
ἑεικόσορος, ον, *Epic,* = εἰκόσορος.
ἕζομαι, to sit, to sit down, be seated. S. § 118.
ἐθέλω *or* θέλω, to wish, will, desire. S. § 118.
ἔθνος, εος, τὸ, nation, people.
ἔθος (ἔθω), εος, τὸ, custom, usage, manner.
εἴθω, εἴωθα, to be accustomed. S. § 118.
παρὰ τὸ εἰωθός, contrary to custom.
εἰ, *conj.* if, whether: though: since, seeing that, because, that.
εἴγε (εἰ, γέ), *conj.* if at least: since, as indeed.
εἶδος (εἴδω), εος, τὸ, form, shape.
εἴδω, to see: to know. S. § 118.
εἴδωλον (εἶδος), ου, τὸ, image, representation.
εἰκάζω (εἴκω), *f.* άσω, *a.* ασα, *p. p.* ασμαι, *a. p.* άσθην, to assimilate, compare, liken: to conjecture, judge, suggest.
εἰκός (εἴκω), ότος, τὸ, probable, likely: proper.

εἴκοσι, twenty.
εἰκόσορος (εἴκοσι, ἐρέσσω), ον, twenty-oared.
εἰκότως (εἰκός), *adv.* with reason, justly, rightly, fitly.
εἴκω, ἔοικα, to seem, to be like, to appear. S. § 118.
εἰκών (εἴκω), όνος, ἡ, image, likeness.
Εἰλείθυια, ας, ἡ, Lucina.
εἰμαρμαι, εἱμαρμένος, see μείρω.
εἰμί, to be, to exist. S. § 118.
εἶμι, to go, shall go. S § 118.
εἰν *or* εἰνί, *Epic for* ἐν.
εἰνακόσιοι, *Ionic for* ἐνακόσιοι.
εἰνάλιος, *for* ἐνάλιος.
εἶνεκα, *Ionic and Epic for* ἕνεκα.
εἰνί, *see* εἰν.
εἴποθι (εἰ, ποθί), if anywhere.
εἴποτε (εἰ, ποτέ), if ever.
εἴπερ (εἰ, πέρ), even if, if indeed.
εἴπου (εἰ, που), if.
εἶπον, to say. S. § 118.
εἴπως (εἰ, πως), if in any way: if by chance, if perhaps.
εἴργω, *f.* εἴρξω, εἶρξα, *p. p.* εἶργμαι, *a. p.* εἴρχθην, to shut out, debar, prevent.
εἰρήνη, ης, ἡ, peace, quiet.
εἰροκόκος (εἶρος, κόκος, fleece), ον, covered with wool, woolly, fleecy.
εἶρος, εος, τό, = ἔριον.
εἴρω, *a.* εἶρα, *p.* εἶρκα, εἶρμαι, to connect in order, to tie, to knit, weave.
εἴρω, to say. S. § 118.
εἰρωνία, ας, ἡ, dissembling of meaning in speaking, dissimulation: irony.
εἰρωτάω, *Ionic and Epic for* ἐρωτάω.
εἷς, μία, ἕν, one. S § 60.
εἰς *or* ἐς, *prep. with the accusative*, to, in, into, at: towards, against: on, upon: after: because of: with, among: through, for.
εἰσάγω (ἄγω), to introduce, to bring into.
εἰσαῦθις (αὖθις), for another time, for the future, henceforth.
εἰσβαίνω (βαίνω), to go on board, to enter.
εἰσβάλλω (βάλλω), to throw *or* cast in: to enter, to make an inroad, to invade.
εἰσδέρκομαι, to look into *or* at, to behold. S. § 118. δέρκομαι.
εἰσδύνω (δύνω), to go in, to enter into, to penetrate.
εἰσεῖδον (εἶδω), εἰσιδεῖν, τό see into, to have a sight of, to behold.
εἶσειμι (εἶμι), to enter in, to go in, to come in.
εἰσελκύω (ἑλκύω), to drag into.
εἰσέρχομαι (ἔρχομαι), to come *or* go in, to enter.
εἰσέχω (ἔχω), to keep in: to be in: to enter, penetrate into: to extend.
εἴσειμαι (κεῖμαι), to lie in.
εἰσκομίζω (κομίζω), to bring in: to import, introduce.
εἴσκω (εἴκω), to liken, compare, make like. S. § 118.
εἴσοδος (ὁδός), ου, ἡ, entrance: revenue.
εἰσοιχνέω (οἰχνέω, to go), to enter, to go into, to frequent.
εἰσοράω (ὁράω), to look into *or* at, to behold.
εἰσπηδάω (πηδάω), to leap *or* spring in *or* among, to rush in.
εἰσπίπτω (πίπτω), to fall in *or* upon.
εἰσπλέω (πλέω), to sail in *or* to, sail towards.
εἴσπλοος (εἰσπλέω), ὁ, sailing in *or* to: the entrance of a harbour.
εἰσποιέω (ποιέω), to join to, to associate with: to assume, adopt.
εἰσφέρω (φέρω), to bring *or* carry in, introduce.
εἴσω *and* ἔσω (εἰς, ἐς), *adv* in, within.
εἶτα, *adv.* afterwards, then, thereupon.
εἴτε (εἰ, τέ), whether.
ἕως, *for* ἕως.
ἐκ *or* ἐξ, *prep.* out of, from, of: by: for, on account of, after, through: in. S. §§ 15. 3: 226.
Ἑκάβη, ης, ἡ, Hecuba.
ἑκαστέρω (ἑκάς), *adv.* further off. S. § 125. N. 3.
ἕκαστος, η, ον, every, each. S. § 73. 2.
ἑκάστοτε (ἕκαστος), *adv.* every time, always, continually.
Ἑκαταῖος, ου, ὁ, Hecatæus.
ἑκατέρωθεν (ἑκατέρωθεν), *adv.* on both

sides.

ἑκάτερος (ἑκάς, far), *α, ον*, one of the two : each, both.

Ἑκάτη, ης, ἡ, Hecate.

ἕκατι (ἑκών), *Doric for* ἕνεκα, *prep.* for, because of, for the sake of.

ἑκατόγχειρ (ἑκατόν, χείρ), *ειρος, ὁ, ἡ*, hundred-handed.

ἑκατόμβη (ἑκατόν, βοῦς), *ης, ἡ*, hecatomb.

ἑκατόν, hundred.

ἐκβαίνω (βαίνω), to go *or* come out, to descend from, to go on shore.

ἐκβάλλω (βάλλω), to cast *or* drive out, expel : throw away.

Ἐκβάτανα, ων, τὰ, Ecbatana.

ἐκβιβάζω (βιβάζω), to draw out, disembark.

ἐκγίγνομαι *or* **ἐκγίνομαι** (γίγνομαι), to be born of, to spring from, to arise from : to depart : to be permitted, to be possible.

ἔκγονος (ἐκγίγνομαι), *ου, ὁ, ἡ*, descendant, son, grandson.

ἐκδέκομαι, *Ionic for*

ἐκδέχομαι (δέχομαι), to wait for, to expect, to look out for : receive : succeed to.

ἐκδιδάσκω (διδάσκω), to teach thoroughly.

ἐκδίδωμι (δίδωμι), to give out, to bring forth : to give in marriage : to let out, to hire : to deliver : to flow *or* run into.

ἐκδιφρεύω (διφρεύω), to throw out of a chariot *or* seat.

ἐκδιώκω (διώκω), to drive out, expel.

ἐκεῖ, *adv.* there : thither.

ἐκεῖθεν (ἐκεῖ), *adv.* thence.

ἐκεῖνος, η, ο, this, that : he, she, it.

ἑκηβόλος (ἑκάς. far, βάλλω), *ον*, far shooting, throwing arrows far.

ἐκθέω (θέω), to run out of : to sally forth

ἐκθρώσκω (θρώσκω), to leap forth, spring up.

ἐκκαθαίρω (καθαίρω), to purge *or* cleanse, purify.

ἐκκαθεύδω (καθεύδω), to sleep away from home, to pass the night out.

sixteen.

ἐκκαιδέκατος, η, ον, sixteenth.

ἐκκλησία (ἐκκαλέω, to call forth), *ας, ἡ*, assembly, meeting.

ἐκκλητος (ἐκκαλέω), *ον*, selected, appointed to decide an appeal : elect.

ἐκκλίνω (κλίνω), to turn aside, to get out of the way.

ἐκκομίζω (κομίζω), to carry out, export : transport, to carry out to burial.

ἐκκόπτω (κόπτω), to cut off, cut down.

ἐκκρεμάννυμι (κρεμάννυμι), to hang from *or* upon, to hang down.

ἐκκρίνω (κρίνω), to choose *or* pick out : to separate, reject, exclude.

ἐκλανθάνω (λανθάνω), to cause to forget. *Mid.* ἐκλανθάνομαι, to forget.

ἐκλέγω (λέγω), to choose, pick out, select : to gather, take away.

ἐκλείπω (λείπω), to leave, forsake : to omit.

ἔκλειψις (ἐκλείπω), *εως, ἡ*, want, defect : eclipse.

ἐκλογίζομαι (λογίζομαι), to reckon, compute, weigh, consider.

ἐκλύω (λύω), to loosen : set free, dissolve : to weaken : to withdraw.

ἐκμανθάνω (μανθάνω), to learn perfectly *or* thoroughly.

ἐκμελετάω (μελετάω), to meditate, to study : to practise carefully.

ἐκνήχομαι (νήχομαι), to swim away, swim off *or* out of : to escape.

ἑκούσιος (ἑκών), *α, ον*, voluntary : free, spontaneous.

ἐκπέμπω (πέμπω), to send out *or* away, to send forth.

ἐκπεράω (περάω), to go *or* come out, to pass over, carry over.

ἐκπετάννυμι (πετάννυμι), to stretch out *or* extend, to spread forth.

ἐκπηδάω (πηδάω), to leap out : spring *or* sally forth.

ἐκπίμπλημι (πίμπλημι), to fill up : to complete.

ἐκπίνω (πίνω), to drink up, to drink off, to drink out of : to drain, absorb.

ἐκπίπτω (πίπτω), to fall off, out, *or* from : to be banished *or* expelled : to slip away *or* escape.

ἐκπλέω (πλέω), to sail out of port, to set sail, put to sea.

ἔκπληξις (ἐκπλήσσω), εως, ἡ, astonishment.

ἐκπλήσσω or ἐκπλάσσω (πλήσσω), *f.* πλήξω, *a.* πληξα, *p. p.* πεπληγμαι, *a. p.* πληχθην, 2 *a. p.* πεπλαγον, 2 *p.* πεπληγα, to amaze, dismay, astonish.

ἔκπλοος (ἐκπλέω), ου, ὁ, setting sail or departure from port : the attack of a fleet : expedition.

ἐκπλώω, *Ionic* = ἐκπλέω.

ἐκποδών (ἐκ ποδῶν), *adv.* far, at a distance : out of the way.

ἐκποιέω (ποιέω), to make away with, to take away, remove, withdraw, to free from : to fashion, form.

ἐκπολιορκέω (πολιορκέω), to take by siege : to reduce a place.

ἐκπονέω (πονέω), to work out, finish by labor.

ἐκπυνθάνομαι (πυνθάνομαι), to hear, learn : inquire, ask.

ἔκπωμα (ἐκπίνω), ατος, τὸ, cup, bowl, beaker, goblet.

ἐκρέω (ῥέω), to flow or run out : to slip away.

ἐκρήγνυμι, to break off, break open, break or burst out. S. § 118. ῥήγνυμι.

ἐκσύω, to drive out. *Mid.* to hasten out. S. § 118. σεύω.

ἐκσοβέω (σοβέω), to drive out, drive away, expel.

ἐκτείνω (τείνω), to stretch out, extend.

ἐκτέμνω (τέμνω), to cut off : cut out : to castrate.

ἐκτεχνάομαι (τεχνάομαι), to invent : to plot.

ἐκτίνω (τίνω), to pay off, repay, requite : expiate.

ἔκτοθεν, *poetic for* ἔκτοσθεν.

ἔκτοθι (ἐκτός), *adv.* out of, without.

ἐκτοξεύω (τοξεύω), to shoot away, to exhaust the arrows : to consume, to expend.

ἐκτός (ἐκ), *adv.* without, out of, abroad : except.

ἔκτοσθεν (ἐκτός), out, without, from without : on the outside.

ἐκτραχηλίζω (τραχηλίζω, to bend back the head), *f.* ίσω, *a.* ισα, *p. p.* ισμαι, *a. p.* ίσθην, to throw down. *Mid.* ἐκτραχηλίζομαι, to break one's neck.

ἐκτρέπω (τρέπω), to turn from, turn away.

ἐκτρέχω (τρέχω), to run out : to outrun : sally forth.

ἐκτυφλόω (τυφλόω), *f.* ώσω to make blind, to deprive of sight.

Ἕκτωρ, ορος, ὁ, Hector.

ἐκφαίνω (φαίνω), to show forth, to make known or manifest, to publish.

ἐκφέρω (φέρω), *f.* ἐξοίσω, to bring out : to carry forth for burial, to bury : to drive away or off.

ἐκφθίνω (φθίνω), to consume, expend, use up : to corrupt, destroy, kill : to become corrupt.

ἐκφοβέω (φοβέω), *f.* ήσω, to frighten, terrify.

ἐκφορέω (φορέω), to carry out, carry forth : empty.

ἑκών, οὖσα, όν, willing, voluntary, spontaneous.

ἐλαία, ας, ἡ, olive tree : olive.

ἐλάϊνος, α, ον, made of olive-wood.

ἔλαιον, ου, τὸ, oil.

ἐλασία, ας, ἡ, = *the following.*

ἔλασις (ἐλαύνω), εως, ἡ, the act of riding, of driving a chariot : rowing.

ἐλασσόω or ἐλαττόω (ἐλάσσων), *f.* ώσω, to lessen : to deteriorate.

ἐλάσσων or ἐλάττων, ον, *comparative of* μικρός S. § 59.

ἐλαστρέω, *Ionic*, = ἐλαύνω.

ἐλαττόω, *see* ἐλασσόω.

ἐλάττων, *see* ἐλάσσων.

ἐλαύνω, to drive, put to flight, impel, urge to row. S. § 118.

ἔλαφος, ου, ὁ, ἡ, stag, deer.

ἐλάχιστος, η, ον, *superlative of* μικρός. S § 59.

ἔλεγχος, ου, ὁ, argument, proof, demonstration.

ἐλέγχω, *f.* γξω, *a.* γξα, *p. p.* ἐλήλεγμαι or ἤλεγμαι, *a. p.* ήγχθην, to confute, refute : convict.

ἐλεέω (ἔλεος), *f.* ήσω, to pity, have pity upon.

ἔλεος, ου, ὁ, pity, compassion.
Ἐλευσῖς, ῖνος, ἡ, Eleusis.
ἐλευθερία, ας, ἡ, liberty, freedom.
ἐλεύθερος, α, ον, free, freeman.
ἐλευθερόω, *f.* ώσω, to liberate, to set free.
Ἐλευσῖνάδε, *adv.* to Eleusis. S. § 121. 3.
Ἐλευσίς, ῖνος, ἡ, Eleusis.
Ἐλεφαντίνη, ης, ἡ, Elephantine.
ἐλέφας, αντος, ὁ, elephant: ivory.
ἑλιγμός (ἑλίσσω, roll), οῦ, ὁ, rolling, winding: winding road *or* way.
ἑλκύω, *f.* ύσω, *a.* εἵλκυσα, *p.* εἵλκυκα, εἵλκυσμαι, *a. p.* εἱλκύσθην, = *the following.*
ἕλκω, *f.* ἑλξω, to draw, drag, pull: to drink, take a draught.
Ἑλλάς, άδος, ἡ, Greece.
ἑλλέβορος *or* ἐλλίβορος, ου, ὁ, hellebore.
ἐλλείπω (ἐν, λείπω, to leave, to neglect, omit: to fail, be wanting.
Ἕλλην, ηνος, ὁ, a Greek.
ἑλληνίζω, *f.* ίσω, to imitate the Greeks: to use the Greek language.
Ἑλληνικός, ή, όν, Grecian, Greek.
Ἑλληνίς, ίδος, ἡ, a Grecian woman.
Ἑλλήσποντος, ου, ὁ, the Hellespont.
ἑλλόβιον (λοβός, lobe of the ear), ου, τὸ, ear-ring.
ἑλλόγιμος (λόγος), ον, celebrated, memorable, esteemed.
ἕλος, εος, τὸ, marsh, fen, morass, bog.
ἐλπίζω, *f.* ίσω, *p.* ικα, to hope: to expect.
ἐλπίς, ίδος, ἡ, hope, expectation, trust.
ἔλπω, to give hope. *Mid.* ἔλπομαι, = ἐλπίζω. S § 118.
ἑλύω *or* ἐλύω, *a. p.* ἐλύσθην, to roll up, compress: to cover.
ἐμαυτοῦ, ῆς, myself. S. § 66.
ἐμβαίνω (ἐν, βαίνω), to enter, go into, go on board *or* embark.
ἐμβάλλω (ἐν, βάλλω), to throw upon, to cast *or* throw into, to break in.
ἐμβατεύω (βατεύω, to step), *f.* εύσω, to set foot in, to enter, to tread *or* walk on.
ἐμβολή (ἐμβάλλω), ῆς, ἡ, the act of throwing in: breaking in, irruption, attack, onset.
ἐμβρόντητος (ἐμβροντάω, to strike with thunder), ον, thunderstruck: stupid.
ἔμβρυον (βρύω, to sprout), ου, τὸ, embryo: suckling animal.
ἐμεωυτοῦ, *Ionic for* ἐμαυτοῦ. S. § 66. N. 5.
ἐμμενής (ἐμμένω), ές, permanent, persevering, steadfast, constant, abiding by *or* in.
ἐμμένω (ἐν, μένω), to continue *or* persevere in, to observe *or* keep, to abide by, to acquiesce in.
ἐμός, ή, όν, my, mine. S. § 67.
ἐμπάζομαι, to care for, mind, regard, respect.
ἐμπαλάσσω (παλάσσω), to involve, entangle.
ἔμπαλιν (πάλιν), *adv.* backwards, the reverse: on the other hand.
Ἐμπεδοκλῆς, έους, ὁ, Empedocles.
ἐμπειρία, ας, ἡ, experience, skill, knowledge.
ἔμπειρος (πεῖρα), ον, skilled in.
ἐμπείρως, *adv.* knowingly, skilfully, expertly.
ἐμπήγνυμι, to fix *or* drive in, to plant in, to stick in. S. § 118. πήγνυμι.
ἐμπίμπλημι (πίμπλημι), to fill up.
ἐμπίπτω (πίπτω), to fall in *or* among: to rush upon, to meet: to seize *or* fall upon.
ἐμπλέκω (πλέκω), to intertwine: intermix: confound: entangle.
ἐμπλέω (πλέω), to sail in, to swim *or* float in.
ἐμπνέω (πνέω), to breathe *or* draw breath: to breathe into *or* upon.
ἐμπόδιον (πούς), ου, τὸ, hindrance: impediment, obstacle.
ἐμποιέω (ποιέω), to produce *or* cause in: make one thing in another, to impress, implant, insert *or* put in: to induce.
ἐμπορία (ἔμπορος), ας, ἡ, trade, traffic, intercourse.
ἐμπόριον, ου, τὸ, place of traffic, emporium.
ἔμπορος (πόρος), ον, passenger in a ship: a trader *or* merchant.
ἐμπορτάω (πορτάω, to clasp), *f.* ήσω,

p. ἐμπεπόρπημαι, to buckle together, to fasten with a clasp.

ἔμπροσθεν (πρόσθεν), *adv.* before, in presence of.

ἐμφαίνω (φαίνω), to represent, show, indicate.

ἐμφανής (ἐμφαίνω), ές, apparent, manifest.

ἐκ τοῦ ἐμφανοῦς, openly, publicly.

ἔμφοβος (φόβος), ον, terrified, frightened: terrible.

ἐμφύω (φύω), to implant, infuse. *Mid.* ἐμφύομαι, to grow to, to be attached to, to cling to.

ἔμφωνος (φωνή), ον, having a loud voice.

ἐν, *prep with the dative*, in, at, among. S. § 226.

ἐναγής (ἄγος, expiation), ές, impious, criminal.

ἐναγωνίζομαι (ἀγωνίζομαι), to oppose *or* resist: to fight, strive in: to take part in games.

ἐνάλιος (ἅλς), ον, marine, maritime: naval.

ἐναλλάττω (ἀλλάσσω), to change, exchange: to alternate, to vary.

ἐνάλλομαι, to leap upon *or* among: to trample under foot. S. § 118. ἅλλομαι.

ἐναμίλγω (ἀμίλγω), to milk into.

ἐναντιόομαι (ἐναντίος), *f.* ώσομαι, *p.* ἠναντίωμαι, *a.* ἠναντιώθην, to oppose, to be opposed to.

ἐναντίος (ἀντίος), α, ον, contrary: opposite, face to face.

ἐναπονίζω, to wash in. S. § 118. νίζω.

ἐναργής, ές, clear, evident, manifest.

ἐναρμόζω (ἁρμόζω), to join *or* fit to.

ἐναρμόνιος (ἁρμονία, harmony), ον, harmonical, harmonious.

ἐναύω (αὖω, to kindle), to kindle.

ἐνδεής (ἐνδέω, to need), ές, needy: defective.

ἔνδεια, ας, ἡ, want, indigence, need.

ἔνδεκα, eleven

ἔνδηλος (δῆλος), ον, manifest, evident.

ἐνδίδωμι (δίδωμι), to deliver into the hands, to give up: to yield, to give way, to give into.

ἔνδοθεν (ἔνδον), *adv.* from within.

ἔνδον (ἐν), *adv.* within, at home.

ἔνδοξος (δόξα), ον, glorious, renowned, illustrious.

Ἐνδυμίων, ωνος, ὁ, Endymion.

ἐνδύω (δύνω), to enter, to go in: to creep in: to put on.

ἐνείκω, *a.* ἤνεικα, *p. p.* ἐνήνειγμαι, *a. p.* ἠνείχθην, *Ionic* = φέρω.

ἔνειμι (εἰμί), to be in *or* within: to be possible.

ἕνεκα, *prep. with the genitive*, on account of: so far as concerns *or* depends on. S § 226.

ἐνενήκοντα, *for* ἐννενήκοντα.

ἐνερείδω (ἐρείδω, to prop), *f.* ίσω, *a.* ισα, *p. p.* ἐνήρεισμαι *and* ἐνέρεισμαι, *a. p.* ίσθην, to force into, push against, to fix upon. *Mid.* ἐνερείδομαι, to lean upon, to support one's self by.

ἔνερθε *and* ἔνερθεν (ἔνερθα), *adv.* below, beneath, underneath.

ἔνερθε, ων, οἱ, the dead, the inhabitants of the lower regions: the manes.

ἔνθα (ἐν), *or* ἐνθάδε, *or* ἐνταῦθα, *adv.* here: there: where: now: when, then. hereupon.

ἐνθαῦτα, *Ionic for* ἐνταῦθα.

ἔνθεν, *or* ἐνθένδε, *or* ἐντεῦθεν, *adv.* hence: thence.

ἐνθεῦτεν, *Ionic for* ἐντεῦθεν.

ἐνθουσιάω (ἔνθεος, inspired), to be inspired by a god: to be enthusiastic.

ἐνθυμέομαι (θυμός), *f.* ήσομαι, *p.* ἐντεθύμημαι, *a* ἐνεθυμήθην, to think, ponder, consider.

ἐνθυμιστός (θυμός), ή, όν, that is in the mind: taken to heart.

ἐνθυμιστὸν ποιεῖσθαι, to take any thing to heart, to consider it ominous.

ἐνί, *poet. for* ἐν.

ἔνι, *for* ἔνεστι, &c. *from* ἔνειμι. S. § 226. N. 2.

ἐνιαυτός, οῦ, ὁ, year.

ἐνιαύω (ἰαύω), to sleep in: to dwell in.

ἐνιδρύω (ἱδρύω), to place in: found, *or* establish in *or* upon.

ἔνιοι (ἔνι, οἵ), αἱ, α, some.

ἐνίοτε (ἔνι, ὅτε), *adv.* sometimes.

ἐνίστημι (ἵστημι), to place in *or* among.

Mid. ἐνίσταμαι, to stand in *or* among: to begin: to resist: to be present, to impend.

ἐννακόσιοι, αι, α, nine hundred.

ἐννέα, nine.

ἐνενήκοντα, ninety.

ἐννοέω (νοέω), *f.* ήσω, to have in mind, to reflect upon, think of, revolve in mind.

ἔννομος (νόμος), ον, lawful, legitimate, just.

Ἐννοσίγαιος (ἔννοσις, shaking, γαῖα), ου, ὁ, Earth-shaking, *an epithet of Neptune.*

ἐνοικέω (οἰκέω), *f.* ήσω, to live *or* dwell in, to inhabit.

ἔνοπλος (ὅπλον), ον, being in arms, armed.

ἐνοράω (ὁράω), to look upon, to see *or* perceive.

Ἐνοσίχθων (ἔννοσις, χθών), = Ἐννοσίγαιος.

ἐνοχλέω (ὀχλέω, to molest), *f.* ήσω, *a.* ἠνώχλησα, *p.* ἠνώχλημαι, ἠνώχλημαι, to disturb, molest, annoy, trouble.

ἐνράπτω (ῥάπτω), to sew in.

ἐντανύω (τανύω), to stretch, to extend, to strain.

ἐνταῦθα, *see* ἔνθα.

ἐντείνω (τείνω), to stretch, strain, bend, draw: to beat.

ἔντελής (τέλος), ές, perfect, complete, whole.

ἐντέλλομαι (τέλλω), to charge, command, bid: to commission.

ἔντερον (ἔντός), ου, τό, gut, entrail.

ἐντεῦθεν, *see* ἔνθεν.

ἐντίθημι (τίθημι), to put *or* place in, to insert: to lay up.

ἐντίμως (ἔντιμος, honorable), *adv* honorably, in great honor.

ἐντόνως (ἔντονος, strained), *adv,* forcibly, strongly.

ἐντός (ἐν), *adv.* within.

ἐντρυφάω (τρυφή), *f.* ήσω, to indulge in luxury, to riot, to revel in: to treat with derision.

ἐντυγχάνω (τυγχάνω), to meet, to fall in with: to happen upon, to arrive.

Ἐνυάλιος, ου, ὁ, Mars: martial, warlike: warrior: war shout *or* song.

ἐνύπνιον (ὕπνος), ου, τό, dream.

ἐνώμοτος (ὄμνυμι), ον, bound by an oath, sworn.

ἐξ, *prep. see* ἐκ.

ἕξ, six.

ἐξαγγέλλω (ἀγγέλλω), to announce, to give notice, to tell, to relate.

ἐξαγορεύω (ἀγορεύω), to utter forth, declare: confess, make known.

ἐξάγω (ἄγω), to lead *or* bring out: to send out: to export: to go out, march out: to incite.

ἐξαίρετος (αἱρέω), ον, chosen, select, choice: distinguished.

ἐξαιρέω (αἱρέω), to take out *or* away: to set apart, to select: overthrow.

ἐξαιτέω (αἰτέω), to demand, to solicit, claim.

ἑξακισχίλιοι, αι, α, six thousand.

ἑξακόσιοι, αι, α, six hundred.

ἐξακρίζω (ἀκρίζω, ἄκρος), *f.* ίσω, to ascend, to mount up, reach the top.

ἐξαλάω (ἀλάω, to blind), *f.* ήσω, to blind.

ἐξαλείφω, to wipe off, blot out, efface. S. § 118. ἀλείφω.

ἐξαμαρτάνω (ἁμαρτάνω), to fail, to miss, to do amiss: to sin.

ἐξαμείβω (ἀμείβω), to change: to vanish: to give in return, to repay.

ἑξάμηνος (ἕξ, μήν), ου, ὁ, the space of six months.

ἐξαμύνομαι (ἀμύνω), to avert, ward off, repel, defend against.

ἐξανδραποδίζω (ἀνδραποδίζω), to reduce to slavery, to carry away into slavery.

ἐξανθέω (ἀνθέω), to blossom *or* bloom out.

ἐξανίστημι (ἵστημι), *f.* ἐξαναστήσω, to raise up, to cause to rise: to expel. *Mid.* ἐξανίσταμαί, to rise up and leave.

ἐξαπαλαιστος (ἕξ, παλαιστή, palm), ον, measuring six palms.

ἐξαπατάω (ἀπατάω, to deceive, *f.* ήσω, to lead astray, mislead, deceive.

ἑξάπους (ἕξ, πούς), ουν, six feet in extent.

ἑξάπλεθρος (ἕξ, πλέθρον), ον, six acres

in extent.

ἐξαπόλλυμι (ὄλλυμι, to destroy), to destroy utterly, to exterminate. *Mid.* ἐξαπόλλυμαι, to perish utterly.

ἐξαριθμέω (ἀριθμέω), to enumerate, to reckon up

ἔξαρνος (ἀρνέομαι), *ον*, denying.

ἐξαρτύω (ἀρτύω, to prepare), *f. ύσω*, to prepare, provide, furnish forth, equip completely.

Ἐξάρχος, *ου*, *ὁ*, Exarchus.

ἐξάρχω (ἄρχω), to begin from, to commence.

ἐξαυαίνω (αὐαίνω), to dry up.

ἐξαῦθις (αὖτις), *adv.* again, anew.

ἔξεμι (εἶμί), ἔξεστι, to be permitted *or* lawful.

ἔξειμι (εἶμι), to go out, go away, depart.

ἐξελαύνω (ἐλαύνω), to drive out, to expel, to march away.

ἐξελέγχω (ἐλέγχω), to convince *or* convict of error *or* guilt, to refute.

ἐξελκύω (ἑλκύω), to draw out, to draw away.

ἐξενίκα (ἐνίκα), *not used in the present*, = ἐκφέρω.

ἐξερύω (ἑρύω), to draw out, pull away from.

ἐξέρχομαι (ἔρχομαι), to go *or* come forth, go out, depart, go away.

ἐξέτασις (ἐξετάζω, to investigate), *εως*, *ἡ*, diligent inquiry, examination.

ἐξευρίσκω (εὑρίσκω), to find, find out, discover devise, invent.

ἐξηγέομαι (ἡγέομαι), to lead out, conduct: to relate: to explain, to direct.

Ἐξηκεστίδης, *ου*, *ὁ*, Execestides.

ἑξήκοντα, sixty.

ἑξῆς, *adv.* in order, successively.

ἐξιδιόομαι (ἴδιος), *f. ώσομαι*, to appropriate to one's self.

ἐξικνέομαι (ἱκνέομαι), to come to, arrive at, reach, attain.

ἐξιλάσκομαι, to propitiate, appease. S. § 118. ἱλημι.

ἕξις (ἔχω, *εως*, *ἡ*, habit, constitution, condition.

ἐξιστορέω (ἱστορέω, to inquire), *f. ήσω*, to search out, to inquire.

ἔξοδος (ὁδός), *ου*, *ἡ*, going out, departure.

ἐξοιδαίνω *or* ἐξοιδέω, to swell out, to become swollen. S. § 118. οἰδαίνω.

ἐξοικίζω (οἰκίζω, to people), *f. ίσω*, *a. ισα*, *p. p. ισμαι*, *a. p. ίσθην*, to banish, expatriate, expel, depopulate.

ἐξοικοδομέω (οἰκοδομέω), to complete a house: to finish a work: to build up.

ἐξομόργνυμι (ὁμόργνυμι, to wipe away.

ἐξονειδίζω (ὀνειδίζω), to reproach.

ἐξοπλίζω (ὁπλίζω), to arm completely.

ἐξορμάω (ὁρμάω), to rush out: to fall upon: to depart: to incite, to impel.

ἐξορύσσω *or* ἐξορύττω (ὀρύσσω), to dig out *or* up, to dig through: to pluck out.

ἐξουσία (ἔξεστι), *ας*, *ἡ*, power: privilege.

ἔξοχος (ἔξοχα, to excel), *ον*, eminent, excellent, distinguished.

ἐξόχως, *adv.* eminently, excellently, in a distinguished manner.

ἐξυβρίζω (ὑβρίζω), to treat with insolence *or* arrogance: to behave insolently.

ἔξω (ἐξ), *adv.* out, out of: beyond.

ἔξωθεν (ἔξω), *adv.* without, outwardly, from without.

ἐξωθέω (ὠθέω), to drive out, to thrust out, expel.

ἑοικα, *from* εἴκω.

ἑορτή, ῆς, *ἡ*, festival, holiday.

ἑός, *ή*, *όν*, *for* οὗ. S. § 67. N. 1.

ἐπαγγέλλω (ἐπί, ἀγγέλλω), to announce, proclaim, declare, notify: to order. *Mid.* ἐπαγγέλλομαι, to promise.

ἐπάγω (ἄγω), to bring upon: to lead *or* bring in, introduce, import.

ἐπαινέω, to praise, commend. S. § 118. αἰνέω.

ἔπαινος (αἶνος, praise), *ου*, *ὁ*, praise, commendation, panegyric.

ἐπαίρω (αἴρω), to lift *or* raise up: to exalt, to elevate: to induce, instigate.

ἐπαΐω (ἀΐω, to hear: to feel, to understand.

ἐπακολουθέω (ἀκολουθέω), to follow after, to follow.

ἐπακούω (ἀκούω), to hear, to hearken to to obey.

ἐπάν, (ἐπί, ἄν), *conj.* after that if.

ἐπανάγω ἀνάγω, to bring back, to lead back, to recall, to restore.

ἐπαναχωρέω (ἀναχωρέω), to retire, withdraw return to.

ἐπανέρχομαι (ἀνέρχομαι), to return, come back again.

ἐπανήκω (ἀνήκω), to return, to come back.

ἐπανίστημι (ἀνίστημι), *f.* ἐπαναστήσω, to raise up *or* to excite against: to rise up against, to rebel.

ἐπανορθόω (ὀρθόω, to erect), to correct, amend, reform: to aid, assist.

ἐπανίλλω (ἀνατίλλω), *f.* ἐπανατίλλω, to rise.

ἐπάρκεσις (ἀρκέω, ως, ἡ, assistance.

ἐπαρτάω (ἀρτάω, to attach), *f.* ήσω, to suspend over, to hang over: to impend

ἐπασκέω (ἀσκέω), to exercise, cultivate, practise.

ἔπαυλις (αὐλή), ιδος, ἡ, country seat, farm-house, cottage: stable.

ἐπαυξάνω *or* ἐπαύξω (αὐξάνω), to increase, to augment, to add to.

Ἔπαφος, ου, ὁ, Epaphus.

ἐπαχθής (ἄχθος), ἐς, heavy, burdensome, oppressive, troublesome.

ἐπάν, *Ionic for* ἐπάν.

ἐπιγγελάω (ἐπί, ἐν, γελάω), to deride, laugh at, insult.

ἐπεί (ἐπί), *adv.* after, after that, since, because, when, otherwise.

ἐπείγω, *f.* εἴξω, *a.* εἶξα, *a. p.* εἴχθην, to urge, pursue closely. *Mid.* ἐπείγομαι, to hasten.

ἐπειδάν (ἐπειδή, ἄν), *adv.* after that: since: when, as soon as.

ἐπειδή (ἐπεί, δή), *adv.* when, since: whereas, inasmuch as.

ἐπειή, *for* ἐπειδή.

ἐπειρωτάω, *poetic for* ἐπερωτάω.

ἔπειμι (εἰμί), to be upon: to remain: to be added.

ἐπείπερ (ἐπεί, πέρ), since *or* when *or* after indeed.

ἐπεισκυκλέω (εἰσκυκλέω, to roll into), *f.* ήσω, to roll together *or* into a heap, to heap one upon another.

ἐπεισπίπτω (εἰσπίπτω), to rush upon, to fall upon.

ἔπειτα (εἶτα), afterwards, then, thereupon.

ἐπελπίζω (ἐλπίζω), to animate with hopes

ἐπέξετασις (ἐξέτασις), εως, ἡ, review.

ἐπεξευρίσκω (ἐξευρίσκω), to invent *or* discover further.

ἐπερείδω ἐρείδω), to prop, support. *Mid* ἐπερείδομαι, to support one's self upon, to lean upon.

ἐπέρομαι (ἔρομαι), to ask, interrogate, inquire, question.

ἐπέρχομαι (ἔρχομαι), to come, to arrive to come upon.

ἐπερωτάω (ἐρωτάω, to ask, question, interrogate.

ἐπερώτησις (ἐπερωτάω, εως, ἡ, question, interrogation.

ἐπέχω (ἔχω), to restrain, to withhold, keep back, prevent: to stop, to attack.

ἐπήκοος (ἐπακούω, to hear), ον, one who hears, a hearer; whence any thing may be heard.

ἐπήν, = ἐπάν.

Ἐπήρατος, ου, ὁ, Eperatus.

ἐπί, *prep. with the genitive, dative, and accusative:* on, upon: in, at: to, towards: over, above: under: near by: before, in presence of: against.

ἐφ' ᾧ, on condition, in order that.

ἐπιβαίνω (βαίνω), to go up, to mount, to go on board.

ἐπιβάλλω (βάλλω), to throw *or* cast upon, to put upon *or* in, to impose.

ἐπιβάλλει, it falls upon, it is the share of: it is the duty of.

ἐπιβάτης (ἐπιβαίνω), ου, ὁ, mariner, passenger in a vessel: marine, *classiarius miles.*

ἐπιβοάω (βοάω), to cry out to, to vociferate, to exclaim: to call upon, to invoke, to implore assistance.

ἐπιβουλεύω (βουλεύω), to plot *or* conspire against, to lay a snare for.

ἐπιβουλή (βουλή), ῆς, ἡ, plot *or* snare

against.

ἐπίβουλος (βουλή), ον, plotting: insidious.

ἐπιγαμία (γάμος), ας, ἡ, intermarriage.

ἐπιγελάω (γελάω), to smile upon, laugh at, deride.

ἐπιγίγνομαι (γίγνομαι), to come upon: to arise, to spring up: to arrive: to attack suddenly: to be born after, to succeed, to follow.

ἐπιγιγνώσκω γιγνώσκω), to know, to perceive, recognise.

ἐπιγνώμων (γνώμη), ὁ, ἡ, judge, arbiter.

ἐπιγράφω (γράφω), to write upon, to inscribe: to ascribe.

Ἐπίδαυρος, ου, ἡ, Epidaurus.

ἐπιδαψιλεύομαι (δαψιλεύομαι, to furnish, to give liberally, to add more to.

ἐπιδείκνυμι (δείκνυμι), to show, exhibit, make manifest, demonstrate.

ἐπίδειξις (ἐπιδείκνυμι), εως, ἡ, demonstration, proof, instance.

ἐπιδέμνιος (δέμνιον), ον, on the bed.

ἐπιδημέω (ἐπίδημος, at home), *f.* ήσω, to be at home, to be among one's own people.

ἐπιδίδωμι (δίδωμι), to give besides, to add to: to give up, abandon, deliver: to increase.

ἐπιδινέω (δινέω), to whirl

ἐπιδύνυμι, to put on, to dress. S. § 118. ἵννυμι.

ἐπιζητέω (ζητέω), to seek, search for, to redemand, to demand.

ἐπιθυτεμός (ἐπιθυτέζω, to invoke the gods, οῦ, ὁ, invocation of the gods.

ἐπιθοάζω (θοάζω), to run to for assistance: to lament.

ἐπιθορυβέω (θορυβέω), *f.* ήσω, to applaud with tumult.

ἐπιθυμέω (θυμός), to desire, long for.

ἐπικαθίζομαι (καθίζομαι), to sit upon: to take sides with.

ἐπικαθίζω (καθίζω), to set or place upon: to sit upon.

ἐπικαίριος, *and* **ἐπίκαιρος** καιρός), ον, timely, seasonable, convenient: principal, chief.

ἐπικαλέομαι καλέω), to call upon, to invoke, to implore.

ἐπικαλύπτω (καλύπτω), to hide, cover cloak: to obscure.

ἐπικαταβαίνω (καταβαίνω), to descend, to go down to.

ἐπίκειμαι (κεῖμαι), to be placed upon, to lie upon, to be imposed: to press upon.

ἐπικέλλω (κέλλω), to bring a ship to the land, to arrive at.

ἐπικίνδυνος (κίνδυνος), ον, dangerous, perilous.

ἐπικλύζω (κλύζω), to overflow, to overwhelm, to wash away.

ἐπικλώθω (κλώθω, to spin), *f.* ώσω, *a.* ωσα, *p.* ωκα, ωσμαι, *a. p.* ώσθην, to spin, to spin the thread of fate.

ἐπικοσμέω (κοσμέω), to adorn, embellish, deck.

ἐπικουρέω (ἐπίκουρος), *f.* ήσω, to succour, assist, come to one's assistance.

ἐπικουρία (ἐπίκουρος), ας, ἡ, help, aid, assistance, remedy.

ἐπίκουρος, ον, aider, helper: auxiliary.

ἐπικρατέω (κρατέω), to prevail, to get the mastery: to get possession or dominion of: to conquer.

ἐπικροτέω (κροτέω, to clap), *f.* ήσω, to clap, to applaud.

ἐπικύπτω (κύπτω, to stoop), *f.* ύψω, *a.* υψα, *p.* υφα, to incline towards, stoop to, bend.

ἐπιλαμβάνω (λαμβάνω), to take besides, to take after: to assume.

ἐπιλανθάνω, to cause to forget. *Mid.* ἐπιλανθάνομαι, to forget, to neglect.

ἐπιλέγω (λέγω), to say in addition to: to choose, pick out. *Mid.* ἐπιλέγομαι, to read to take an account of: to choose, to select.

ἐπιλείπω λείπω), to fail, to be wanting.

ἐπίλοιπος (λοιπός), ον, remaining, the rest.

ἐπιμαίομαι (μαίομαι), to touch, handle, seize.

ἐπιμανθάνω (μανθάνω), to obtain additional information: to learn besides.

ἐπιμάσσω (μάσσω, to handle), *f.* άξω, *a.* αξα, *p.* αχα, αγμαι, *a. p.* άχθην, 2 *a. p.* άγην, to wipe: to touch,

feel, handle.

ἐπιμελέομαι (μέλομαι, to care for), *f.* ήσομαι, to care for, to take care of: to apply one's self to any thing.

ἐπιμελής (μέλομαι, ές, careful, diligent, heedful: assiduous, solicitous.

ἐπιμελητέον (ἐπιμελέομαι), one must take care.

ἐπιμέλομαι, = ἐπιμελέομαι.

ἐπιμέμφομαι (μέμφομαι), to blame, accuse, find fault.

ἐπιμετρέω (μετρέω), to measure to: to impute, to add over the just measure, to give to boot.

ἐπιμηχανάομαι (μηχανάομαι), *f.* ήσομαι, to plot against, contrive a plot in addition.

ἐπιμίγνυμι (μίγνυμι), to mingle, have intercourse with.

ἐπιμίσγω (μίσγω), = *the preceding.*

ἐπινεύω (νεύω, to nod), to nod to, to beckon to; to nod assent: to incline.

ἐπινοέω (νοέω), to invent: to think on, to fix the thoughts upon: to design, to intend.

ἐπίνοια (νόος), ας, ἡ, thought, thinking, idea: intention: device, invention.

ἐπιορκέω (ἐπίορκος, perjurer), *f.* ήσω, to forswear, to swear falsely.

ἐπιορκία, ας, ἡ, perjury, false swearing.

ἐπιπάσσω *or* **ἐπιπάττω** (πάσσω, to sprinkle), *f.* άσω, *a.* ασα, *p. p.* ασμαι, *a. p.* άσθην, to strew *or* sprinkle upon.

ἐπιπέμπω (πέμπω), to send besides: to send to.

ἐπιπήγνυμι (πήγνυμι), to fix *or* plant in *or* upon.

ἐπιπλάσσω *or* **ἐπιπλάττω** (πλάσσω), to spread *or* smear over, to apply to.

ἐπιπλέω (πλέω), to swim *or* sail upon *or* to: to sail to meet the enemy.

ἐπίπλοος (ἐπιπλέω), ου, ὁ, sailing out against, naval expedition: the approach of a hostile fleet.

ἐπιπνέω, *poet. for*

ἐπιπνέω (πνέω), to breathe upon.

ἐπιποθία (ἐπιποθέω, to long for), ας, ἡ, earnest desire, longing.

ἐπιποιέω (ποιέω), *f.* ήσω, to perpetrate.

ἐπίπονος (πόνος), ον, laborious, painful, difficult, fatiguing.

ἐπιπόνως, *adv.* (ἐπίπονος), with great pains *or* labor, with difficulty.

ἐπιπρέπω (πρέπω), to be beautiful in *or* on, to adorn.

ἐπιπτυχή πτύσσω, to fold), ῆς, ἡ, fold.

ἐπιῤῥέω (ῥέω), to flow in: to flow upon *or* over.

ἐπισείω (σείω), to shake *or* brandish against, to brandish at.

ἐπίσημος (σῆμα), ον, distinguished, remarkable.

ἐπίσης (ἐπί, ἴσος), *adv.* even as, equally.

ἐπισιτίζω (σιτίζω, to feed), *f.* ίσω, *a.* ισα, to furnish provisions. *Mid.* ἐπισιτίζομαι, to procure provisions, to forage.

ἐπισκέπτομαι (σκέπτομαι), to go to see, to visit: to look upon, to behold, to examine.

ἐπισκευάζω (σκευάζω, to prepare), *f.* άσω, *a.* ασα, *p.* ακα, ασμαι, *a. p.* άσθην, to repair, restore, refit, rebuild: to load.

ἐπισκευή (σκευή), ῆς, ἡ, repairing, repair, renewing, restoration.

ἐπισκήπτω (σκήπτω, to lean upon), to assail: to accuse: to implore, to enjoin.

ἐπισκοπέω σκοπέω), to visit, to go to see.

ἐπισκώπτω (σκώπτω), to rally, banter, jest at.

ἑπισπάω (σπάω), to draw, to attract.

ἐπίσταμαι, to know, to understand. S. § 118.

ἐπίστασις (ἐφίστημι), εως, ἡ, authority, inspection, care, attention.

ἐπιστατέω (ἐπιστάτης, superintendent), *f.* ήσω, to superintend, to be a commander *or* chief.

ἐπιστέλλω (στέλλω), to send to: write to: to command.

ἐπιστήμων (ἐπίσταμαι), ον, knowing, skilful.

ἐπιστολεύς (στόλος), έως, ὁ, the second in command.

ἐπιστολή (ἐπιστέλλω), ῆς, ἡ, letter, epistle: despatch: command.

ἐπιστρατία, ας, ἡ, military expedition against : campaign.

ἐπιστρατεύω (στρατεύω), to lead an army against, to take the field against.

ἐπιστρέφω (στρέφω), to turn towards, to turn : to cause to return.

ἐπισφάζω (σφάζω), to slay, to sacrifice upon, to immolate.

ἐπισφαλής, (σφάλλω, to trip up), ές, dangerous, slippery.

ἐπισταράσσω *or* **ἐπισταράττω** (ταράσσω), to disturb, trouble, interrupt.

ἐπιστάσσω *or* **ἐπιστάττω** (στάσσω), to lay upon, to place *or* arrange behind : to order, command, to impose.

ἐπιτείνω (τείνω), to stretch, to extend, to strain : strive.

ἐπιτελέω (τελέω), to finish, to complete, to perform.

ἐπιτήδειος, ον, proper, convenient, favorable.

τὰ **ἐπιτήδεια**, the necessaries of life.

ἐπίτηδες, *adv.* on purpose, purposely, intentionally.

ἐπιτηδεύω, *f.* εύσω, to do any thing with care and diligence : to cultivate, to be addicted to.

ἐπιτηρέω (τηρέω, to observe), *f.* ήσω, to observe attentively.

ἐπιτίθημι (τίθημι), to put *or* lay upon, to impose : to put, to apply. *Mid.* **ἐπιτίθεμαι**, to fall upon, attack.

ἐπιτιμάω (τιμάω), to do honor to : to raise the price of a thing : to blame, to accuse : punish.

ἐπιτιμήτωρ (ἐπιτιμάω), ορος, ὁ, avenger, punisher.

ἐπίτιμος (τιμή), ον, honored : enjoying all the rights and privileges of a citizen.

ἐπιτρέπω (τρέπω), to commit to one's care, intrust to : to suffer, permit.

ἐπιτρέχω (τρέχω), to run to.

ἐπιτρίβω (τρίβω), to rub against *or* upon : to gall, to scrape : to crush, to exhaust : to afflict.

ἐπίτριπτος (ἐπιτρίβω), ον, rubbed, ground, bruised : wretched.

ἐπίτροπος (ἐπιτρέπω), ου, ὁ, overseer, agent, guardian, trustee.

ἐπίτροχος (τρέχω), ον, voluble, rapid, swift.

ἐπιτυγχάνω (τυγχάνω), to happen upon, to meet, to fall in with, find, obtain.

ἐπιφαίνω (φαίνω), to show *or* to cause to appear upon.

ἐπιφανής (ἐπιφαίνω), ές, conspicuous, apparent : bright, illustrious.

ἐπιφήμισμα (ἐπιφημίζω), ατος, τὸ, presage, omen.

ἐπιφθόνως (ἐπίφθονος, invidious), *adv.* invidiously.

ἐπιφορά (ἐπιφέρω, to bring to), ᾶς, ἡ, attack, onset, brunt : addition.

ἐπιχαίνω (χαίνω), to gape for, pant for, to gape at.

ἐπίχαρις (χάρις, ιτος, pleasant, agreeable, grateful. S. § 55.

ἐπιχειρέω (χείρ), *f.* ήσω, *p.* **ἐπιχείρηκα**, to put hands to, lay hands upon, attack : to undertake, to take in hand.

ἐπιχείρημα, ατος, τὸ, enterprise, undertaking.

ἐπίχρυσος (χρυσός), ον, gilt.

ἐπιχωρέω (χωρέω), to grant, permit, consent to yield, concede.

ἐπιχώριος (χῶρος), α, ον, peculiar to a place, indigenous, native.

ἐπιψαύω (ψαύω), to touch upon, to touch lightly.

ἐπωνομάζω (ὀνομάζω), to surname : to name after : to call by name.

ἔπος (εἴπεῖν), ους, τὸ, word.

ἐποτρύνω (ὀτρύνω, to incite), to urge on, to rouse *or* stir up, to exhort, animate.

ἔποψις (ὄψις), εως, ἡ, sight, view, prospect.

ἑπτά, seven.

ἑπτακαίδεκα, seventeen.

ἕπω, to be employed about. *Mid.* **ἕπομαι**, to follow. S. § 118.

ἐρανός (ἐράω), ή, όν, lovely, agreeable, pleasant.

Ἐρασίστρατος, ου, ὁ, Erasistratus.

ἐράσμιος (ἐράω), α, ον, amiable, lovely.

ἐραστής (ἐράω), οῦ, ὁ, lover.

ἐρατεινός (ἐράω), ή, όν, lovely, delight-

ful, amiable.

Ἐρατοσθένης, *ους*, *ὁ*, Eratosthenes.

ἐράω, to love, desire. S. § 118.

ἐργάζομαι, *imperf.* *ἠργαζόμην*, *p.* *εἴργασμαι*, *a.* *ἠργασάμην*, *εἰργάσθην*, *f.* *άσομαι*, to work, to labor: to effect, to do: to cultivate, till.

ἐργαλεῖον (*ἔργον*), *ου*, *τὸ*, instrument, tool, implement.

ἐργάτης (*ἔργον*), *ου*, *ὁ*, laborer, workman.

ἔργον, *ου*, *τὸ*, work, action, deed, affair.

ἔργω, = *εἴργω*.

ἐρείδω, *f.* *ίσω*, *a.* *ισα*, *p. p.* *ἐρήρεισμαι* and *ἤρεισμαι*, *a. p.* *ἐρείσθην*, to prop: to press upon. *Mid.* *ἐρείδομαι*, to lean upon.

ἐρεθίζω (*ἔρις*), *f.* *ίσω*, to provoke, irritate, vex.

ἐρείπιον (*ἐρείπω*), *ου*, *τὸ*, rubbish *or* ruins of buildings.

ἐρείπω, to overthrow, demolish, tear *or* beat down. S. § 118.

ἐρέσσω *or* **ἐρέττω**, *f.* *έσω*, *a.* *εσα*, to row: to move, to impel.

ἐρεχθίλιος *f.* *ήσω*, to jest with, deride, to dispute, wrangle, quarrel.

ἐρετμός (*ἐρέττω*), *οῦ*, *ὁ*, *and* **ἐρετμόν**, *οῦ*, *τὸ*, oar.

ἐρεύγομαι, to belch, eruct: to cast out *or* vomit. S. § 118. *ἐρυγγάνω*.

ἐρευνάω, *f.* *ήσω*, to search, inquire diligently.

ἐρέω, to say, speak, declare. S. § 118.

ἐρημαῖος, *poetic*, = *ἔρημος*.

ἔρημος *or* **ἐρῆμος**, *η*, *ον*, deserted, solitary: destitute of.

ἐρήμην καταδικάζειν, to condemn one in his absence, *a legal expression*.

ἔρημος, *ου*, *ἡ*, desert, wilderness.

ἐρημόω (*ἔρημος*), *f.* *ώσω*, to lay waste, desolate, ravage.

ἐρητύω, *f* *ύσω*, *a.* *υσα*, *ύθην*, to check, restrain, hinder.

ἐρίζω, *f.* *ίσομαι*, *a.* *ισα*, *p.* *ικα*, *ἐρήρισμαι*, to contend, quarrel.

ἐρίηρες, *for* *ἐρίηροι*, *from*

ἐρίηρος, *ον*, well-beloved, pleasing, agreeable: well-suited *or* adapted, united.

Ἐρινύς, *ύος*, *ἡ*, Erinnys, one of the Furies.

ἔριον, *ου*, *τὸ*, wool.

ἔρις, *ιδος*, *ἡ*, strife, contention, dispute, discord.

ἐριστάφυλος (*σταφυλή*, cluster of grapes), *ον*, bearing large clusters of grapes, very full of clusters.

ἔριφος, *ου*, *ὁ*, kid.

Ἑρμῆς, *οῦ*, *ὁ*, Hermes, Mercury.

ἑρμηνεύς, *έως*, *ὁ*, interpreter.

Ἑρμοκράτης, *ους*, *ὁ*, Hermocrates.

Ἑρμοτύβιος, *οἱ*, Hermotybies.

ἔρομαι, to ask. S. § 118.

ἔρρω, to depart, to go to ruin. S. § 118.

ἐρρωμένως (*ῥώννυμι*, to strengthen), *adv.* strongly, powerfully.

ἔρση *or* **ἕρση**, *ης*, *ἡ*, dew: young lamb.

ἐρυθραίνω (*ἐρυθρός*, to redden), *ανῶ*, *τὸ*, bright red complexion.

ἐρυθρός, *ά*, *όν*, red: purple.

ἐρύκω, to keep back, restrain, check, hinder, impede. S. § 118.

ἔρυμα (*ἐρύω*), *ατος*, *τὸ*, defence, rampart, fortress.

ἐρυμνός (*ἐρύω*), *ή*, *όν*, well fortified *or* guarded, secure.

Ἔρυξ, *κος*, *ὁ*, Eryx.

ἐρύω, to draw. *Mid.* *ἐρύομαι*, to keep off: to defend, protect. S. § 118.

ἔρχομαι, to come, to go. S. § 118.

ἔρως, *ωτος*, *ὁ*, love, desire, passion: Cupid.

ἐρωτάω, *f.* *ήσω*, to ask, question, interrogate, inquire.

Ἐρωτιδεύς, *έως*, *ὁ*, young Cupid.

ἐρωτικός (*ἔρως*), *ή*, *όν*, amatory, amorous, inclined to love.

ἐς, *see* **εἰς**. *For its compounds, see under* **εἰς**.

ἔσθομαι, *Doric for* **ἔδομαι**.

ἑσθής (*ἵννυμι*, to clothe), *ῆτος*, *ἡ*, garment, robe, raiment, clothing.

ἐσθίω, **ἔδω**, *and* **ἔσθω**, to eat, devour, consume. S. § 118.

ἐσθλός, *ή*, *όν*, good, excellent, virtuous, honest.

ἐς ὅ, until

ἔσοπτρον (*ὁράω*), *ου*, *τὸ*, mirror.

ἑσπέρα, *ας*, *ἡ*, the evening: the west.

ἑσπέριη, *Ionic for* **ἑσπέρα**.

ἑσπέριος (*ἕσπερος*, the evening star), *α*,

σε, of the evening, in the evening : western.

ἑσσόομαι, *Ionic for* ἡσσάομαι.

ἕστε (ἕς ὅτε), *adv.* until as far as.

ἑστία, ας, ἡ, fire-place, hearth : household deity : house : family.

ἑστίασις (ἑστιάω), εως, ἡ, feast, entertainment.

ἑστιάω (ἑστία), *f.* άσω, *a.* ἐστίασα, *p.* ἑστιακα, ἑστίαμαι, *a. p.* ἑστιάθην, to give an entertainment. *Mid.* ἑστιάομαι, to feast.

ἑσχατιά (ἔσχατος), ᾶς, ἡ, end, extremity, confine.

ἔσχατος, η, ον, last, extreme : utmost, furthermost : highest.

ἐσχάτως, *adv.* extremely, to the last degree.

ἑταίρα, ας, ἡ, female friend : mistress : courtesan.

ἑταιρία, ας, ἡ, fellowship, society.

ἑταῖρος, ου, ὁ, companion, comrade, friend.

ἕταρος, ου, ὁ, *Epic for* ἑταῖρος.

Ἐτεόνικος, ου, ὁ, Eteonicus.

ἐτεόν (ἐτεός, real), *adv.* truly, really.

ἑτεροιόω (ἑτεροῖος, another), *f.* ώσω, to make different, to transform, change.

ἕτερος, α, ον, other, another. S. § 73 2.

ἐτήσιος (ἔτος), α, ον, yearly, annual.

ἔτι, *adv.* yet, still : also, further : still more : any more, any longer.

ἑτοιμάζω (ἕτοιμος), *f.* άσω, *a.* ασα, *p.* ακα, ασμαι, *a. p.* άσθην, to make ready, prepare, get in readiness.

ἕτοιμος *or* **ἑτοῖμος**, η, ον, ready, prepared.

ἑτοίμως, *adv.* readily, promptly, willingly.

ἔτος, εος, τὸ, year.

εὖ (ἐΰς, good), *adv.* well : easily.

Εὐαγόρας, ου, ὁ, Evagoras.

Εὐάνθης, εος, ὁ, Evanthes.

εὐαποτείχιστος (εὖ, ἀποτειχίζω), ον, easily fortified by a wall.

Εὐάρχιππος, ου, ὁ, Evarchippus.

Εὔβοια, ας, ἡ, Eubœa.

εὖγε (εὖ, γε), well ! well done ! bravo !

εὐγένεια, ας, ἡ, dignity of birth *or* extraction, nobility : magnanimity.

εὐγενής (γένος), ές, noble, brave.

εὐγνωμόνως, *adv.* reasonably, with good intentions.

εὐγνώμων (γνώμη), ον, intelligent, sensible, judicious : fair, kind.

εὐδαιμονία (εὐδαίμων), *f.* ήσω, to be happy *or* prosperous, to live happily.

εὐδαιμονία, ας, ἡ, happiness, felicity, prosperity.

εὐδαιμονίζω (εὐδαίμων), *f.* ίσω, to felicitate, to account happy.

εὐδαίμων (δαίμων), ον, happy, fortunate.

εὔδηλος (δῆλος), ον, very manifest, quite clear.

εὐδία (εὔδιος, serene), ας, ἡ, fine weather, serene sky.

Εὔδικος, ου, ὁ, Eudicus.

Εὔδιος, ου, ὁ, Eudius.

εὐδοκιμία (εὐδόκιμος, approved), *f.* ήσω, to be approved, to enjoy a good name, to obtain approbation : to succeed.

εὕδω, to sleep : to cease, be still, S. § 118.

εὐειδής (εἶδος), ές, good-looking, well-shaped, beautiful.

εὐέλπις (ἐλπίς), ιδος, ὁ, ἡ, having good hopes, hopeful, confident, sanguine.

εὐεξάλειπτος (ἐξαλείφω), ον, easy to expunge.

εὐεργεσία (εὐεργέτης), ας, ἡ, beneficence, benefit, kindness.

εὐεργετέω, *f.* ήσω, to do well by, to practice beneficence, to do good.

εὐεργέτης (ἔργον), ου, ὁ, benefactor, well-doer.

εὐεργής (ἔργον), ές, well-made, well wrought : expert.

εὐήθεια, ας, ἡ, innocence, simplicity : folly.

εὐήθης (ἦθος), ες, frank, honest, innocent : simple, foolish.

εὐημερία (ἡμέρα), ας, ἡ, fair weather, fair, serene day.

εὐθαλής (θάλλω, to flourish), ές, finely blooming, flourishing, flowery.

εὐθαρσής (θάρσος, courage), ές, full of confidence, bold, daring, intrepid.

εὐθετέω (εὔθετος, well placed), *f.* ήσω, to arrange *or* dispose well : to put in order.

εὐθέως (εὐθύς), *adv.* immediately, directly, instantly, quickly.

εὔθρυπτος (θρύπτω, to break), *ον*, easily broken.

Εὐθύδημος, *ου*, *ὁ*, Euthydemus.

εὐθυμία (εὔθυμος, cheerful), *ας*, *ἡ*, good spirits, cheerfulness, gayety.

εὐθύς, εῖα, *ύ*, straight, direct, right.

εὐθύς, *adv.* immediately, directly.

εὐθύωρος (εὐθύς), *ον*, straight, direct.

εὐκάθικτος (κατέχω), *ον*, easy to be kept down, readily controlled.

εὐκαμπής (κάμπτω, to bend), *ές*, well curved.

εὐκαταφρόνητος (καταφρονέω), *ον*, contemptible, despicable

εὐκλεής (κλέος), *ές*, renowned, celebrated, illustrious.

Εὐκλείδης, *ου*, *ὁ*, Euclid.

εὐκνήμις (κνημίς, greaves), *ιδος*, *ὁ*, *ἡ*, well greaved: well armed, well equipped.

εὔκοσμος (κόσμος), *ον*, well ordered *or* regulated.

Εὐκράτης, *ους*, *ὁ*, Eucrates.

εὐκταῖος (εὔχομαι), *α*, *ον*, desirable, worthy to be prayed for.

εὐκτίμενος, *η*, *ον*, well built: populous. S. § 118. κτιω.

εὐκτός (εὔχομαι), *ή*, *όν*, desirable.

Εὐμάθης, *ους*, *ὁ*, Eumathes.

εὐμενής (μένος, mind), *ές*, well disposed, kind, friendly, gracious.

Εὐμενίδες *ων*, *αἱ*, Eumenides, Furies.

εὐμενῶς (εὐμενής), *adv.* kindly, graciously, favorably.

εὐμεταβόλως (μεταβάλλω), *ον*, changeable

εὐμεταχείριστος (μεταχειρίζω), *ον*, manageable, tractable: easy to be circumvented.

εὔμορφος (μορφή), *ον*, well formed, well shaped, beautiful.

εὐνή, ῆς, *ἡ*, bed, couch; anchor.

εὔνις, ιος, *ὁ*, *ἡ*, deprived of, bereaved.

εὔνοια (εὔνους), *ας*, *ἡ*, kindness, good will, benevolence.

εὔνους (νόος), *ον*, well disposed, friendly.

εὐνοῦχος (εὐνὴ ἔχω), *ου*, *ὁ*, eunuch.

εὔοπλος (ὅπλον), *ον*, well armed, successful in arms.

εὐορκέω, *f.* ήσω, to keep an oath, to be faithful to one's oath.

εὔορκος (ὅρκος), *ον*, faithful to one's oath, true to one's word.

εὔορμος (ὅρμος), *ον*, having a safe anchorage, safe.

εὔοσμος (ὀσμή), *ον*, odorous, sweet-smelling, fragrant.

εὐπαθέω (πάσχω), *f.* ήσω, to be susceptible *or* easily affected: to indulge in pleasure, to enjoy one's self.

εὔπαις (παῖς), *αιδος*, *ὁ*, *ἡ*, blessed in offspring, fortunate in children.

εὐπετής, *contracted* **εὐπετῶς** (εὐπετής, easy), *adv.* easily.

εὐπορέω (εὔπορος, wealthy), *f.* ήσω, to have the means: to have in abundance, to be well furnished.

εὐπρακτος (πράσσω), *ον*, easy to be done, practicable.

εὐπρέπεια (εὐπρεπής), *ας*, *ἡ*, distinguished beauty, grace, dignity, good order.

εὐπρεπής (πρέπω), *ές*, well becoming, having great comeliness, graceful, beautiful, magnificent.

εὕρημα (εὑρίσκω), *ατος*, *τό*, any thing found *or* invented: invention, discovery: an unexpected gain.

Εὐριπίδης, *ου*, *ὁ*, Euripides.

εὑρίσκω, to find: find out, invent, discover: to meet with. S. § 118.

εὖρος (εὐρύς), *ους*, *τό*, breadth, width.

Εὐρυδίκη, *ης*, *ἡ*, Eurydice.

Εὐρυμίδης, *ου*, *ὁ*, the son of Eurymus.

εὐρύς, εῖα, *ύ*, broad, wide ample.

Εὐρυσθεύς, *έως*, *ὁ*, Eurystheus.

Εὐρώπη, *ης*, *ἡ*, Europa. Europe.

εὔσελμος (εὖ, σέλμα, bench), *ον*, well-benched.

εὔστομος (στόμα), *ον*, well-mouthed, eloquent silent.

εὐστρεφής (στρέφω), *ές*, well twisted, flexible, pliant.

εὔτακτος (τάσσω), *ον*, well arranged: orderly.

εὔτονος (τείνω), *ον*, well strung, strong, firm.

εὐτρεπίζω (τρέπω), *f.* *ίσω*, *a.* *ισα*, *p. p.* *ισμαι*, *a. p.* *ίσθην*, to prepare, get ready, equip.

εὐτρεφής (τρέφω), ές, well fed, well kept, fat.

εὐτυχέω (εὐτυχής), *f.* ήσω, to have good fortune, to be fortunate, to prosper.

εὐτυχής (τύχη), ές, fortunate, happy.

εὐτυχία, ας, ἡ, good fortune, prosperity.

εὐφημέω (εὔφημος, auspicious), *f.* ήσω, to use words of happy omen: to observe a religious silence to praise.

εὐφλεκτος (φλέγω, to burn), ον, easily burned.

Εὔφορβος, ου, ὁ, Euphorbus.

Εὐφορίων, ωνος, ὁ, Euphorion.

εὐφραίνω (εὔφρων, cheering), *f.* ανῶ, *a.* ανα *or* ννα, *a. p* ανθην, to gladden, to cheer, delight.

Εὐφράτης, ου, ὁ, Euphrates.

εὐφροσύνη (εὔφρων), ης, ἡ, joy, cheerfulness, gladness.

εὔχαρις (χάρις), ι, graceful, agreeable, witty. S. § 55.

εὐχείρωτος (χειρόω), ον, easily subdued, ready to be subdued: exposed.

εὐχή (εὔχομαι), ῆς, ἡ, vow: prayer, petition.

εὔχομαι, *f* εὔξομαι, *p.* εὔγμαι, to glory, to boast: to pray, supplicate.

εὖχος, εος, τὸ, glory, honor, victory.

εὐψυχία (εὔψυχος, brave), ας, ἡ, magnanimity, bravery.

εὔω *or* εὐέω, *f.* εὔσω, to burn, singe, scorch.

εὐώνυμος (ὄνομα), ον, of good name, renowned. auspicious: left, not right.

εὐωχέω, *f.* ήσω, to entertain, regale, to feast.

ἐφαρμόζω *or* ἐφαρμόττω (ἐπί, ἁρμόζω), to adapt to, apply: to agree: to suit.

ἕφεδρος (ἐπί, ἕδρα, seat), ον, one who sits upon any thing. adversary.

ἐφεξῆς (ἔξῆς), *adv.* one after another, in order.

ἕφομαι (ἕπω), to follow after, to follow: to inhabit.

Ἔφεσος, ου, ἡ, Ephesus.

ἐφίημι (ἵημι), to send upon: to lay upon: to indulge: to permit. *Mid.* ἐφίεμαι, to desire.

ἐφίστημι (ἵστημι), *f.* ἐφιστήσω, to put *or* set to. *Mid.* to stand at *or* near.

ἐφοδεύω (ὁδεύω), to make way, to pass through, to make a circuit, to explore: to patrol.

ἔφοδος (ὁδός), ου, ἡ, way, means: passage *or* access to: approach: invasion.

ἐφοράω (ἐπί, ὁράω), to look upon, observe: to superintend.

ἐφορεύω (ἔφορος), *f.* εύσω, to be an ephor.

ἔφορος (ἐφοράω), ου, ὁ, inspector, overseer, president ephor.

ἐφύπερθε *and* ἐφύπερθεν (ἐπί, ὕπερθε, above), over, above, aloft.

ἐχεμυθία (ἐχέμυθος, taciturn), to hold one's tongue, to be taciturn.

ἔχθρα, ας, ἡ, enmity, hostility, hatred.

ἐχθρός, ά, όν, odious, detested, hated: inimical, hostile.

ἐχυρός (ἔχω), ά, όν, fortified, strong, safe.

ἔχω, to have, hold: enjoy: occupy, possess: to be able, *followed by the infinitive:* to be, *with an adverb.*

ἑψητός (ἕψω), ή, όν, boiled, cooked.

ἕψω, to boil, to cook. S. § 118.

ἠῶθεν (ἠώς), *adv.* in the morning, early.

ἠώς, ους, ἡ, morning, morn: east: Aurora.

ἕως, *adv.* until: as far as: while, as long as.

ἑωυτοῦ, *Ionic for* ἑαυτοῦ.

Z.

Ζάβατος, ου, ὁ, Zabatus.

Ζάμολξις, ιδος, ὁ, Zamolxis.

ζάω, to live, have life. S. § 118.

ζειδωρος (ζεία, grain, δωρέομαι), ον, grain-giving, corn-producing: fertile, bountiful, genial.

ζεῦγμα (ζεύγνυμι), ατος, τὸ, yoking, joining together, conjunction bridge.

ζεύγνυμι, to yoke, harness: to bridge, to build a bridge over. S. § 118.

ζεῦγος, εος, τὸ, yoke, pair.

Ζεύξιππος, ου, ὁ, Zeuxippus.

Ζεύς, Διός, Jupiter. S. § 46. 1.
ζέφυρος, ου, ὁ, the western wind, the zephyr.
ζέω, *f.* ἑσω, *a.* εσα, *p.* εσμαι, *a. p.* ἐσθην, to boil, bubble up.
ζῆλος, ου, ὁ, emulation, rivalry, imitation: envy, jealousy, hatred.
ζηλοτυπία (ζηλότυπος, jealous), *f.* ήσω, to be jealous, to envy.
ζηλόω (ζῆλος), *f.* ώσω, to emulate: to envy.
ζηλωτός (ζηλόω), ή, όν, worthy of emulation, *or* imitation: enviable, envied.
ζητέω, *f.* ήσω, to seek, inquire, investigate.
ζόη, *Ionic for* ζωή.
ζύγασστρον, ου, τὸ, chest, coffer, box.
ζυγόω (ζυγός), *f.* ώσω, to yoke *or* join together.
ζωγρέω (ζωός, alive, ἄγρα), *f.* ήσω, to take alive, take prisoner.
ζωή, ῆς, ἡ, life: property.
ζώνη (ζώννυμι, to gird), ης, ἡ, belt, girdle, zone.
ζωογονία (ζωογόνος, generative), *f.* ήσω, to procreate, produce living young.
ζῶον (ζωός, alive), ου, τὸ, animal, living creature.
ζώω, = ζάω.

H.

ἤ, *conj.* or, either. S. § 228.
ἤ, *conj.* than. S. § 228.
ἦ, *adv.* truly, indeed, certainly.
ἦ (ἴς), *adv.* where, whither: as.
ἡβαιός, ά, όν, little, small.
ἥβη, ης, ἡ, puberty, youth: Hebe.
ἡγεμονεύω (ἡγεμών), *f.* εύσω, to go before, conduct.
ἡγεμών (ἡγέομαι), όνος, ὁ, ἡ, leader, guide: governor, chief.
ἡγέομαι (ἄγω), *f.* ήσομαι, *p.* ημαι, to lead, to command an army: to govern, preside: to think, believe, consider.
ἠδέ *or* ἰδέ, *conj.* and. S. § 228. 2.
ἡδέως (ἡδύς), *adv.* willingly, gladly.
ἤδη, *adv.* already, now.
ἡδονή (ἥδω), ῆς, ἡ, pleasure, delight, enjoyment.
ἡδυπάθεια (ἡδυπαθής, voluptuous), ας, ἡ, voluptuousness.
ἡδύς, εῖα, ύ, sweet: pleasant.
ἥδω, *p.* *p.* ἧσμαι, *a.* *p.* ἥσθην, *a.* *m.* ἡσάμην, to delight, please. *Mid.* ἥδομαι, to delight in, to be pleased, to rejoice.
ἠέ, *Epic for* ἤ.
ἠέλιος *Epic for* ἥλιος.
ἠέρ, *Epic*, = ἀήρ.
ἤθεος, *contracted from* ἠίθεος.
ἦθος (ἔθω), εος, τὸ, character, characteristic: morals: disposition: manner, custom.
ἐξ ἤθέων, contrary to one's usual course.
ἠίθεος, ου, ὁ, youth, young man.
ἤια (εἶμι), τὰ, provisions for a journey, food.
ἠιών, όνος, ἡ, shore, bank.
ἥκιστα, *adv.* least: by no means, not in the least.
ἥκιστος, η, ον, *superlative of* κακός, *or* μικρός. S § 59.
ἥκω, *f.* ἥξω, to come, arrive.
ἠλάσκω *or* ἠλασκάζω (ἀλάομαι), to wander *or* rove about: to shun, avoid: escape.
Ἠλεῖος, ου, ὁ, an Elean.
Ἠλέκτρη, ας, ἡ, Electra.
ἤλεκτρον, ου, τὸ, amber
ἤλεκτρος, ου, ὁ, ἡ, = *the preceding.*
ἠλίβατος, ον, abrupt, craggy: lofty.
ἄλις, enough), *adv* abundantly, copiously.
ἠλίθιος, α, ον, foolish, stupid, simple.
ἡλικία (ἥλικος), ας, ἡ, age: flower of age: stature, size of body: youth: vigor.
ἡλικιώτης, ιδος, ὁ, of the same age, female playmate.
ἥλικος, η, ον, as large as: as much as: as old as: how great: how old. S. § 73.
ἥλιος, ου, ὁ, sun.
οἱ ἥλιοι, the heat of the sun.
ἧλος, ου, ὁ, nail.
Ἠλύσιον, ου, τὸ, *sc.* πεδίον, Elysium.
Ἠλύσιος, α, ον, Elysian.
ἧμαι, to sit, to be seated: to abide, to

dwell. S. § 118.

ἦμαρ, ατος, τὸ, *poetic*, = ἡμέρα.

ἡμεῖς, we. S. § 64.

ἠμὲν. *conj.* both, and. ~ S. § 228. 2.

ἡμέρα, ας, ἡ, day : daylight.

δι' ἡμέρας, all day.

ἡμεροδρομέω (ἡμεροδρόμος, courier), to run all day.

ἥμερος, ον, tame, gentle : cultivated.

ἡμιάνθρωπος (ἄνθρωπος), ου, ὁ, half man.

ἡμίγυμνος (γυμνός), ον, half naked.

ἡμίεφθος (ἕψω), ον, half boiled, half cooked.

ἡμίθεος (θεός), ου, ὁ, demigod.

ἡμίλιπτος (λίπω, to hatch), ον, half hatched.

ἡμιμανής (μαίνομαι), ές, half mad.

ἡμίσεια, ίας, ἡ, half, moiety.

ἐξ ἡμισείας, half, in an equal degree, by half, on one side.

ἥμισυς, εια, υ, half.

ἡμίτομον (τέμνω), ου, τὸ, half.

ἡμίφλικτος (φλίγω, to burn), ον, half-burned.

ἦμος, *adv.* when, after that.

ἦν *see* ἐάν.

ἦν *or* ἠνί *or* ἠνίδε, *int.* behold, see, *en.*

ἠνεμόεις (ἄνεμος, the wind), εσσα, εν, windy, exposed to the winds : lofty.

ἠνί, *int. see* ἦν.

ἡνία, ας, ἡ, rein, bridle.

ἠνίδε, *int. see* ἦν.

ἡνίκα, *adv* when.

ἡνίοχος (ἡνία, ἴσχω) ου, ὁ, charioteer, driver.

ἧπαρ, ατος, τὸ, the liver.

ἤπειρόνδε, *adv.* landward.

ἤπειρος, ου, ἡ, the main land, continent.

ἤπερ, *conj.* = ἦ *strengthened by* περ.

ἦπερ, *adv.* = ἦ *strengthened by* περ.

ἤπου (ἦ, που), *adv.* surely, indeed, certainly.

ἠπύω (ἐπος), *f.* ύσω, to utter a sound to call upon, invoke.

Ἥρα, ας, ἡ, Juno.

Ἡρακλῆς, έους, ὁ, Hercules.

ἤρεμος, ον, quiet, still, calm, tranquil : mild, placid.

ἠριγένεια (ἦρι, early, γίνομαι), ας, ἡ, born of the morning *or* bringing the morning, *an epithet of Aurora.*

Ἠριγόνη, ης, ἡ, Erigone.

Ἠριδανός, οῦ, ὁ, Eridanus.

ἠρίον, ου, τὸ, monument, sepulchre, tomb.

Ἡρόδοτος, ου, ὁ, Herodotus.

ἥρως, ωος, ὁ, hero, demigod.

Ἡσίοδος, ου, ὁ, Hesiod.

ἡσσάομαι *or* ἡττάομαι (ἧσσων), *p.* ημαι, *a.* ἡθην, *f.* ηθήσομαι, ἡσσομαι, to be inferior, to be worsted, conquered, defeated.

ἧσσων *or* ἧττων, ον, *comparative of* κακός, *or* μικρός. S. § 59.

ἡσυχάζω (ἥσυχος), *f* άσω, *a.* ασα, to keep quiet, to be quiet *or* still, to be silent : to rest.

ἡσυχία (ἥσυχος), ας, ἡ, quietness, stillness.

ἦτοι (ἦ, τοί), *conj.* truly, indeed : or, either.

ἦτορ, ορος, τὸ, heart : mind.

ἠτάομαι, *see* ἡσσάομαι.

ἧττων, *see* ἧσσων.

ἠΰς, *for* ἐϋς, good, brave. S. § 56.

Ἡφαιστεῖον, ου, τὸ, the temple of Vulcan.

Ἥφαιστος, ου, ὁ, Vulcan : fire.

ἠώς, οος, ἡ, morning : east : Aurora.

Θ.

θάλαμος, ου, ὁ, bedchamber.

θάλασσα *or* θάλαττα, ης, ἡ, sea.

θαλάσσιος, α, ον, of the sea : marine, maritime.

θαλασσοπλαγκτος (πλάζομαι, to wander), ον, wandering over the sea.

Θαλῆς, οῦ, ὁ, Thales.

θάλπος (θάλπω, to heat), εος, τὸ, heat, warmth : ardor.

θάμβος, εος, τὸ, amazement, astonishment, wonder.

θαμίζω (θαμά, frequently), to go *or* to come often, to frequent.

Θαμυρήιοι, ων, οἱ, Thamyrii.

θανατηφόρος (θάνατος, φέρω), ον, deadly, fatal, mortal.

θάνατος (θνήσκω), ου, ὁ, death.

θανατόω, *f.* ώσω, to put to death : condemn to death.

θάπτω, to bury. S. § 118.
θαρσαλέος (**θάρσος**), *α*, *ον*, bold, daring, brave.
θαρσαλέως, *adv.* boldly, daringly, confidently.
θαρσέω *or* **θαρσύω**, *f.* *ήσω*, to be courageous, daring: to take courage.
θάρσος *or* **θάρσος**, *εος*, *τό*, courage, daring.
θαρσαλέως, *adv.* = **θαρσαλέως**.
θαρσύνω (**θάρσος**), *f.* *υνῶ*, to embolden, to encourage.
Θάσος, *ου*, *ἡ*, Thasus.
θάσσων *or* **θάττων**, *ον*, *comparative of* **ταχύς**. S. § 59.
θαῦμα, *ατος*, *τό*, wonder, astonishment: prodigy: miracle.
θαυμάζω, *f.* *άσω*, *a.* *ασα*, *p.* *αχα*, *a. p.* *άσθην*, to wonder, marvel: admire.
θαυμάσιος, *α*, *ον*, admirable.
θαυμαστός (**θαυμάζω**), *ή*, *όν*, wonderful, astonishing.
θάφω, 2 *p.* *τέθηπα*, to be astonished, wonder. S. § 118.
θεά, *ᾶς*, *ἡ*, goddess.
θέα (**θεάομαι**), *ας*, *ἡ*, view, sight, spectacle.
Θεαγένης, *ους*, *ὁ*, Theagenes.
θέαμα (**θεάομαι**), *ατος*, *τό*, spectacle, sight, public show.
θεάομαι, *f.* *άσομαι*, *a.* *ασάμην*, *p.* *αμαι*, to see, behold, view.
θεατής (**θεάομαι**), *οῦ*, *ὁ*, spectator.
θέατρον (**θεάομαι**), *ου*, *τό*, theatre.
θείνω, *f.* *ενῶ*, *a.* *ενα*, 2 *a.* *ενον*, to smite *so as to produce death.*
θεῖος (**θεός**), *α*, *ον*, divine.
τὸ **θεῖον**, the deity.
θεῖος, *ου*, *ὁ*, uncle.
θέλγητρον (**θέλγω**, to charm), *ου*, *τό* any thing used as a charm, alleviation.
θέλω, *see* **ἐθέλω**.
θεμελιόω (**θεμέλιον**, foundation), *f.* *ώσω*, to lay a foundation, to found.
θέμις, *ιστος*, *ιστος*, *ιος*, *or* *ιδος*, *ἡ*, law, right, justice Themis. S. § 46. 2.
θεμιστεύω (**θέμις**), *f.* *εύσω*, to give laws: to command, govern.
Θεμιστοκλῆς, *έους*, *ὁ*, Themistocles.
θέμω, *f.* *ώσω*, to compel to approach *or* go to.
Θεογένης, *εος*, *ὁ*, Theogenes.
θεόγονος (*γίγνομαι*), *ον*, born of the gods, divine.
Θεόγνις, *ιδος*, *ὁ*, Theognis.
θεόθεν (**θεός**), *adv.* from god *or* the gods.
Θεόκριτος, *ου*, *ὁ*, Theocritus.
Θεόπομπος, *ου*, *ὁ*, Theopompus.
θεός, *οῦ*, *ὁ*, god.
θεοσέβεια, *ας*, *ἡ*, piety.
θεοσεβής (**θεός**, *σέβω*), *ές*, *ὁ*, *ἡ*, religious, pious.
θεοσεβής, *ές*, reverencing the gods, pious.
θεραπεία (**θεραπεύω**), *ας*, *ἡ*, service, ministry: attendance, suite: remedy.
θεραπευτέος, *α*, *ον*, to be served, waited upon. S. § 132. 2.
θεραπευτής, *ῆρος*, *ὁ*, attendant, servant.
θεραπεύω (**θεράπων**), *f.* *εύσω*, to serve, attend, wait upon: to conciliate.
θεράπων, *οντος*, *ὁ*, servant, attendant, minister.
θερμαίνω (**θερμός**), *f.* *ανῶ*, *a.* *ηνα*, *ἄνθην*, to heat, warm, dry.
θέρμη, *ης*, *ἡ*, heat, warmth.
Θερμοπύλαι, *ῶν*, *αἱ*, Thermopylæ.
θερμός (**θέρω**, to warm), *ή*, *όν*, warm, hot.
Θερμώδων, *οντος*, *ὁ*, Thermodon.
θέρος **θέρω**), *ους*, *τό*, harvest: summer.
Θερσίτης, *ου*, *ὁ*, Thersites.
θεσμοφόρια, *ων*, *τά*, Thesmophoria, *a festival in honor of Ceres.*
θεσπέσιος (**θεός**, **ἔπος**), *α*, *ον*, divine: wonderful, admirable.
θεσπιῳδός (**θεσπιῳδός**, prophet), *f.* *ήσω*, to deliver oracles, to foretell, prophesy.
θέσφατος (**θεός**, *φημί*), *ον*, pronounced by the deity.
τὰ **θέσφατα**, oracles.
Θέτις, *ιδος*, *ἡ*, Thetis.
Θεσσαλία, *ας*, *ἡ*, Thessaly.
Θεσσαλός, *ή*, *όν*, Thessalian.
θέω, to run: to contend in the race. S § 118.
θεωρέω (**θεωρός**, spectator), *f.* *ήσω*, to view, see, behold: contemplate

Θῆβαι, ῶν, αἱ, Thebes.
Θηβαῖος, α, ον, Theban.
Θήγω, *f.* ξω; *a.* ἔθηξα, to whet, sharpen.
Θηέομαι, to admire. S. § 118.
Θήκη (τίθημι), ης, ἡ, repository, receptacle : repository for the dead, sepulchre.
Θῆλυς, εια, υ, female : feminine, soft, womanish.
Θήν, truly, indeed, certainly. S. § 228. 2.
Θήρα (Θήρ, wild beast), ας, ἡ, hunting, chase : game.
Θεραμένης, εος, ὁ, Theramenes.
Θηράω (Θήρα). *f.* άσω, to hunt, chase : follow after, watch, pursue.
Θήρη, *Ionic for* Θήρα.
Θηρίον (Θήρ), ου, τὸ, wild beast.
Θής, τός, ὁ, hired labórer, servant.
Θησαυρός (τίθημι), οῦ, ὁ, treasury : treasure.
Θίασος, ου, ὁ, a company of dancers *or* Bacchanalians : a troop of banqueters.
Θιασώτης, ου, ὁ, a member of the Θίασος.
Θίβραχος, ου, ὁ, Thibrachus.
Θιγγάνω, to touch, handle. S. § 118.
Θίς *or* Θῖς, ινός, ὁ, ἡ, heap : the shore : bank : hill.
Θμουίτης, ου, ὁ, Thmuites, *an Egyptian district.*
Θνήσκω, to die : to be put to death by. S. § 118.
Θνητός (Θνῆτος), ή, όν, mortal.
Θοάζω (Θοός). *f.* άσω, to move quickly : to spring into a seat.
Θολερός (Θολός, mud). ά, όν, muddy, miry.
Θοός (Θίω), ή, όν, swift, quick, rapid, fleet.
Θοόω, (Θοός), *f.* ώσω, to sharpen.
Θορυβέω, *f.* ήσω, to make a loud noise : to disturb, confuse.
Θόρυβος, ου, ὁ, tumult, uproar.
Θουκυδίδης, ου, ὁ, Thucydides.
Θοῶς (Θοός), *adv.* quickly, swiftly.
Θρᾴκη, ης, ἡ, Thrace.
Θρανίτης (Θρᾶνος, bench), ου, ὁ, a rower on the upper bench.
Θρᾷξ, ᾳκός, ὁ, a Thracian.
Θρασύβουλος, ου, ὁ, Thrasybulus.
Θρασύς, εῖα, ύ, bold, daring, rash : insolent.
Θρέττ, *contracted* **Θρῇξ,** *Ionic for* **Θρᾷξ**
Θρηνέω (Θρῆνος), *f* ήσω, to lament, bewail, deplore, weep.
Θρῆνος (Θρέομαι, to lament), ου, ὁ, lamentation, wailing.
Θρόνος, ου, ὁ, seat, throne.
Θρώσκω, to leap, spring. S. § 118.
Θυγάτηρ, τέρος, τρός, ἡ, daughter. S. § 40. 1.
Θυγατριδίος, ου, ὁ, daughter's son, grandson
Θυμιατήριον (Θυμιάω, to burn incense), ου, τὸ, censer.
Θυμός, οῦ, ὁ, mind, soul : desire : anger : courage.
Θῦμος, *Æolic for* **Θυμός.**
Θυμόω (Θυμός), *f.* ώσω, to provoke to anger, to irritate, to incense. *Mid.* **Θυμόομαι,** to become angry.
Θύρα, ας, ἡ, door : gate.
Θύραζε (Θύρα), *adv.* towards the door : through the door : abroad, forth.
Θυρεός (Θύρα), οῦ, ὁ, a stone used to shut the entrance of a cave : shield.
Θύριον (Θύρα), ου, τὸ, *and* **Θυρίς,** ίδος, ἡ, little door : window.
Θύρωμα (Θυρόω, to furnish with a door), ατος, τὸ, door : gate.
Θυρωρός (Θύρα, ὥρα, care), οῦ, ὁ, ἡ, door-keeper, porter.
Θυσία (Θύω), ας, ἡ, victim, sacrifice.
Θύω, to sacrifice, to offer. S § 118.
Θωκέω (Θῶκος, a seat), to sit.
Θωπεύω (Θώψ, flatterer), to flatter, fawn.
Θωρακίζω (Θώραξ), *f.* ίσω, to arm with a corslet *or* coat of mail.
Θώραξ, ακος, ὁ, breast, thorax : breastplate.
Θώρακ, Thorax.
Θώρηξ, *Ionic for* **Θώραξ.**
Θῶυμα, *Ionic for* **Θαῦμα.**
Θωυμάσιος, *Ionic for* **Θαυμάσιος.**
Θωυμαστός, *Ionic for* **Θαυμαστός.**

L

ἰάλλω, *f.* ἀλῶ, *a.* ἤλα, to send, send forth, stretch forth: discharge.

ἰάομαι, *f.* ἀσομαι, *a.* ἀσάμην, ἀσάμην, to heal, cure, remedy.

Ἰαπετός, οῦ, ὁ, Japetus, *the father of all mankind.*

Ἰάπυξ, υγος, ὁ, the northwest wind.

Ἰαπυγία, ας, ἡ, Iapygia.

Ἰαπύγιος, α, ον, Iapygian.

Ἰασίων, ωνος, ὁ, Iasion.

Ἰάσων, ονος, ὁ, Jason.

ἰατρεῖον (ἰατρός), ου, τὸ, physician's shop.

ἰατρός (ἰάομαι), οῦ, ὁ, physician: surgeon.

ἰαύω, to sleep: to stay *or* remain.

ἰάχω *and* **ἰαχέω**, *f.* ήσω, *a.* ησα, to shout, vociferate.

Ἰβηρία, ας, ἡ, Iberia *or* Western Spain.

Ἶβις, ιδος *or* ιος, ἡ, ibis.

Ἰδαῖος, α, ον, Idæan.

ἴδ', *see* ἠδέ.

ἰδέα (εἶδον), ας, ἡ, form, shape, appearance, image.

ἰδίᾳ, *adv.* privately, in private: separately.

ἴδιος, α, ον, proper, peculiar, private, one's own.

ἰδιότης (ἴδιος), ητος, ἡ, property, peculiarity.

ἰδιώτης (ἴδιος), ου, ὁ, private person.

Ἰδομενεύς, έως, ὁ, Idomeneus.

ἰδού, *int.* behold! lo! S. § 229.

ἱδρύω, to place, set: to erect, establish. S § 118

Ἱεραμένης, ους, ὁ, Hieramenes.

ἱέρεια, ας, ἡ, priestess.

ἱερεύς, έως, ὁ, priest.

ἱερόν, οῦ, τὸ, sacred edifice, temple.

ἱερός, ά, όν, sacred, consecrated.

ἱεροσυλία (ἱεροσυλος), ας, ἡ, sacrilege.

ἱεροσυλος (συλάω, to plunder), ον, sacrilegious.

Ἱερων, ωνος, ὁ, Hiero.

ἵημι, to send, throw, shoot, let go. *Mid.* ἵεμαι, to hasten, strive: desire, long for.

Ἰθάκη, ης, ἡ, Ithaca.

ἰθύνω (ἰθύς), *f.* υνῶ, to straighten, to direct: to govern, to correct: to punish.

ἰθύς, εῖα, ύ, straight, direct: right, just, true.

ἐκ τῆς ἰθείης, straightway.

ἱκανός (ἱκάνω), ή, όν, fit, proper, suitable adequate, sufficient.

ἱκάνω, *see* ἱκνέομαι.

ἱκανῶς, *adv.* sufficiently, enough, abundantly.

Ἰκάριος, ου, ὁ, Icarius.

ἱκέσιος (ἱκέτης), α, ον, supplicant.

ἱκετεία (ἱκέτης), ας, ἡ, supplication.

ἱκετεύω, *f.* εύσω, to supplicate, implore.

ἱκέτης (ἱκνέομαι), ου, ὁ, suppliant.

ἱκνέομαι *and* **ἱκάνω**, to come, arrive at. S. § 118.

Ἴλαρχος, ου, ὁ, Ilarchus.

Ἰλιάς, άδος, ἡ, a Trojan woman: the Iliad.

Ἴλιον, ου, τὸ, Ilium.

ἱμάς, άντος, ὁ, leather strap, thong.

ἱμάτιον (εἷμα, garment), ου, τὸ, garment, mantle.

ἱμείρω, *a* ιμέραμην, ἱμέρθην, to wish, desire, long for, love.

ἱμερόεις (ἵμερος, desire), εσσα, εν, desirable, lovely.

ἱμίῤῥω, *Æolic*, = ἱμείρω.

ἵνα, *conj.* that, in order that: so that: where, in which place. S. § 228.

Ἶναχος, ου, ὁ, Inachus.

Ἰνδική, ης, ἡ. India.

Ἰνδός, ή, όν, Indian.

Ἰνώ, οός, ἡ, Ino.

ἰοδνεφής (ἴον, violet, νέφος), ές, of a deep violet color, purple, dark.

Ἰόλαος, ω, ὁ, Iolaus, *who was restored to youth by Hebe.*

Ἰόνιος, α, ον, Ionian.

ἱπαγωγός (ἵππος, ἄγω), όν, ship that carries horses.

Ἵππαρχος, ου, ὁ, Hipparchus.

ἵππαρχος (ἵππος, ἄρχω), ου, ὁ, master of the horse.

ἱππασία (ἱππάζομαι, to ride), ας, ἡ, the act of riding, equitation: cavalry.

ἱππεύς, έως, ὁ, horseman.

ἱππικός, ή, όν, of *or* belonging to riding *or* to a horseman, equestrian.

Ἱππόκενταυρος (Κένταυρος, Centaur), ου, ὁ, Hippocentaur.
ἱπποκόμος (κόμη), ον, taking care of horses : groom, hostler
Ἱππόλοχος, ου, ὁ, Hippolochus.
ἱππομαχία (μάχομαι), ας, ἡ, combat of cavalry.
Ἱππόμαχος, ου, ὁ, Hippomachus.
ἵππος, ου, ὁ, ἡ, horse, mare ἡ, cavalry.
ἵπταμαι, to fly. S. § 118.
ἰρτύς, *Ionic for* ἰερτύς.
ἰρόν, *Ionic for* ἱερόν.
ἶς, ἰνός, ἡ, fibre : strength, force.
Ἰσάνωρ, ορος, ὁ, Isanor.
ἰσθμός, οῦ, ὁ, isthmus : the isthmus of Corinth.
Ἰσίας, ου, ὁ, Isias.
Ἶσις, ἰδος *and* ιος, ἡ, Isis.
Ἴσμαρος, ου, ὁ, Ismarus.
ἰσομοιρία (μοῖρα), ας, ἡ, equal participation.
ἰσόνομος (νόμος), ον, having equal laws.
ἰσόῤῥοπος (ῥέπω), ον, of equal weight : in equilibrium, inclining to neither side.
ἴσος, η, ον, equal, like : just, right.
ἰσοτέλεια (τέλος), ας, ἡ, equality of taxation.
ἰσοτιμία (ἰσότιμος), ας, ἡ, equality of honor *or* distinction.
ἰσότιμος (τιμή), ον, equally precious : possessing equal honors *or* civil rights.
Ἰσσός, ου, ἡ, Issus.
ἴστον (οἶδα), it is necessary to know. S. § 162. 2.
ἵστημι, to set, place : to erect, raise : to establish : to appoint : weigh. *Mid.* ἵσταμαι, to stand, stop. S. § 118.
Ἱστιαιεύς, ίως, ὁ, an Histiæan.
ἱστίη, *Ionic for* ἑστία
ἱστίον, ου, τό, ship's sail.
ἱστός (ἵστημι), οῦ, ὁ, ship's mast : sail.
ἰσχάς (ἰσχνός), άδος, ἡ, dried fig.
ἰσχναίνω (ἰσχνός), *f.* ανῶ, *a.* ανα *and* ηνα, *a. p.* άνθην, to dry up, render meagre : to restrain.
ἰσχνός, ή, όν, lean, meagre.
ἰσχυρός (ἰσχύς), ά, όν, strong, mighty.
ἰσχυρῶς, *adv.* strongly, severely, powerfully, vehemently.
ἰσχύς (ἴσχω), ύος, ἡ, strength, might, force, power.
ἰσχύω (ἰσχύς), *f.* ύσω, *a.* υσα, *p.* υκα, to be able : to be strong, powerful.
ἴσχω, to take hold of, hold, restrain. S. § 118.
ἴσως (ἴσος), *adv.* equally : perhaps.
Ἰταλία, ας, ἡ, Italy.
Ἰταλιώτης, ου, ὁ, an Italian.
Ἰταλός, οῦ, ὁ, an Italian.
ἰχθύς, ύος, ὁ, fish.
ἴχνος (ἰκνέομαι), εος, τό, footstep, tract : vestige.
Ἰώ, ούς, ἡ, Io.
Ἴων, ωνες, ὁ, an Ionian : Ion, *a man's name.*
Ἰωνία, ας, ἡ, Ionia.

K.

κάδδ', *for* κατὰ δί.
Καδμεῖος, α, ον, Cadmean, Theban.
Κάδμος, ου, ὁ, Cadmus.
Καδούσιος, ου, ὁ, a Cadusian.
Κάδυτις, ιος, ἡ, Kadytis, Jerusalem.
καθαίρεσις (καθαιρέω), εως, ἡ, casting *or* throwing down : destruction.
καθαιρέω (αἱρέω), to cast, throw down : to beat down, destroy.
καθαίρω (καθαρός), *f.* ᾰρῶ, *a.* ηρα *and* αρα, *p. p.* ᾱρμαι, *a. p.* ᾰρθην, to purify, clean.
καθάπερ (κατά, ἅπερ), *adv.* as, just as, like as.
καθάπτομαι (ἅπτομαι), to touch : to bite, to sting, blame, provoke.
κάθαρμα (καθαίρω), ατος, τό, offscouring, scourings, refuse, filth.
καθαρός, ά, όν, pure, clean, bright, clear, fair.
καθάρσιον (καθαίρω), ου, τό, purification, expiation : expiatory offering.
καθέζομαι, to sit, to sit down. S. § 118.
καθελκύω (ἑλκύω), *f.* ύσω, to draw, pull *or* drag down.
καθέδομαι, *Doric for* καθέζομαι.
καθεύδω (κατά, εὕδω), to sleep. S. § 118.
καθηδυπαθέω (ἡδυπαθέω, to live voluptuously), *f.* ήσω, to waste the

time in luxury and pleasure.

κάθημαι, to sit, to sit down. S. § 118.

καθίζω, to set, place: to sit, to be seated. S. § 118.

καθίημι (*κατά, ἵημι*), to send down, let down.

καθικετεύω (*ἱκετεύω*), *f.* *εύσω*, to supplicate.

καθικνέομαι (*ἱκνέομαι*), to attain to, reach: to touch: to reproach: to strike.

καθιππεύω (*ἱππεύω*, to ride), *f.* *εύσω*, to ride against, to traverse: to make an inroad with cavalry.

καθίσταμαι (*ἵσταμαι*), to fly down, to descend by flying.

καθίστημι (*κατά, ἵστημι*), to place, to set, to station, establish, ordain.

καθοράω (*ὁράω*), to look down upon, to see, behold, view, to look over.

καθυφίημι (*ὑφίημι*), to yield, to give way: submit, to give up.

καί, *conj.* and, also: even: besides: for, therefore: or: but: indeed: as. S. § 228.

Καιναί, *ῶν, αἱ*, Cænæ.

καινός, *ή, όν*, new, strange, foreign.

καίνυμαι, to excel, surpass. S. § 118.

καίνω, *f.* *ανῶ*, 2 *a.* *ανον*, to kill, slay.

καίπερ (*καί, πέρ*), although.

καιρός, *οῦ, ὁ*, occasion, opportunity of time *or* place, season, fit time: measure.

καίτοι (*καί, τοί*), but, but yet: however: although.

καίω, to burn. S. § 118.

κἄν, *for* *καὶ ἐν*.

κακία (*κακός*), *ας, ἡ*, malice, wickedness, fault, cowardice.

κάκιστος *η, ον*, *superlative of* *κακός*.

κακόβιος (*κακός, βίος*), *ου, ὁ*, living wretchedly *or* poorly.

κακοδαίμων (*δαίμων*), *ον*, ill-fated, unlucky, unfortunate.

κακόνοος (*νόος*), evil-minded, ill-intentioned.

κακοπαθέω (*πάθος*), *f.* *ήσω*, to suffer evils *or* misfortunes, to be afflicted with evils.

κακός, *ή, όν*, bad, evil: cowardly.

κακῶς, *adv.* badly, ill.

κακῶς ποιεῖν τινα, to do evil to any one.

κακότης, *ητος, ἡ*, wickedness, malice, vice: cowardice: calamity, misfortune.

κακουργέω (*ἔργον*), to do evil *or* mischief, to act wickedly *or* maliciously.

κακοῦργος (*ἔργον*), *ον*, wicked, doing evil.

κάλαμος, *ου, ὁ*, reed, cane.

καλαμοφόρος (*φέρω*, *ον*, bearing a reed.

Καλασίριες, *ων, οἱ*, Calasiries.

καλέω, to call: to call *or* send for, summon into court: to invite. S. § 118.

κάλημι, = *the preceding*.

καλιά, *ᾶς, ἡ*, nest: dwelling-place: cove: den: granary.

Καλλίβιος, *ου, ὁ*, Callibius.

καλλίθριξ, (*καλός, θρίξ*, hair), *τριχος, ὁ, ἡ*, fair-haired: having beautiful wool.

καλλίνικος (*νίκη*), *ον*, renowned for victories, victorious.

Καλλιόπη, *ης, ἡ*, Calliope.

καλλιρρημοσύνη (*ῥῆμα*), *ης, ἡ*, beauty of speech, fine talking, boasting.

Καλλισθένης, *εος, ὁ*, Callisthenes.

κάλλιστος, *η, ον*, *superlative of* *καλός*.

Καλλίστρατος, *ου, ὁ*, Callistratus.

καλλίσφυρος (*σφυρόν*, ankle), *ον*, fair-ankled.

καλλίων, *ον*, *comparative of* *καλός*.

κάλλος (*καλός*), *εος, τὸ*, beauty.

καλλωπίζω (*ὤψ*, face), to adorn, embellish: to prink.

καλός, *ή, όν*, beautiful, handsome, fair: honest, good.

καλύπτω, *f.* *ύψω*, *a.* *υψα*, *p. p.* *υμμαι*, *a. p.* *ύφθην*, to cover, to veil, to hide, to conceal.

καλώδιον (*κάλως*, a cable), *ου, τὸ*, small rope.

καλῶς (*καλός*), *adv.* well, becomingly, rightly.

Καμαρίνα, *ας, ἡ*, Camarina.

κάματος (*κάμνω*), *ου, ὁ*, labor, toil, pains, fatigue.

κάμινος, *ου, ἡ*, oven, furnace.

κάμνω, to grow weary, to be tired, to

be fatigued, to toil: to build. S. § 118.

καμπύλος (*κάμπτω*, to bend), *η, ον*, bent, bowed, curved, crooked.

κἄν (*καὶ ἄν*), even if.

κἀν (*καὶ ἐν*), and in.

κάνδυς, *υος, ὁ*, a Persian sleeved garment, mantle.

καυθήλιος (*κάνθων*, ass), *ου, ὁ*, great ass: blockhead.

Κανωβικός (*Κάνωβος*, Canopus), *ή, όν*, Canopic.

κάπηλος, *ου, ὁ*, tavern-keeper: vintner, huckster.

καπνός, *οῦ, ὁ*, smoke.

κᾶπος, *Doric for κῆπος, ου, ὁ*, garden.

Καππάδοξ, *οκος, ὁ*, Cappadocian.

Καππαδοκία, *ας, ἡ*, Cappadocia.

κάπρος, *ου, ὁ*, wild boar.

Καπύη, *ης, ἡ*, Capua.

καπυρός, *ά, όν*, fiery, inflamed, dried, dry, parched, scorched, hot.

Κάρ, *αρός, ὁ*, a Carian.

κάρα, *τὸ*, *attl κάρη*, head. S. § 46. 1.

κάρηνον, *ου, τὸ*, head: summit, the top.

Καρία, *ας, ἡ*, Caria.

Καρίων, *ωνος, ὁ*, Carion.

καρός, *Doric for κηρός*.

καρόω (*κάρος*, heavy sleep), *f. ώσω*, to throw into a deep sleep.

καρταλίμως (*καρτάλιμος*, rapid), *adv.* quickly, swiftly, rapidly.

καρπός, *οῦ, ὁ*, fruit: corn: seed.

καρποφόρος (*καρπός, φέρω*), *ον*, bearing fruit. fruitful.

καρπόω (*καρπός*), *f. ώσω*, to form fruit. *Mid.* *καρπόομαι*, to gather fruit: to enjoy, possess, gain

καρτερέω (*καρτερός*), *f. ήσω*, to be strong *or* hardy: to be courageous: to persevere, to endure.

καρτερός (*κάρτος*, strength), *ά, όν*, strong, mighty, powerful, vigorous.

Καρχηδόνιος, *α, ον*, Carthaginian.

Καρχηδών, *όνος, ἡ*, Carthage.

κασίγνητος (*κάσις, γινώσκω*), *ου*, brother: cousin nephew: blood relation.

Κάσιον, *ου, τὸ*, Casium.

κάσις, *ιος, ὁ, ἡ*, brother, sister.

Κάστωρ, *ορος, ὁ*, Castor.

κατά, *prep.* *With the genitive*, down from *or* upon: against, on, at, by, under. *With the accusative*, according to, after: on account of: to, towards on, in, at, near.

κατ' ἐκάστην ἡμέραν, every day, daily.

κατ' ἕνα. one by one.

καταβαίνω (*βαίνω*), to go *or* come down, descend, alight.

καταβάλλω (*βάλλω*), to throw *or* cast down, to overthrow, to kill: to pay down.

καταβαρέω (*βάρος*), *ήσω*, to weigh down, oppress.

κατάβασις (*καταβαίνω*), *εως, ἡ*, the act of descending: descent.

καταβιβάζω (*βιβάζω*), to lead down, cast down, bring down.

καταβρέχω (*βρέχω*), to pour over, wash, wet, water, moisten.

κατάγαιος (*γαῖα*), *ον*, subterraneous.

κατάγαιος, *ον*, = *the preceding*.

καταγιλάω (*γιλάω*), to laugh at, to deride, to mock, to insult.

καταγηράσκω (*γηράσκω*), to grow old, to pass one's old age.

κατάγνυμι, to break, to break in pieces, to break down. S. § 118. *ἄγνυμι*.

κατάγω (*ἄγω*), to lead down, to conduct, to bring into port, to restore.

καταγωγή (*κατάγω*), *ῆς*, lodging-place, inn: arrival, coming into port: landing place.

καταγώγιον, *ου, τὸ*, = *preceding*.

καταγωνίζομαι (*ἀγωνίζομαι*), to vanquish in battle, to overcome, to strive against.

καταγωνίζω, *barbarous*, = *preceding*.

καταδακρύω (*δακρύω*), to deplore, lament: to excite tears

καταδαπανάω (*δαπανάω*), to consume, spend.

καταδέω (*δέω*), to bind fast, to bind together: to hinder: to condemn, to convict.

κατάδηλος (*δῆλος*), *ον*, very clear, plain, manifest.

καταδιαιτάω (*διαιτάω*), to decide against, to condemn.

καταδικάζω (*δικάζω*), to pass sentence against one, to condemn.

καταδίκη (δίκη), ης, ἡ, condemnation, sentence, penalty.

καταδιώκω, (διώκω), to run down, to follow after, pursue.

καταδουλόω (δουλόω), *f.* ώσω, to subjugate, to enslave.

καταδύνω (δύνω), to enter into, to go under, sink, plunge.

καταδύω (δύω), to immerge, sink, dip. *Mid.* καταδύομαι, = καταδύνω.

καταείδω *or* **καταᾴδω** (ἀείδω), to sing to one, to sing against: to annoy one by singing: to chant an incantation.

καταθαῤῥέω *and* **καταθαρσέω** (θαρσέω), to be bold *or* daring against one.

καταθεάομαι (θεάομαι), to look down upon: to inspect, to look at, contemplate, survey.

καταθνήσκω, = θνήσκω.

καταθνητός (θνητός), ή, όν, mortal, perishable.

καταθύω (θύω), to sacrifice, to kill.

καταιρέω, *Ionic for* καθαιρέω.

καταΐσχω, = κατίσχω.

καταικάνω (καίνω), to kill, to slay.

καταικάω (καίω), to burn up, consume by fire.

κατακαλύπτω (καλύπτω), to cover up, hide.

κατάκειμαι (κεῖμαι), to lie down, to lie, to keep one's bed: to recline

κατακλάω (κλάω, to break), *f.* άσω, *a.* ασα, *p. p.* ασμαι, *φ. p.* άσθην, to break in pieces, break: to break off, to break down.

κατακλείω (κλείω), to shut up, confine, imprison: to blockade, besiege.

κατακλίνω (κλίνω), to make to lie down: to recline *or* sit: to place, to seat: to incline towards.

κατακλύζω (κλύζω), to overflow, overwhelm, wash away.

κατακοντίζω (ἀκοντίζω, to hurl the javelin), *f.* ίσω, *a.* ισα, to pierce with a spear *or* javelin, to strike down with a javelin.

κατακόπτω (κόπτω), to cut down *or* to pieces: to cut off: to beat, wound, *or* kill: to coin *or* stamp, to strike a coin *or* medal.

κατακρημνίζω (κρημνίζω, to precipitate), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to throw *or* cast down from a steep place, to precipitate.

κατακρίνω (κρίνω), to give sentence against: to condemn.

κατακρύπτω (κρύπτω), to hide, conceal, dissemble, disguise.

κατακτείνω (κτείνω), to kill off, to slay.

καταλαμβάνω (λαμβάνω), to find, to meet: to comprehend, to perceive: to discover: to catch.

καταλέγω (λέγω), to choose, select: to add to: to enroll: to account: to consider: to set down.

καταλείπω (λείπω), to leave behind: to forsake, to neglect, to desert.

καταλιταρέω (λιταρέω, to persist), *f.* ήσω, to beg *or* entreat earnestly.

κατάλογος (καταλέγω), ου, ὁ, catalogue, list, roll.

κατάλυσις (καταλύω), εως, ἡ, destruction, dissolution.

καταλύω (λύω), to dissolve, loosen: to destroy, demolish: to abolish, annul: to finish: to cease, to stop, rest.

καταμανθάνω (μανθάνω), to learn: to know.

κατάμεμψις (καταμέμφομαι, to blame), εως, ἡ, blame, censure.

καταναγκάζω (ἀναγκάζω), to compel, force, to constrain: to vex.

καταναυμαχέω (ναυμαχέω), *f.* ήσω, to gain a naval victory over.

κατανέμω (νέμω), to distribute, divide, share.

κατανεύω (νεύω, to nod), *f.* εύσω, to beckon, to nod to, to express assent by nodding to.

Κατάνη, ης, ἡ, Catana.

κατανοέω (νοέω), to perceive, observe, discover, reflect.

κατάντης (ἄντα, against), ες, shelving: sloping down. steep, rising, ascending.

καταντικρύ (ἀντικρύ), opposite, just opposite, in front of, over against.

καταπαλαίω (παλαίω), to throw down, to overcome in wrestling, to conquer.

κατατατίω (τατίω, to tread), *f.* ήσω, to tread down, to trample upon, to trample under foot.

κατατεύω (τεύω), to make cease, to put an end to: to finish: to cease, to leave off.

κατατίμπω (τίμπω), to send down, to send.

κατάτις, *Ionic for* καθάτις.

κατατλίω (τλίω), to sail down: to come into port, to arrive: to sail back.

κατατλήσσω (τλήσσω), to throw into astonishment, wonder, *or* dismay.

κατατρέσσω (τρέσσω), to accomplish.

κατάρα (ἀρά, curse), ας, ἡ, curse, execration;

κατάρατος (καταράομαι, to curse), ον, cursed, accursed.

καταριθμίω (ἀριθμίω), to count down, to number with *or* among: to enumerate.

καταῤῥίω (ῥίω), to flow down, to fall, to tumble down, to fall to decay.

κατασβίννυμι, to quench, extinguish. S. § 118. σβίννυμι.

κατασιωπάω (σιωπάω), to be silent: to command silence, to still.

κατασκάπτω (σκάπτω), to dig down, to dig under, undermine: to tear *or* break down, demolish.

κατασκευάζω (σκευάζω, to prepare), *f.* άσω, *a.* ασα, *p.* ακα, ασμαι, *a. p.* άσθην, to prepare, construct: regulate, equip. *Mid* κατασκευάζομαι, to fix one's abode.

κατασκευασίω, to wish to establish, arrange, equip.

κατασκευή (κατασκευάζω), ῆς, ἡ, building, composition, construction; furniture: arrangement.

κατασκηνόω (σκηνόω), *f.* ώσω, to pitch a tent.

κατασκοπή (σκοπίω), ῆς, ἡ, inspection, survey.

κατάσκοπος (σκοπίω), ου, ὁ, ἡ, spy, scout.

κατασκώπτω (σκώπτω), to banter, jest.

κατασοφίζω (σοφίζω), to deceive by sophistry, to outwit.

κατασπάω (σπάω), to draw *or* pull down to devour.

κατασπένδω (σπένδω), to make a libation, to offer up *or* devote to the gods.

κατασπουδάζω (σπουδάζω), to be earnestly *or* busily employed, to be seriously engaged.

κατασπάζω (σπάζω, to drop), *f.* άξω, to drop *or* to pour down, to distil.

κατάστασις (καθίστημι, to establish), εως, ἡ, placing, establishing, constituting, ordaining: constitution: condition, state.

καταστίγασμα (κατασστιγάζω, to cover), ατος, τὸ, roof, covering.

κατάστιγος (στίγη), ον, roofed over.

κατασττίφω (στίφω, to crown), *f.* ίψω, *a.* ιψα, *p. p.* ιμμαι, *a. p.* ίφθην, to crown, deck with garlands.

κατασττρατοπεδεύω (στρατοπεδεύω, to encamp), *f.* εύσω, to encamp.

κατασττρέφω (στρέφω), to subvert. *Mid.* κατασστρέφομαι, to subjugate.

κατάστρωμα (κατασττρώννυμι, to strew), ατος, τὸ, deck, hatches.

κατασχίζω (σχίζω, to split), *f.* ίσω, to cleave, split, divide.

κατατείνω (τείνω), to stretch out, to stretch: to persist: to rein in.

κατατίμνω (τίμνω), to cut down, to cut in pieces, cut up: to divide.

κατατίθημι (τίθημι), to lay *or* put down, to deposit.

κατατιτρώσκω (τιτρώσκω), to wound.

κατατρέχω (τρέχω), to run down: to run to: to make an incursion: to overrun.

καταφαγεῖν (φαγω), *from* κατιεθίω.

καταφανής (καταφαίνω), ές, apparent, conspicuous, plain.

καταφέρω (φέρω), to carry down, to put, lay, *or* cast down.

καταφιλίω (φιλίω), to kiss, salute, embrace.

καταφλέγω (φλέγω, to blaze), *f.* ξω, *a.* ξα, ίχθην, 2 *a. p.* ίγην, to burn down, to consume by fire.

καταφοβίω (φοβίω), to frighten away, to terrify greatly, frighten.

καταφρονέω (φρονέω), to despise, slight,

disdain.

καταφρόνησις (καταφρονέω), εως, ἡ, contempt, scorn.

καταφυγή (καταφεύγω, to take refuge), ῆς, ἡ, refuge, shelter.

κατάχθομαι (ἄχθομαι), to be troubled, vexed, annoyed.

καταχράομαι (χράομαι), to abuse, misuse.

καταχρώννυμι, to discolor, tarnish: to color over. S. § 118. χρώννυμι.

καταψηφίζομαι (ψηφίζομαι), to vote against one, to condemn.

καταψηφιστέον, we must condemn.

κατάγνυμι, to break down. S. § 118. ἄγνυμι.

κατεῖδον, *from* καθοράω.

κάτειμι (εἶμι), to descend, come down: to return.

κατειπεῖν (εἰπεῖν), to speak against one: to confess, to declare.

κατελεέω (ἐλεέω), to pity, to take pity upon.

κατεργάζομαι (ἐργάζομαι), to work off, to finish, despatch: effect, cause: to work upon any thing.

κατερείπω (ἐρείπω), to break down, destroy, ruin.

κατέρχομαι (ἔρχομαι), to come *or* go down, to descend.

κἀτέρωτα (καὶ ἑτέρωθε), *Æolic*, = καὶ ἄλλοτε, at any other time, before now.

κατεσθίω (ἐσθίω), to eat up, devour: to waste, spend.

κατέχω (ἔχω), to keep back: to retain: to hold fast, take, possess.

κατηγορέω (ἀγορέω, to speak), *f.* ήσω, *p.* κατηγόρηκα, to accuse, inform against, to blame.

κατήγορος (κατηγορέω), ου, ὁ, accuser.

κατήκω (ἥκω, *Ionic for* καθήκω, to belong to.

κάτημαι, *Ionic for* κάθημαι.

κατηρεφής (ἐρέφω, to cover), ές, covered, dark, shady, full.

κατήφεια (κατηφής), ας, ἡ, dejection.

κατηφής, ές, dejected, downcast.

κατιδεῖν, *from* καθοράω.

κατίσχω (ἴσχω), to hold: to put into shore, to land.

κατοδύρομαι (ὀδύρομαι), to deplore bitterly.

κατοικέω (οἰκέω), to inhabit, dwell, live, abide, to settle.

κατοικίζω (οἰκίζω, to inhabit), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to place in a house *or* habitation: to transplant *or* to send forth to other abodes: to found: to build.

κατοικτείρω (οἰκτείρω), to pity, to commiserate, to bewail.

κατοκνέω (ὀκνέω), to be loath *or* unwilling.

κατολοφύρομαι (ὀλοφύρομαι), to bewail bitterly.

κατόνομαι (ὄνομαι), to censure.

κατόπιν (ὄπισθεν), *adv.* from behind, behind: afterwards, after.

κατορύσσω *or* **κατορύττω** (ὀρύσσω), to dig down, to inter, bury: to cover over in the ground.

κατύπερθε, *Ionic for* καθύπερθε, (ὕπερθε), above, on the top, over, from above.

κάτω (κατά), *adv.* below, beneath, down.

κατωρυχής (κατορύσσω), ές, sunk *or* laid in the ground.

Καύκασος, ου, ὁ, Caucasus.

καχάζω, *f.* άξω, to laugh loudly.

κέ *or* **κέν**, *see* ἄν.

κέαρ, αρος, τὸ, heart: soul.

Κεδρειαί, ῶν, αἱ, Cedreæ.

κεῖμαι, to lie, to be laid *or* placed. S. § 118.

κεῖνος, *Ionic for* ἐκεῖνος.

κείρω, *f.* ερῶ, *a.* ειρα, *p. p.* αρμαι, *a. p.* ἐρθην, 2 *a. p.* άρην, to shear, crop, to cut, to cut off: to lay waste.

κέλαδος (κέλομαι), ου, ὁ, noise, din, roaring: tumult: clamor.

κελαινεφής (κελαινός, black, νέφος), ές, dark-clouded, darkening the clouds, making the clouds black: black, purple.

κέλευθος, ου, ἡ, way, passage, path, course, track.

κέλευσμα (κελεύω), ατος, τὸ, command, order: the cheering cry *or* shout of encouragement *or* exhortation of sailors, soldiers, charioteers.

κελευστής (κελεύω), οῦ, ὁ, he who commands or gives the word on board ships, a boatswain.
κελεύω, *f.* εὑσω, to command, order, bid.
κέλλω, *f.* ἑλσω, *a.* ἑλσα, to move: to run swiftly: to come to land.
κέλομαι, to exhort, urge forward, order. S. § 118.
Κελτίβηρες, ων, οἱ, Celtiberians.
κέν, *see* κέ.
κενοδοξία (κενός, δόξα), ας, ἡ, vainglory, glory, vanity.
κενός, ή, όν, empty, void.
κέντρον (κεντέω, to prick), ου, τὸ, goad, spur.
κέομαι, *Ionic*, = κεῖμαι.
Κεραμεικός, οῦ, ὁ, Ceramicus, *a burial-place at Athens.*
κεράμινος (κέραμος), η, ον, made of earthen ware, earthen.
κεραμεύς (κέραμος), ῆος, ὁ, potter.
κέραμος, ου, ὁ, potter's clay, clay: earthen pot *or* vessel: tile.
κεράννυμι, to mix, mingle. S. § 118.
κέρας, ατος, τὸ, horn: wing of an army. S. § 42. N. 3.
ἐπὶ κέρως, in a line, one after another.
κεράστης (κέρας, ου, ὁ, one that has horns, horned.
κεραυνός, οῦ, ὁ, thunderbolt.
κεραυνόω (κεραυνός), *f.* ώσω, to strike with a thunderbolt.
Κέρβερος, ου, ὁ, Cerberus.
κερδαίνω, to gain, to get, earn, profit by. S. § 118.
κερδίων, ον, more gainful *or* profitable, more useful: more crafty. S. § 59.
κέρδος, ους, τὸ, gain, profit.
Κέρκυρα, ας, ἡ, Corcyra.
κεροῦλκός (κέρας, ἕλκω), ή, όν, elastic, made of horn, spanned with horn.
κερτόμιος, ον, = *the following.*
κέρτομος (κέρας, τέμνω), abusive, scurrilous, taunting, sarcastic.
κεστός (κεντέω, puncture), οῦ, ὁ, girdle.
κεύθω, *f.* εὑσω, *a.* ευσα, 2 *a.* ἔκυθον, 2 *p* κυθα, hide, conceal: to keep, contain, have.
κεφάλαιον (κεφαλή), ου, τὸ, head, top: the principal part.
κεφάλαιος (κεφαλή), α, ον, principal, chief, relating to the head.
κεφαλαιώδης (κεφαλή), ες, principal: summary, compendious, brief.
κεφαλαλγής (ἄλγος), ές, causing headache.
κεφαλή, ῆς, ἡ, head: top.
κῆ, *Ionic for* τῆ.
κή, *Ionic for* τή.
κηδιστής, οῦ, ὁ, relation by marriage: son-in-law: father-in-law: mourner *at a funeral.*
κηδιστία, ας, ἡ, affinity.
κήδω, to afflict, trouble, grieve: to hurt. *Mid.* κήδομαι, to be anxious about, to care for. S. § 118.
Κήιος, α, ον, Cean.
κήλεος (καίω), ον, burning, bright, shining.
κηλίς, ίδος, ἡ, spot, blot, stain: mark.
κῆν, *for* κἄν.
κηπουρός *or* κηπουρές (κῆπος, garden, οὖρος, keeper), οῦ, ὁ, gardener.
κῆρ κηρός, τὸ, *for* κέαρ.
κηρόθι (κῆρ), *adv.* in *or* at the heart.
κηρός, οῦ, ὁ, wax.
κήρυγμα (κηρύσσω), ατος, τὸ, proclaiming *or* publishing, proclamation, edict.
Κηρύλος, ου, ὁ, Cerylus
κήρυξ, υκος, ὁ, public crier, herald: ambassador.
κηρύττω (κήρυξ), *f* ύξω, *p.* υχα, to be a herald: to publish, proclaim.
Κήυξ ῦκος, ὁ, Ceÿx.
Κηφισόδοτος, ου, ὁ, Cephisodotus.
Κηφισός, οῦ, ὁ, the Cephissus.
κίδνημι, to scatter, spread abroad, diffuse, shed. S. § 118.
κιθάρα, ας, ἡ, harp, lyre.
κιθαρίζω (κιθάρα), *f.* ίσω, *a.* ισα, to play on the harp.
κιθαρῳδός (κιθάρα, ᾠδή), οῦ, ὁ, harper.
κικλήσκω, *for* καλέω. S. § 118.
Κίκονες, ων, οἱ, Ciconians.
Κιλικία, ας, ἡ, Cilicia.
Κίλιξ, ικος, ὁ, a Cilician.
κινδυνεύω, *f.* εὑσω, to be in danger.
κίνδυνος, ου, ὁ, danger, risk, peril.

κινέω, *f.* **ήσω**, to move, to set in motion.

κινύρομαι (**κινυρός**, wailing), to bewail, lament.

κισσύβιον (**κισσός**, ivy), **ου**, **τὸ**, cup made of ivy wood.

κιχάνω, to find, meet with : to overtake, catch, reach, attain. S § 118.

κιχάνομαι γούνα, to supplicate *by holding the knee of the person entreated.*

κίω, to go : proceed. S. § 118.

κίων, **ονος**, **ὁ**, **ἡ**, column, pillar, tombstone.

κλάδος (**κλάω**, to break), **ου**, **ὁ**, tender branch *or* bough.

Κλαζομεναί, **ῶν**, **αἱ**, Clazomenæ.

κλαίω, to weep, wail, lament : to repent of one's faults. S. § 118.

κληρονόμος, *Doric for* **κληρονόμος**, **ου**, **ὁ**, heir.

κλάω, *for* **κλαίω**.

Κλεάνωρ, **ορος**, **ὁ**, Cleanor.

Κλέαρχος, **ου**, **ὁ**, Clearchus.

Κλεινίας, **ου**, **ὁ**, Clinias.

Κλεινόμαχος, **ου**, **ὁ**, Clinomachus.

κλεῖος, *poetic for* **κλέος**.

Κλεισθένης, **εος**, **ὁ**, Clisthenes.

Κλεῖτος, **ου**, **ὁ**, Clitus.

κλείω, *f.* **είσω**, *a.* **εισα**, *p. p.* **εισμαι** *and* **ειμαι**, *a. p* **είσθην**, to shut, close, bar.

Κλεόκριτος, **ου**, **ὁ**, Cleocritus.

Κλεομήδης, **ους**, **ὁ**, Cleomedes.

κλέος (**κλείω**, to celebrate), **ους**, **τὸ**, glory, renown, fame.

Κλεοσθένης, **ους**, **ὁ**, Cleosthenes.

κλέπτης, **ου**, **ὁ**, thief.

κλεπτική, **ῆς**, **ἡ**, the art of stealing

κλέπτω, *f.* **ψω**, *a.* **ψα**, *p.* **οφα**, **εμμαι**, *a. p.* **ἐφθην**, *2 a. p* **άπην**, to steal.

κλεῖς, **κλειδός**, **ἡ**, key : lock : the collar-bone.

κλῆρος, **ου**, **ὁ**, lot, casting lots : allotment, share, inheritance.

κληρόω (**κλῆρος**), *f* **ώσω**, to choose *or* take by lot.

κλῆσις (**καλέω**), **εως**, **ἡ**, calling.

κλῆσις (**κλῄζω**, to shut, **ιδος**, **ἡ**, closing, locking : bar.

κλίμαξ, **ακος**, **ἡ**, stairs, staircase : ladder.

κλίνω, *f.* **ινῶ**, *a.* **ινα**, *p.* **ικα**, **ιμαι**, *a. p.* **ίθην** *and* **ίνθην**, *2 a. p.* **ίνην**, to bend *or* bow down : to recline.

κλισία (**κλίνω**), **ας**, **ἡ**, place to lie down *or* recline : seat, chair, couch : tent.

κλοιός, **ου**, **ὁ**, collar.

κλύζω, *f.* **ύσω**, *a.* **υσα**, *p.* **υκα**, **υσμαι**, *a. p.* **ύσθην**, to wash, wash away, water, rinse : to inundate, overflow.

Κλυμένη, **ης**, **ἡ**, Clymene.

κλυστήρ (**κλύζω**), **ῆρος**, **ὁ**, clyster.

κλυτός (**κλύω**), **ή**, **όν**, audible : renowned, famous.

κλύω, to hear, listen, hearken. S. § 118.

Κλωθώ, **όος**, **ἡ**, Clotho.

κλών (**κλάω**, to break), **ωνός**, **ὁ**, branch, shoot *or* twig.

κλώψ (**κλέπτω**, **ωπός**, **ὁ**, thief, robber.

κνέφας, **αος**, **τὸ**, darkness, shades, gloom.

Κνίδος, **ου**, **ἡ**, Cnidus.

κνώσσω, to sleep soundly.

κόγχη, **ης**, **ἡ**, conch.

κόθορνος, **ου**, **ὁ**, buskin : fickle-minded person : trimmer.

κοῖλος, **η**, **ον**, hollow, concave, low, depressed, deep.

κοιμάω, *f.* **ήσω**, to cause to sleep, to put in bed. *Mid.* **κοιμάομαι**, to go to sleep, to sleep.

κοινολογίομαι (**κοινός**, **λέγω**), *f.* **ήσομαι**, to confer, consult, deliberate.

κοινός, **ή**, **όν**, common, public : alike, general.

κοινῇ, in common : at public expense.

κοινωνέω (**κοινωνός**, *f.* **ήσω**, to communicate, partake in or to : to partake.

κοινωνία, **ας**, **ἡ**, communion, participation, partaking : partnership.

κοινωνός (**κοινός**), **οῦ**, **ὁ**, **ἡ**, partaker : companion, partner.

κοίτη (**κεῖμαι**), **ης**, **ἡ**, bed.

κολάζω, *f.* **άσω**, *a.* **ασα**, *p.* **ακα**, **ασμαι**, *a. p.* **άσθην**, to punish, chastise.

κολακεία (**κολακεύω**), **ας**, **ἡ**, flattery, adulation.

κολακεύω (**κόλαξ**), *f.* **εύσω**, to flatter, fawn.

κόλαξ, **ακος**, **ὁ**, flatterer : parasite, sponger.

κόλασις (κολάζω), ιως, ἡ, punishment, chastisement, correction.

κόλλαβος, ου, ὁ, the peg or pin of a stringed instrument.

κολοιός, οῦ, ὁ, jackdaw.

κολοσσός, οῦ, ὁ, colossus.

κόλπος, ου, ὁ, bosom, lap: the fold or doubling of a garment: gulf.

κολυμβάω, f. ήσω, to swim: to dive.

κομάω (κόμη), f. ήσω, to let the hair grow long, to abound with hair: to be proud.

κόμη, ης, ἡ, the hair: the leaves of trees.

κομίζω, f. ίσω, a. ισα, p. ικα, ισμαι, a. p. ίσθην, to take care of: to bring, carry, convey.

κόνις, ιος, ἡ, dust, ashes.

κονίω (κόνις), f. ίσω, to fill or sprinkle with dust, to make dusty.

κοντός, οῦ, ὁ, pole, staff.

Κόνων, ονος, ὁ, Conon.

κοπίς, ίδος, ἡ, sword, dagger.

κόπρος, ου, ἡ, dung, manure, ordure, dirt.

κόπτω, f. ὁψω, a. ὁψα, p. οφα, ομμαι, 2 a. p. ὁπην, 2 p. οπα, to cut, cut off: to cleave: to beat: to pound, stamp: to strike, wound, knock at.

κόρη, ης, ἡ, girl, damsel: maid: daughter: a long sleeve: eye.

Κόρη, ης, ἡ, Kore, *a name of Proserpine.*

Κορίνθιος, α, ον, Corinthian.

Κόρινθος, ου, ἡ, Corinth.

κόρρη (κείρω), ης, ἡ, the hair: the temple: the whole head.

κατὰ κόρρης τατάσειν τινά, to give one a box on the ear.

Κορύβας, αντος, ὁ, a priest of Rhea: Corybas, *a proper name.*

κόρυζα, ης, ἡ, catarrh: folly, stupidity.

κόρυμβος, ου, ὁ, summit, peak, top: poop.

κόρυς, υθος, ἡ, helmet.

κορυφή, ῆς, ἡ, top, summit: head.

κορώνη, ης, ἡ, crow.

κοσμέω (κόσμος), f. ήσω, to set in order: array, adorn.

κόσμημα (κοσμέω), ατος, τὸ, an ornament.

κοσμήτωρ, ορος, ὁ, one who sets to order, adorns: leader.

κόσμιος (κόσμος), α, ον, well ordered, becoming, regular, modest.

κόσμος, ου, ὁ, order, arrangement, regularity: the universe, the world.

κοτέω (κότος, anger), a. εσα, f. ήσομαι, to be angry, vexed: to bear a grudge.

κοτύλη, ης, ἡ, hollow, cavity: the cavity of the hip joint: socket, cup: a measure of liquids and of dry goods.

κού, *for* καὶ οὐ.

κουλεός, οῦ, ὁ, sheath.

κούρη, *Ionic for* κόρη.

κούφισις (κουφίζω, to lighten), ιως, ἡ, alleviation, relief.

κράνα, *Doric for* κρήνη.

κρανίς, *Doric for* κρηνίς.

κρανίον, ου, τὸ, skull: head.

Κράνιον, ου, τὸ, Craneum, *a grove and palæstra at Corinth.*

κρατερός (κράτος), ά, όν, strong, mighty, powerful.

κρατέω (κράτος), f. ήσω, to get the command, to be master of, to have in one's power, to rule.

κρατήρ (κεράννυμι, to mix), ῆρος, ὁ, bowl, goblet: crater.

κράτιστος, η, ον, *superlative of* ἀγαθός. S. § 59.

κράτος, ους, τὸ, strength, power, dominion, command.

κατὰ κράτος, with all his might, at full speed.

κραυγή (κράζω, to cry), ῆς, ἡ, cry, clamor.

κρεάδιον (κρέας), ου, τὸ, a little bit of meat.

κρέας, ως *or* ατος, τὸ, flesh, a piece of flesh. S. § 42. N. 3.

κρεμάννυμι, to hang, suspend. S. § 118.

κρημνός (κρεμάννυμι), οῦ, ὁ, precipice.

κρημνώδης (κρημνός), ες, steep, abrupt, precipitous.

κρήνη, ης, ἡ, fountain.

κρηνίς, ίδος, ἡ, a little fountain: water-nymph.

κρηπίς, ίδος, ἡ, foundation, basis: slip-

per, sandal: the bank of a river *or* lake.

Κρής, ητός, a Cretan.

Κρήτη, ης, ἡ, Crete.

κρητής, *Ionic for* κρατής.

κριθή, ῆς, ἡ, barley.

κρίνω, *f.* ινῶ, *a.* ινα, *p.* ικα, ιμαι, *a. p.* ίθην *and* ίνθην, to distinguish, to choose out: to judge: to think, esteem.

κριός, οῦ, ὁ, ram: battering ram.

κρισις (κρίνω), εως, ἡ, judgment, trial: sentence.

Κριτίας, ου, ὁ, Critias.

Κριτόβουλος, ου, ὁ, Critobulus.

Κροῖσος, ου, ὁ, Crœsus.

Κροκίνας, ου, ὁ, Crocinas.

κροκόδιλος, ου, ὁ, crocodile.

κρόμμυον *or* **κρόμμυον**, ου, τὸ, onion.

Κρονίδης, ου, ὁ, the son of Saturn, *commonly* Jupiter.

Κρόνος, ου, ὁ, Saturn.

κρούω, *f.* κρούσω, to strike, beat, knock: to strike together.

κρύος, εος, τὸ, cold, ice, frost.

κρύπτω, *f.* ύψω, *a.* υψα, *p.* υφα, υμμαι, *a. p* ύφθην, *2 a. p.* ύβην, to hide, conceal, veil.

κτάομαι, to acquire, to get: to provide: to possess, *in the perfect.* S. § 118.

κτείνω, to kill, slay. S. § 118.

κτῆμα (κτάομαι), ατος, τὸ, possession, property, estate.

κτύπος (κτυπέω, to sound), ου, ὁ, noise.

κύαμος, ου, ὁ, bean vote, suffiage.

κυάνεος, α, ον, cerulean.

κυανόπρωρος (κύανος, azure, πρῴρα, prow), ον, cerulean-prowed

κυανοχαίτης (κύανος, χαίτη), ου, ὁ, cerulean-haired, *an epithet of Neptune*

Κυαξάρης, εος, ὁ, Cyaxares.

κυβερνήτης (κυβερνάω, to pilot), ου, ὁ, governor: pilot, steersman.

Κύδων, ωνος, ἡ, Cydon

Κύδων, ωνος, ὁ, a Cydonian.

Κυθέρεια, ας, ἡ, Cytherea, Venus.

Κυθήρη, ης, ἡ, = *preceding.*

κύκλος, ου, ὁ, circle, circuit.

κύκλῳ, in a circle.

κυκλόω (κύκλος), *f.* ώσω, to surround, encompass, enclose.

Κύκλωψ (κύκλος, ὤψ, eye), ωπος, ὁ, Cyclops.

κύκνος, ου, ὁ, swan.

κυλίνδω, *f.* ίσω, *a.* ισα, *p. p.* ισμαι, *a. p.* ίσθην, to roll.

κῦμα (κύω), ατος, τὸ, wave, billow.

κυνέη, ης, ἡ, dog's skin: helmet.

κυνηγέτης (κυνηγέω, to hunt), ου, ὁ, huntsman, hunter.

κυνίδιον (κύων), ου, τὸ, little dog, whelp, puppy.

κυνοκέφαλος (κύων, κεφαλή), ου, dog-headed.

κυνοπρόσωπος (κύων, πρόσωπον), ον, dog-faced.

κυνῶπις (κύων, ὤψ, face), ιδος, ἡ, dog-faced, impudent.

κυοφορέω (κυοφόρος, pregnant), *f.* ήσω, to be pregnant.

Κύπριος, ου, Cyprian.

Κύπρις, ιδος, ἡ, Venus.

Κύπρος ου, ἡ, Cyprus.

Κυρηναῖος, ου, ὁ, a Cyrenean.

Κυρήνη, ης, ἡ, Cyrene.

κύριος (κῦρος, power), α, ον, possessing authority: established.

κύριος, ου, ὁ, master, lord.

Κῦρος, οῦ, ὁ, Cyrus.

κυρόω (κῦρος, authorization), *f.* ώσω, to sanction, confirm, ratify, establish.

κυρτόω (κυρτός, curved), *f.* ώσω, to bend *or* crook.

κύω, to conceive: to be with young. S. § 118.

κύων, κυνός, ὁ, ἡ, dog. S. § 40. 3.

κῶας (κώω), ου, τὸ, skin, fleece.

κωκύω, *f.* ύσω, to weep, lament.

κωλύω, *f.* ύσω, to hinder, restrain, repress.

κωμάζω (κῶμος), *f.* άσω, α, ασα, to revel.

κωμαστής (κωμάζω), οῦ, ὁ, feaster, reveller.

κώμη, ης, ἡ, village, town: street.

κῶμος, ου, ὁ, revel.

κώνειον, ου, τὸ, hemlock, poison.

κώπη, ης, ἡ, oar: hilt of a sword: handle.

κώρα, Doric for κόρη.

κώρυκος, ου, ὁ, leather bag, sack, pouch.

κωφός, ή, όν, deaf: dumb: dull, blunt: noiseless, quiet.

Λ.

λᾶας, λάαος, ὁ, stone. S. § 46. 1.

λάβρος, ον, greedy, voracious: impetuous, violent.

λαβύρινθος, ου, ὁ, labyrinth.

λαγχάνω, to obtain by lot, to obtain: to possess, to have. S. § 118.

λαγωός, οῦ, ὁ, = *the following.*

λαγώς, ώ, ὁ, hare.

Λαδίκη ης, ἡ, Ladice.

Λαέρτης, ου, ὁ, Laërtes.

λάθα. *Doric for* λήθη.

λαθαῖος, *Doric for* ληθαῖος.

λάθρα (λανθάνω), *adv.* secretly, privately.

λαιά, ᾶς, ἡ, the left hand.

λαιμός, οῦ, ὁ, neck, throat.

λαιός, ά, όν, left, not right.

λαῖτμα, ατος, τὸ, the deep, sea: abyss.

λαῖφος, τος, τὸ, sail.

Λακεδαιμόνιος, ου, ὁ, Lacedæmonian.

Λακεδαίμων, ονος, ἡ, Lacedæmon.

Λακράτης, ους, ὁ, Lacrates.

λακτίζω (λάξ, kicking), *f.* ίσω, *a.* ισα, to kick.

Λάκων, ωνος, ὁ, a Lacedæmonian.

Λακωνική, ῆς, ἡ, Lacedæmonia.

Λακωνικός, ή, όν, Lacedæmonian.

λαλίω, *f.* ήσω, to babble, to prate: to speak, talk, say, tell.

λάλος (λαλίω), ον, talkative, loquacious

λαμβάνω, to take, to receive: to take up, seize, catch: surprise. *Mid.* ἐλαβόμην, to take hold of.

λαμπρός (λάμπω, to shine), ά, όν, bright, shining, splendid, glittering, clear.

λαμπρότης, ητος, ἡ, brightness, splendor: renown, glory, honor.

λαμπρῶς, *adv.* splendidly, magnificently, clearly, plainly: hotly, briskly.

Λάμψακος, ου, ἡ, Lampsacus.

λανθάνω, to lie hid: to escape the notice of: to be unknown. S. §§ 118. 222. 4.

Λαρισσαῖος, ου, ὁ, a Larissæan.

λάρναξ, ακος, ὁ, chest, coffer, box: urn.

λάσιος, α, ον, hairy, shaggy: rough: covered with bushes *or* thickets.

λάσκω, to speak, say, utter. S. § 118.

λάχια, ἡ, easy to cultivate.

λάχνος, ου, ὁ, wool, hair, fleece: down.

Λίαχος, ου, ὁ, Learchus.

λιβής, ητος, ὁ, caldron, kettle.

λέγω, to say, tell, speak: to mention, recite, recount: to collect. S. § 118.

λῃλατέω (λῃλάτης, plunderer), *f.* ήσω, to plunder, ravage.

λειμών (λείβω, to pour), ῶνος, ὁ, meadow, moist surface.

λεῖος, α, ον, smooth: polished.

λείπω, *f.* λείψω, *p. p.* λέλειμμαι, *a. p.* ελίφθην, 2 *a.* ἔλιπον, 2 *p.* λέλοιπα, to leave, to leave behind: to forsake, to abandon: to be wanting. *Mid.* λείπομαι, to remain behind: to be inferior.

λείψανον (λείπω), ου, τὸ, the rest, remainder.

λεον-ῆ (λέων), ῆς, ἡ, lion's skin.

Λεοντῖνος, η, ον, Leontine.

Λεοντίς, ίδος, ἡ, Leontis, *an Athenian tribe.*

λεπτός (λέπω, to peel), ή, όν, thin, fine: subtile: delicate, slight.

Λέσβος, ου, ἡ, Lesbos.

λευκαίνω (λευκός), *f.* ανῶ, *a.* ανα, άνθην, to make white, to whiten.

λευκός, ή, όν, white: fair.

λευκόω (λευκός), *f.* ώσω, to whiten.

λεύσσω, to see, behold, look at, descry.

λέχος (λέχω, S. § 118), ους, τὸ, bed, couch.

λέων, οντος, ὁ, lion.

Λέων, οντος, ὁ, Leon.

λήγω, *f.* ξω, *a.* ηξα, to cease, leave off.

Λήδα, ας, ἡ, Leda.

ληθαῖος (λήθη), α, ον, oblivious.

λήθη (λήθομαι, to forget), ης, ἡ, forgetfulness: oblivion: Lethe.

ληίη, *Ionic for* λεία, ας, ἡ, plunder, booty, prey.

λήιον, ου, τὸ, crop: field of corn.
ληιστήρ, ῆρος, ὁ, = ληστής.
ληκέω, = λάσκω.
Λῆμνος, ου, ἡ, Lemnus.
ληρέω (λῆρος), *f.* ήσω, to prate.
λῆρος, ου, ὁ, prating: nonsense.
λῃστής (λῃίζομαι, to plunder), οῦ, ὁ, robber, plunderer, pirate: marauder.
Λητώ, όος, ἡ, Latona.
λίαν, *adv* very much, very, exceedingly, greatly.
λίβανος, ου, ὁ, frankincense.
Λιβύη, ης, ἡ, Libya.
Λιβυκός, ή, όν Libyan.
Λίβυς, υος, ὁ, a Libyan.
λιγαίνω (λιγύς, shrill), to make a shrill sound: to chant aloud.
λιγυρός (λιγύς), ά, όν, shrill: clear, melodious, harmonious.
λίθινος (λίθος), η, ον, made of stone.
λιθολόγος (λίθος, λέγω), ον, collecting stones.
λίθος, ου, ὁ, ἡ, stone: rock.
λιθοτομία (λίθος, τέμνω), ας, ἡ, stone-cutting: quarry.
Λιθοτομίαι, ῶν, αἱ, the Quarries, *a prison in Sicily.*
λιλαίομαι, *p.* λελίημαι, to desire earnestly, to long.
λιμήν, ένος, ὁ, port, harbour, haven.
λίμνη, ης, ἡ, lake, pond: pool: sea.
λιμός, οῦ, ὁ, hunger: famine.
Λίνδος, ου, ἡ, Lindus.
λίνεος (λίνον, flax), α, ον, linen, flaxen.
λίσσομαι, 2 *a. m.* ἐλιτόμην, to implore, supplicate, pray, beseech, entreat.
λιτανεύω (λίσσομαι), *f.* εύσω, to supplicate.
λιτός, ή, όν, simple: frugal: smooth, polished.
λογίζομαι (λόγος), *f.* ίσομαι, *a.* ισάμην, ίσθην, to reckon: to reason, to argue: to infer, to conclude: to consider.
λογισμός (λογίζομαι), οῦ, ὁ, reckoning: reasoning, thinking.
λογοποιός (λόγος, ποιέω), οῦ, ὁ, fable-maker: historian, writer.
λόγος (λέγω), ου, ὁ, word: report, rumor: reason, argument: account.
λόγον διδόναι ἑαυτῷ, to reflect upon.
λόγχη, ης, ἡ, lance, javelin.
λοιβή (λείβω, to pour out), ῆς, ἡ, libation.
λοιδορέω λοίδορος, abusive), *f.* ήσω, to revile, rail at: censure.
λοιμός, οῦ, ὁ, plague, pestilence.
λοιπός, ή, όν, remaining: the rest.
τοῦ λοιποῦ, for the future, henceforth.
Λοκρός, οῦ, ὁ, a Locrian.
Λοξίας, ου, ὁ, Loxias, *an epithet of* Apollo.
λουτρόν λούω), οῦ, τὸ, bath: the water for washing *or* bathing.
λούω, to wash: to bathe. S. § 118.
λόφος, ου, ὁ, top, summit: crest: hill.
λοχαγός (λόχος, company, ἄγω), οῦ, ὁ, captain of a company.
Λυγκεύς, έως, ὁ, Lynceus.
λύγος, ου, ὁ, *a kind of* willow: *as an adjective*, pliant, flexible.
λυγρός, ά, όν, sad, mournful, afflicting, miserable, baleful.
Λυδία, ας, ἡ, Lydia.
Λυδός, οῦ, ὁ, a Lydian.
λύκος, ου, ὁ, wolf.
Λυκάριος, ου, ὁ, Lycarius.
Λύκειον, ου, τὸ, the Lyceum, *a gymnasium at Athens.*
Λυκίδας, ου, ὁ, Lycidas.
Λυκόφρων, ονος, ὁ, Lycophron.
λυμαίνομαι, *a.* ηνάμην, to outrage, harm: insult, abuse: to ruin, to ravage: to purge, to purify.
λύμη, ης, ἡ, injury, outrage: plague, hurt, ruin: disgrace, affront.
λυπέω (λύπη), *f.* ήσω, to grieve, afflict, vex, molest: to hurt, injure. *Mid.* λυπέομαι. to be grieved.
λύπη, ης, ἡ, grief, sorrow.
λυπηρός (λύπη), ά, όν, troublesome, afflicting, grievous.
Λύσανδρος, ου, ὁ, Lysander.
Λυσίας, ου, ὁ, Lysias.
Λυσίμαχος, ου, ὁ, Lysimachus.
λύσις λύω), εως, ἡ, loosing, disengaging: solution, release.
λύσσα *or* λύττα, ης, ἡ, madness.
λυσσάω *or* λυττάω λύσσα), to be mad, to rage, to be furious.

λύσσημα (λυσσάω), ατος, τὸ, madness, rage.
λύτρον (λύω), ου, τὸ, redemption-money, ransom.
λύχνος, ου, ὁ, lamp : light : torch.
λύω, to loose, unbind *or* untie : to deliver, set free : to dissolve. S. § 118.
λωποδυτέω (λωποδύτης, clothes-stealer), *f.* ήσω, to steal clothes.
λωφάω (λάφος, neck), *f.* ήσω, to rest from toil : to relax, cease, desist.

M.

μά, by. S. § 171.
μαγάς, άδος, ἡ, the bridge of a musical instrument.
Μάγδολος, ου, ἡ, Magdolus.
Μάγος, ου, ὁ, one of the Magi, *among the Persians :* a wise man.
μάζα, ης, ἡ, cake made of barley meal : bread.
μάθημα (μανθάνω), ατος, τὸ, knowledge, whatever is learned : lesson.
μαθητής (μανθάνω), οῦ, ὁ, learner, disciple, pupil.
Μαῖα, ας, ἡ, Maia.
μαινόλης (μαίνομαι), ου, ὁ, mad, furious, insane, delirious.
μαίνομαι, to be mad *or* furious. S. § 118.
μαίομαι, to desire : to seek : touch.
Μαιονίδης, ου, ὁ, the son of Mæon, *that is,* Homer.
μαιόομαι, *f.* ώσομαι, to perform the part of a midwife.
μαιωτρον (μαιόομαι, ου, τὸ, midwife's fee for delivering.
μάκαιρα, ας, ἡ, *poetic,* = μακαρία *from* μακάριος.
μάκαρ, αρος, ὁ, blessed, happy.
μακαρίζω (μάκαρ), *f.* ίσω, *a.* ισα, to declare happy, to esteem happy : to felicitate.
μακάριος, α, ον, = μάκαρ.
μακαριστός (μακαρίζω), ή, όν, blessed, esteemed happy.
Μακεδών, όνος, ὁ, a Macedonian.
μακρὰν (μακρός), *adv.* far.
μακρός, ά, όν, long, extended.

μάλα, *adv.* much, very, exceedingly.
μαλακός, ή, όν, soft : effeminate : timid : pleasant : agreeable : luxurious.
μαλάχη, ης, ἡ, mallows.
μάλη, ης, ἡ, the armpit. S. § 47.
μαλθακός, ή, όν, = μαλακός.
μάλιστα, *superlative of* μάλα, very much : especially : yes : to the highest degree. S. § 125. N. 3.
μᾶλλον, more, rather, *comparative of* μάλα. S. § 125. N. 3.
μᾶλλον, *Doric for* μῆλον.
μανθάνω, to learn : to perceive, understand : to hear. S. § 118.
μανία (μαίνομαι), ας, ἡ, madness.
μανιάς (μανία), άδος, ἡ, ἡ, mad, raving.
μανός, ή, όν, thin : loose : rare, infrequent : in open order.
μαντεία (μαντεύομαι), ας, ἡ, divination : soothsaying, prophecy.
μαντεύομαι (μάντις), *f.* εύσομαι, to deliver oracles, foretell, prophesy.
μαντήιον (μάντις), *Ionic for* μαντεῖον, ου, τὸ, oracle.
Μαντινία, ας, ἡ, Mantinea.
Μαντινεύς, έως, ὁ, a Mantinean.
μάντις, εως, ὁ, prophet, soothsayer, diviner.
μαντοσύνη (μαντόσυνος, oracular), ης, ἡ, prophecy, divination.
μαραίνω, *f* ανῶ, *a.* ανα *or* υνα, *p. p.* ασμαι *or* αμμαι, *a. p.* άνθην, to cause to wither : to weaken. *Mid.* μαραίνομαι, to wither.
μάρμαρον, ου, τὸ, = *the following.*
μάρμαρος, ου, ὁ, rock : marble.
μάρπτω, to catch, seize, take, overtake. S. § 118.
μάρτυς, υρος, ὁ, ἡ, witness. S. § 46.
Μάρων, ωνος, ὁ, Maron.
μαστεύω, *f.* εύσω, to search : scrutinize : inquire, seek for : to desire.
ματαιοβουλία (μάταιος, βουλή), ας, ἡ, vain counsel : disappointment of a plan.
μάταιος (μάτην), α, ον, frivolous, trifling : vain, empty : useless.
ματεύω, *f.* εύσω, to search, inquire, scrutinize.
μάτην, *adv.* in vain, to no purpose.
μάτης, *Doric for* μήτης.

μάχιμος (μάχομαι), η, ον, warlike, martial.

μάχομαι, to fight, combat, contend with: dispute, brawl, altercate. S. § 118.

μαψιδίως (μάψ, rashly), *adv.* in vain: ineffectually, to no purpose.

μέγα, *adv.* greatly: aloud.

μέγαθος, *Ionic for* μέγεθος.

μεγαλήτωρ (μέγας, ἦτος), ορος, ὁ, ἡ, magnanimous: proud, haughty.

μεγαλοπρεπής (πρέπω), ές, magnificent: liberal.

μεγαλόφρων (φρήν), ον, great minded, magnanimous.

μεγάλως, *adv.* greatly, exceedingly: magnificently.

μεγαλωστί, *adv.* = μεγάλως.

Μέγαρα, ων, τὰ, Megara.

Μεγαρεύς, έως, ὁ, a Megarian.

Μεγαρικός, ή, όν, belonging to Megara. ἡ **Μεγαρική**, the territory of Megara.

μέγαρον, ου, τὸ, palace.

μέγας, μεγάλη, μέγα, great, large, big. S. § 56.

μέγεθος (μέγας), εος, τὸ, size, magnitude: majesty, dignity.

Μέγιλλος, ου, ὁ, Megillus.

μέδιμνος, ου, ὁ, *a measure equal to about* five pecks.

μεζόνως, *adv. Ionic for* μειζόνως, more at large, at greater length.

μέζων, *Ionic for* μείζων.

μέθη (μέθυ), ης, ἡ, drunkenness.

μεθίημι (μετά, ἵημι) *f.* μεθήσω, to let go, release, dismiss, discharge: to neglect, omit.

μεθίστημι (ἵστημι), *f.* μεταστήσω, to transpose, remove, change. *Mid.* μεθίσταμαι, to change place, to take a different position.

μεθορμίζω (ὁρμίζω), *f.* ίσω, *a.* ισα, to remove from one harbour to another.

μέθυ, υος, τὸ, wine

μεθύσκω (μέθυ), to intoxicate. S. § 118.

μέθυσος, ου, ὁ, ἡ, drunk, intoxicated.

μεθύω, to be drunk, intoxicated. S. S. § 118.

μειδιάω, *f.* άσω, *a.* ασα, to smile.

μείζων, ον, *comparative of* μέγας. S. § 59.

μειλίχιος (μειλίσσω, to soften), α, ον, bland, mild, sweet.

μείλιχος, ον, = *the preceding.*

μειόω (μείων, *f.* ώσω, to diminish, lessen.

μειράκιον, ου, τὸ, a youth: boy.

μείρω, to divide. *Mid.* μείρομαι, to obtain. S. § 118.

ἡ **εἱμαρμένη**, ης, ἡ, fate, destiny.

μείων, ον, *comparative of* μικρός. S. § 59.

μελάγχλαινος (μέλας, χλαῖνα, robe), ον, black-robed.

μελαγχολάω (μέλας, χολή, bile), *f.* ήσω, to have the black bile: to be melancholy: to be mad.

μελαγχολία, ας, ἡ, black bile: melancholy: madness, insanity.

μελάγχρως (χρώς, the skin), ωτος, ὁ, ἡ, dark-skinned, dark-complexioned.

Μελάνθιος, ου, ὁ, Melanthius.

μέλας, αινα, αν, black, dark. S. § 53. R. 1.

μέλεος, α, ον, foolish, vain: inefficient, unsuccessful: wretched, miserable.

μελετάω (μελέτη), *f.* ήσω, to have the care of: to employ one's self about: to meditate upon: to practise

μελέτη μέλω). ης, ἡ, care: meditation premeditation: study: practice.

Μέλης, ου or ητος, ὁ, Meles.

μέλι, ιτος, τὸ, honey.

μέλιγμα (μελίζω, to sing), ατος, τὸ, song.

μελιηδής (μέλι, ἡδύς), ές, sweet as honey, sweet.

μελιπτάς (μελίζω), *Doric for* μελιπτής, οῦ, ὁ, singer.

μελίνη, ης, ἡ, millet.

μέλινος (μελία, ash), η, ον, ashen.

μελίσδω (μέλος), *Doric for* μελίζω, to sing.

μέλισσα or **μέλιττα** (μέλι), ης, ἡ, bee.

Μελιταῖος, α, ον, of Melite.

Μελίτη, ης, ἡ, Melite.

Μέλιτος, ου, ὁ, Melitus.

μέλλω, to be about to do *or* say anything: to intend: to loiter, to

linger, delay. S. § 118.

μέλος, εος, τὸ, member, limb, joint: verse: poem: melody.

μέλπω, *f.* λψω, *a.* λψα, to sing: to sing praises.

μέλω, to be an object of concern, to concern. *Mid.* μέλομαι, to take care of: *also,* = μέλω S. § 118.

μέλει, it is an object of concern, it concerns.

μελῳδέω (μελῳδός, singer), *f.* ήσω, to sing to play on an instrument.

Μέμνων, ονος, ὁ, Memnon.

Μέμφις, ιδος, ἡ, Memphis.

Μεμφίτης ου, ὁ, Memphian.

μέμφομαι, *f.* ἰσομαι, *a.* εμψάμην, to censure, blame, reproach, to find fault with.

μέμψις (μέμφομαι), εως, ἡ, complaint, censure.

μέν, *conj.* truly, certainly, indeed. S. § 228.

Μένανδρος, ου, ὁ, Menander.

Μενδήσιος, ου, ὁ, Mendesius, *an Egyptian district.*

Μενέλαος, ου, ὁ, Menelaus.

Μένιππος, ου, ὁ, Menippus.

μενοινάω (μένος, mind, ἴλεω), ῶ, pleasant, delightful, agreeable: refreshing.

μέντοι (μέν, τοί), *conj.* yet, however: but: surely, indeed.

μένω, to remain: to wait for. S. § 118.

Μένων, ωνος, ὁ, Menon

μερίζω (μερίς, part), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to divide, distribute.

μέριμνα, ης, ἡ, care, anxiety: distress of mind.

μεριμνίζω, *f.* ίξω, *a.* ίξα *and* ισα, to meditate upon anxiously.

μέρος (μείρω), εος, τὸ, part, portion.
ἐν μέρει, in turn, by turns.
τὸ μέρος, in part.

μέροψ (μείρω, ὄψ, voice), οπος, ὁ, man: speaking.

μεσαμβρία (μέσος, ἡμέρα), *Ionic for* μεσημβρία, ας, ἡ, mid-day: the south.

μεσόγαια (μέσος, γαῖα), ας, ἡ, midland: the interior of a country.

μεσόμφαλος (ὀμφαλός, the navel), ον, placed at the centre.

μεσονύκτιος (νύξ), ον, belonging to midnight, at midnight.

μέσος, η, ον, middle.

μεσόω (μέσος), *f.* ώσω, to be in the middle: to be half.

μέσσος, *Epic for* μέσος.

μεστός, ή, όν, full, abundant in.

μετά, *prep.* *With the genitive,* with. *With the dative,* among. *With the accusative,* after: beyond.

μεταβάλλω (βάλλω), to change.

μεταβολή (μεταβάλλω), ῆς, ἡ, change.

μεταγιγνώσκω (γιγνώσκω), to take a second thought, to change one's intention, to repent.

μετάγω (ἄγω), to transfer: to convey *or* carry about: to follow.

μεταδιαιτάω (διαιτάω), *f.* ήσω, to adopt a new mode of life.

μεταδίδωμι (δίδωμι), to impart, to share: to communicate, to bestow.

μεταδιώκω (διώκω), to chase after, to pursue.

μεταδοτέον (μεταδίδωμι), it is to be imparted.

μεταίτιος (αἴτιος), ον, concerned in the same affair *or* transaction, accessory: cause.

μεταλαμβάνω (λαμβάνω), to partake, participate, share with.

μεταμέλει (μέλω), *imperson.* to repent.

μεταμέλομαι (μέλω), to repent, to regret, to be sorry for.

μεταξύ (μετά), *adv.* among, in the midst of, between: while.

μετάπεμπτος (μεταπέμπομαι), ον, sent for, summoned.

μετα πέμπω (πέμπω), to send after. *Mid.* μεταπέμπομαι, to send for.

μεταποιέω (ποιέω), to make over, to change, convert, transform. *Mid.* μεταποιέομαι, to take upon one's self, to claim.

μέτασσαι (μέσος), αι, young sheep: middle-aged.

μεταστρέφω (στρέφω), to turn *or* cast back: to turn towards.

μετατίθημι (τίθημι), to transpose: to remove: to displace: to transfer: to retract: to change.

μεταχειρίζω (χείρ), *f.* ισω; *p. p.* ισμαι, to handle, to take in hand: to treat. *Mid.* μεταχειρίζομαι, = *the active.*

μέτειμι (εἰμί), to be with: to pertain. S. § 178. N. 2.

μέτειμι (εἶμι), to go after, pursue, follow.

μετεννῶ (εἰσεννῶ), to speak to, to address.

μετεξέτεροι (μετά, ἐξ, ἕτερος), αι, α, some: any, any others.

μετέρχομαι (ἔρχομαι), to go after: to come to: to pass by *or* over to: to pursue, to seek for: to beseech.

μετέχω (ἔχω), *f.* μεθέξω, to partake of, to share.

μετεωρίζω (μετέωρος), *f.* ίσω, *a.* ισα, ίσθην, to raise up on high, to elevate.

μετέωρος (ἀείρω), ον, high, lofty, suspended in the air: on the high seas, at sea.

μετοικίω (οἰκίω), *f.* ήσω, to change one's dwelling, to migrate: to remove, to dwell in another place.

μετοίκιον (μέτοικος), ου, τό, the protection money, about twelve drachms, paid by foreigners resident in Athens.

μέτοικος (οἶκος), ον, a resident stranger: a stranger domiciled in Athens *or* Attica.

μετόπισθε *and* μετόπισθεν (ἔπισθεν), *adv.* afterwards: behind

μετοπωρινός (μετοπώρα, autumn), ή, όν, autumnal.

μετρέω (μέτρον), *f.* ήσω, to measure: to judge *or* estimate: to lend.

μέτριος (μέτρον), α, ον, moderate, not excessive few: modest: just: of the right sort.

μετρίως, *adv.* moderately, temperately: modestly, justly.

μέτρον, ου, τό, measure.

μέτωπον (μετά, ὄψ, face), ου, τό, the front: the forehead.

μέχρι *and* μέχρις, *adv. or prep.* as far as, until.

μέχρις οὗ, as far as: as long as. S. § 226.

μή, *adv.* not: lest. S. §§ 224: 225.

μηδαμῶς (μηδαμός, none), *adv.* by no means, no.

μηδέ (μή, δέ), *adv.* neither, nor: not even. S. § 224. N. 1.

Μήδεια, ας, ή, Medea.

μηδείς (μηδέ, εἷς), μηδεμία, μηδέν, no one, none: nobody: nothing, *in the neuter.*

μηδέτερος (μηδέ, ἕτερος), α, ον, neither.

Μηδία, ας, ή, Media.

Μηδικός, ή, όν, Median.

Μῆδος, ου, ὁ, Mede.

Μηθυμνα, ης, ή, Methymna.

μηκάομαι, to bleat. S. § 118.

μηκάς (μηκάομαι), άδος, ή, bleating, *as a goat.*

μηκέτι (μή, ἔτι), *adv.* no longer, no more.

μῆκος, εος, τό, length, extension.

Μήλιος, ου, ὁ, a Melian.

Μηλόβιος, ου, ὁ, Melobius.

μῆλον, ου, τό, apple.

μῆλον, ου, τό, sheep.

μήν, *conj.* truly, indeed: but, yet.
τί μήν; what then? what of it?

μήν, μηνός, ὁ, month.

μήνιγξ, ιγγος, ή, the membrane which encloses the brain

μηνύω, *f.* ύσω, to indicate *or* point out: to reveal *or* discover.

μήπω (μή, πώ), *adv.* not in any manner: not yet.

μηρίον, ου, τό, thigh.

μηρός, οῦ, ὁ, thigh.

μήτε, (μή, τέ), *adv.* neither, nor. S. § 224 N. 1.

μήτηρ, τέρος *or* τρός, ή, mother. S. § 40.

μητίζομαι *or* μητίομαι (μῆτις), to deliberate, to consult.

μήτις (τὶς), μήτι, no one: is any one?

μῆτις, ιδος *or* ιος, ή, counsel, wisdom.

μητραλοίας *or* μητραλῴας (ἀλοιάω, to smite), ου, ὁ, a matricide.

μητρόθεν (μήτηρ), *adv.* from the mother, on the mother's side.

μητρῷος (μήτηρ), α, ον, maternal

μηχανάομαι (μηχανή), *f.* ήσομαι, to machinate, plot to contrive.

μηχανή (μῆχος), ῆς, ή, machine, engine.

μηχάνημα, ατος, τὸ, machine: instrument. contrivance.
μηχανοποιός (ποιέω), οῦ, ὁ, constructer of machines, mechanist.
μῆχος, εος, τὸ, artifice, machination, invention, help.
μία, see εἷς.
μιαίνω, *f.* ανῶ, *a.* ανα *or* ηνα, *p.* αγκα, ασμαι, *a. p.* ἀνθην, to stain, pollute, contaminate.
μιαιφονία (μιαιφόνος, polluted with murder), *f.* ήσω, to pollute with murder, to stain with blood.
μιαρός (μιαίνω), ά, όν, polluted, wicked.
μίγνυμι, to mix, mingle. S. § 118.
Μίδας, ου, ὁ, Midas.
μίη, *Ionic for* μία.
Μίθρας, ου, ὁ, Mithras.
Μιθριδάτης, ου, ὁ, Mithridates.
μικροπολίτης (μικρός, πολίτης), ου, ὁ, citizen of a small state.
μικρός, ά, όν, small, little.
μετὰ μικρόν shortly after.
μικροῦ δεῖν almost.
Μιλήσιος, ου, ὁ, a Milesian.
Μιλτοκύθης, ου, ὁ, Miltocythes.
μιλτοπάρῃος (μίλτος, red, παρειά), ον, red cheeked: having a red prow.
μιμέομαι, *f.* ήσομαι, to imitate, copy.
μιμνήσκω, to cause to remember: to remind. *Mid.* μιμνήσκομαι, to remember, recollect: to mention. S. § 118.
μίμνω, = μένω.
μίν, S § 64. N. 2.
Μίνως, ωος, ὁ, Minos.
μῖξις (μίγνυμι), εως, ἡ, mixing, mingling: mixture, intercourse.
μιξοβάρβαρος (μίγνυμι, βάρβαρος), ον, semi-barbarian: half-savage.
Μισγολαΐδας, ου, ὁ, Misgolaïdas.
μισέω, *f.* ήσω, to hate.
μισθοδοσία (μισθός, δίδωμι), ας, ἡ, the payment of wages: pay.
μισθός, οῦ, ὁ, wages, reward.
μισθοφόρος (μισθός, φέρω), working for wages: mercenary.
μισθόω (μισθός), *f.* ώσω, to let, deliver to be used. *Mid.* μισθόομαι, to hire: to contract for.
μίσθωμα (μισθόω), ατος, τὸ, wages: reward: gain: payment.
μισόδημος (μισέω, δῆμος), ον, hating the people, hostile to a democracy.
μισόχρηστος (μισέω, χρηστός), ον, hating whatever is good.
μίτρα, ας, ἡ, mitre: belt: girdle. fillet.
Μιτραῖος, ου, ὁ, Mitræus.
Μιτυληναῖος, α, ον, Mitylenian.
Μιτυλήνη, ης, ἡ, Mitylene.
μνᾶ, ᾶς, ἡ, mina, *a weight and a coin.*
μνᾶμα, *Doric for* μνῆμα.
μνία, *Ionic for* μνᾶ.
μνῆμα (μιμνήσκω), ατος, τὸ, monument: sepulchre, tomb.
μνήμη (μιμνήσκω), ης, ἡ, memory, remembrance, mention.
μνημονεύω (μνήμων, mindful), *f.* εύσω, to retain in memory: to mention.
μνημόσυνον (μνήμων), ου, τὸ, memorial, keepsake: monument: remembrance.
Μνησιθίδης, ους, ὁ, Mnesithides.
μνησικακία (μνησίκακος, remembering injury). *f.* ήσω, to retain in memory an injury: to resent, to bear ill will.
Μνησίλοχος, ου, ὁ, Mnesilochus.
μόγις (μόγος, labor), *adv.* hardly: scarcely.
μοῖρα (μείρω), ας, ἡ, share, portion.
κατὰ μοῖραν, suitably, properly, to the point.
μοιράω (μοῖρα), *f.* ήσω, to divide, distribute.
τὰ μεμοιραμένα, the allotments of fate.
Μοῖρις, ιος, ἡ, Mœris.
μοῖσα, *Doric for* μοῦσα.
μόλις, *adv.* = μόγις.
μολπή (μέλπω), ῆς, ἡ, song.
μόνιμος (μένω), ον, stable, firm, immovable: durable.
μονόκροτος (μόνος, κροτέω, to beat), ον, having one bench of rowers.
μόνον, *adv.* only.
μονονουχί (μόνον, οὐχί), *adv.* all but, almost.
μονόστιχος (μόνος, στίχος), ον, with a single robe.
μόνος, η, ον, alone, single: deserted, separated.
μόρα (μοῖρα), ας, ἡ, a division of sol-

diers, *among the Spartans.*
μόσχος, ου, ὁ, ἡ, calf.
Μόσχος, ου, ὁ, Moschus.
μονόλιθος, *for* μονόλιθος (μόνος, λίθος), ον, made of a single stone.
Μουνυχία, ας, ἡ, Munychia.
μοῦσα, ης, ἡ, a muse : song.
μουσική, ῆς, ἡ, music.
μουσικός (μοῦσα), ή, όν, musical : musician : fond of music.
μοχθέω (μόχθος), *f.* ήσω, to labor : to effect.
μοχθηρία (μοχθηρός, bad), ας, ἡ, malice, wickedness, depravity, rascality.
μόχθος, ου, ὁ, labor, trouble, care : calamity : misery.
μοχλεύω (μοχλός), *f.* εύσω, to remove with a bar *or* lever, to raise with a lever.
μοχλός, οῦ, ὁ, bar, stake, lever.
Μυκαφορίτης, ου, ὁ, Myecphorites, *an Egyptian district.*
μυελώδης (μυελός, marrow), ωσα, ων, marrowy.
μῦθος, ου, ὁ, word : speech, discourse : fable *or* fiction : narrative.
μυκάομαι, to low, bellow. S. § 118.
μυλών, ῶνος, ὁ, mill.
μυριάς, άδος, ἡ, myriad, ten thousand.
μυρίκη, ης, ἡ, tamarisk.
μύριος, α, ον, innumerable. *Plur.* μύριοι, αι, α, ten thousand.
μύρομαι, to lament, mourn, bewail.
μύρον, ου, τὸ, ointment.
μύρτος, ου, ἡ, myrtle.
Μυρωνίδης, ου, ὁ, Myronides.
Μυσία, ας, ἡ, Mysia.
Μυσός, οῦ, ὁ, a Mysian.
μυστήριον (μύστης), ου, τὸ, mystery : a secret
μύστης (μυέω, to initiate), ου, ὁ, one initiated in sacred mysteries.
μυχός, οῦ, ὁ, secret place, recess.
Μωμέμφις, ιος, ἡ, Momemphis.
μῶμος, ου, ὁ, blame, censure, derision.
Μῶμος, ου, ὁ, Momus.
μῶν (μή, οὖν), *an interrogative particle.* S. § 228.
μωραίνω (μωρός), *f* ανω, *a* ανα, ἐμώρην, to act foolishly, to be a fool.
μωρός *or* μῶρος, ά, όν, foolish, silly.
μῶσα, *Doric for* μοῦσα.

N.

Νάθως, ω, ὁ, Nathos.
ναί, *adv.* yes, truly, certainly.
ναιετάω, = ναίω.
ναίω, to inhabit, to dwell in : to be situated, to lie. S. § 118.
νᾶμα (νάω, to flow), ατος, τὸ, stream, spring, fountain.
ναός, οῦ, ὁ, temple.
νάπη, ης, ἡ, valley, mountain-gorge.
νάπος, ους, τὸ, = *the preceding.*
ναυάγιον (ναυαγός, wrecked), ου, τὸ, shipwreck, fragments from a wreck.
ναυαρχίω (ναύαρχος), *f.* ήσω, to be a commander of a fleet.
ναυαρχία (ναύαρχος), ας, ἡ, the commander of a fleet.
ναύαρχος (ναῦς, ἄρχω), ου, ὁ, commander of a fleet.
ναυβάτης (βαίνω), ου, ὁ, sailor, mariner.
Ναυκλείδας, ου, ὁ, Nauclidas.
Ναύκρατις, ιδος, ἡ, Naucratis.
ναυμαχίω (ναῦς, μάχομαι), *f.* ήσω, to engage in a sea-fight.
ναυμαχία (μάχομαι), ας, ἡ, sea-fight.
ναυπηγίω (ναυπηγός, ship-builder), *f.* ήσω, to build ships : to prepare a fleet.
Ναυπλία, ας, ἡ, Nauplia.
ναῦς, νεώς, ἡ, ship. S. § 43. 2.
ναυσίπορος (ναῦς, πόρος), ον, navigable.
ναύτης (ναῦς), ου, ὁ, sailor, mariner.
ναυτικός, ή, όν, naval : skilled in navigation *or* naval affairs.
τὸ ναυτικόν, navy.
ναυτίλλομαι (ναυτίλος, sailor), navigate, to sail, to go to sea.
ναυφθορία (ναύφθορος, shipwrecked), ας, ἡ, destruction of ships.
νεάζω (νέος), *f.* άσω, to be a youth, to act like a youth.
νεανίας, ου, ὁ, young man.
νεανικός, ή, όν, youthful : vigorous : bold, vehement.
νεανίσκος, ου, ὁ, youth, young man.
νεβρός, οῦ, ὁ, fawn.
Νεῖλος, ου, ὁ, Nile.

νεκρικός (νεκρός), ή, όν, pertaining to the dead.
νεκροπομπός (νεκρός, πέμπω), οῦ, ὁ, conductor of the dead.
νεκρός, ά, όν, dead, deceased : corpse.
νέκταρ, αρος, τό, nectar.
Νεκώς, ώ, ὁ, Necos.
Νέμεα, ας, ἡ, Nemea.
νέμω, to distribute, to give : to attribute : to cultivate : to feed. S. § 118.
νεογνός (νέος, γίνομαι), όν, new-born.
νέος, α, ον, new, young, fresh.
νεοσσεύω or νεττεύω (νεοσσός), *f.* εύσω, to nestle : to hatch.
νεοσσός or νεττός (νέος), οῦ, ὁ, young bird, chicken.
νεοσφαγής (σφαζω), ές, newly slaughtered.
νεττός, *see* νεοσσός.
νέφθι or νέφθιν, = ἔνεφθιν.
Νέστωρ, ορος, ὁ, Nestor.
νευρά, ᾶς, ἡ, bow-string : chord.
νευρή, *Ionic for* νευρά.
νεῦρον, ου, τό, tendon, sinew.
νεύω, *f.* εύσω, to nod : to beckon : to stop : to promise.
νεφέλη (νέφος), ης, ἡ, cloud.
νέφος, εος, τό, cloud : mist : cloudy look.
νεώνητος (νέος, ὠνέομαι), ον, recently bought.
νεώς, ώ, ὁ, = ναός.
νέωτα (νέος), *adv.* next year.
νεωτερίζω (νέος), *f.* ίσω, *a.* ισα, to innovate : to cause a revolt : to revolt.
νή, by. S. § 171.
νη-, *an inseparable negative particle*, no, not.
νήγρετος (νη-, ἐγείρω), ον, from which one cannot be roused : everlasting.
νηδύς, υος, ἡ, the belly : the stomach.
νήϊος (ναῦς), α, ον, pertaining to ships : for ships.
νηκτός (νήχομαι), ή, όν, swimming, having the power to swim.
νηλεής (νη-, ἔλεος), *and* νηλειής, ές, pitiless, merciless, inhuman, savage, cruel.
νηός, *Ionic for* ναός.
νήπιος (νη-, ἔπος), α, ον, infantile : infant : foolish.
Νηρεΐς *and* Νηρηίς, ίδος, ἡ, Nereid.
νῆσος, ου, ἡ, island.
νῆσσα or νῆττα (νέω), ης, ἡ, duck.
νήφω, *f.* νήψω, *a.* ηψα, to be sober : to be vigilant.
νήχομαι, *f* νήξομαι, *a.* ηξάμην, to swim.
νίζω *and* νίπτω, to wash, *as the hands or the feet.* S § 118.
Νίκαρχος, ου, ὁ, Nicarchus.
νίκη, ης, ἡ, victory.
Νικήρατος, Niceratus.
Νικίας, ου, ὁ, Nicias.
Νικόστρατος, ου, ὁ, Nicostratus.
Νίνος, ου, ὁ, Nineveh.
νίπτω, *see* νίζω.
Νιρεύς, ωος, ὁ, Nireus.
νίφω, *f.* ίψω, *a.* ιψα, to snow. *Pass.* νίφομαι, to be snowed upon.
νοέω (νόος), *f.* ήσω, to perceive, imagine, understand, know : to mean : intend.
νοθεύω (νόθος), *f.* εύσω, to bastardize : to adulterate, corrupt : render spurious.
νόθος, η, ον, bastard : spurious.
νομάρχης (νομός, ἄρχω), ου, ὁ, the governor of a province.
νομεύω (νομεύς, shepherd), *f.* εύσω, to feed, tend, pasture.
νομή (νέμω), ῆς, ἡ, distribution : possession : pasture.
νομίζω (νόμος), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a p.* ίσθην, to sanction by law : to establish : to deem, think, be of opinion.
νόμιμος (νόμος), η, ον, legal : lawful : legitimate : just, equitable.
νομοθετέω (νομοθέτης, legislator), *f.* ήσω, to enact, sanction *or* promulgate laws.
νομόνδε (νομός), *adv.* to pasture.
νόμος (νέμω), ου, ὁ, law.
νομός (νέμω), οῦ, ὁ, pasturage, pasture, dwelling : district, province.
νόος, ου, ὁ, mind : intention.
νοσέω (νόσος, *f.* ήσω, to be sick : to fall sick.
νόσος, ου, ἡ, disease : sickness.
νόστιμος (νόστος, return), ον, that can return : belonging to return.

Νότιος, α, ον, Notium.
νότος, ου, ὁ, the south wind : the south : south : southern : wet, moist.
νοῦς, νοός, ὁ, the mind : sense : understanding : reason : thought : purpose : will : heart : soul : spirit : meaning : opinion : plan : counsel : intention : inclination : desire : wish : power of thought : power of perception : power of feeling : power of will : power of understanding : power of reasoning : power of judgment : power of memory : power of imagination : power of invention : power of contrivance : power of design : power of purpose : power of intention : power of inclination : power of desire : power of

οἴκημα (οἰκέω,) ατος, τὸ, dwelling, abode, chamber.
οἴκησις (οἰκέω,) εως, ἡ, dwelling, habitation.
οἰκία (οἶκος,) ας, ἡ, house.
οἰκοδομέω (οἰκοδόμος, house-builder,) *f.* ήσω, to build a house: to build, construct.
οἶκος, ου, ὁ, house: family: home.
οἰκτείρω (οἶκτος), *f.* ερῶ, to pity, commiserate.
οἶκτος, ου, ὁ, pity, compassion, commiseration.
οἰκτρός (οἶκτος), ά, όν, wretched: worthy of pity: pitiable.
οἶμαι, *see* οἴομαι.
οἴμη, ης, ἡ, way, path: song, singing.
οἴμοι (οἴ, woe, μοί), *adv.* alas!
οἰμωγή (οἰμώζω), ῆς, ἡ, wailing, lamentation.
οἰμώζω (οἴμοι), *f.* ώξομαι, *a.* ωξα, *p. p.* οἴμωγμαι, to lament, deplore, bewail.
οἰνοβαρείω *for*
οἰνοβαρέω (οἶνος, βαρύς), *f.* ήσω, to be heavy with wine, to be drunk.
οἰνοπότης (πίνω), ου, ὁ, wine-bibber.
οἶνος, ου, ὁ, wine.
οἰνοχόη (οἶνος, χέω), ης, ἡ, *a* vessel *for filling cups with wine from a large vessel.*
οἰνοχόος (οἶνος, χέω), ου, wine-pourer, cup-bearer, butler.
οἴομαι *or* οἶμαι, to believe, think, be of opinion. S § 118.
οἷος, η, ον, = μόνος.
οἷος (ὅς), α, ον, as, such as: able, capable. S. § 73.
οἷός τε, possible: able, capable.
οἷόσπερ (πέρ), *stronger than* οἷος.
οἶς, οἰός, ὁ, ἡ, sheep. S. § 43. 2.
οἰστός (οἴω), ή, όν, bearable, tolerable, supportable.
ὀϊστός, οῦ, ὁ, arrow, dart, javelin.
οἶστρος, ου, ὁ, vehemence, frenzy: gadfly.
οἰσύϊνος (οἰσύα, willow), η, ον, made of osier *or* willow.
Οἴτη, ης, ἡ, Œta.
οἴχομαι, to go away, depart, proceed: to be gone. S. § 118.
οἴω, = φέρω. S. § 118.
ὄκη, *Ionic for* ὅπη.
ὀκνέω, (ὄκνος, reluctance), *f.* ήσω, to be slow, sluggish: to be reluctant, timid, to hesitate.
ὁκοῖος, *Ionic for* ποῖος.
ὅκου, *Ionic for* ὅπου.
ὀκρυόεις (κρύος, cold), εσσα, εν, chilling: horrible, dreadful.
ὀκτακόσιοι, αι, α, eight hundred.
ὀκτώ, eight
ὅκως, *Ionic for* ὅπως.
ὄλβος, ου, ὁ, happiness, prosperity.
ὀλέθριος (ὄλεθρος), ον, destructive, ruinous, deadly.
ὄλεθρος (ὄλλυμι), ου, ὁ, ruin, destruction: pestilence, death.
ὀλιγαρχία (ὀλίγος, ἀρχή), ας, ἡ, oligarchy.
ὀλίγος, η, ον, little, small: few, *in the plural:* slender.
μετ' ὀλίγον, a little after, shortly after.
παρ' ὀλίγον, nearly, narrowly, almost.
ὀλιγωρέω (ὀλίγωρος, neglectful), *f.* ήσω, to disregard, to neglect: to despise.
ὁλκάς (ἕλκω), άδος, ἡ, transport, *a ship.*
ὁλκός (ἕλκω), οῦ, ὁ, a machine, *by which vessels are drawn up on the land, and from the land are drawn down to the sea.*
ὄλλυμι, to destroy. *Mid.* ὄλλυμαι, to perish. S. § 118.
ὀλολύζω, *f.* ύξομαι, *a.* υξα, to howl: to lament, deplore.
ὅλος, η, ον, whole: all.
τὸ ὅλον, in general.
ὀλοφυρμός, οῦ, ὁ, lamentation, weeping, bewailing.
ὀλοφύρομαι, *f.* υροῦμαι, *a.* υράμην, ύρθην, to lament, weep: bewail.
ὀλόφυρσις, εως, ἡ, = ὀλοφυρμός.
Ὀλυμπία, ας, ἡ, Olympia.
Ὀλύμπια, ων, τὰ, the Olympic games.
Ὀλυμπιάς, άδος, ἡ, Olympiad: Olympias.
ὀλυμπιονίκης (νικάω), ου, ὁ, a victor in the Olympic games.
ὅλως (ὅλος), *adv.* altogether, generally, on the whole.

ὀρυμαγδός, οῦ, ὁ, noise, crashing, uproar, tumult.

ὀρύσσω *or* **ὀρύττω**, *f.* ύξω. *a.* υξα, *p.* ὀρώρυχα, ὀρώρυγμαι *and* ὤρυγμαι, *a. p.* ύχθην, 2 *a. p.* ύγην, to dig, to dig through : to disinter.

ὀρφανός, ή, όν, deprived, deserted, forsaken : orphan.

Ὀρφεύς, έως, ὁ, Orpheus.

ὀρφναῖος (ὄρφνη, darkness), α, ον, dark, dusky.

Ὀρχομένιος, ου, ὁ, an Orchomenian.

ὅς, ἥ, ὅ, who, which, what, that. S. § 71.

ὅς, ἥ, ὅν, his, her, its. S. § 67.

ὅσγε, ἥγε, ὅγε, = ὅς, ἥ, ὅ, *strengthened by* γέ.

ὁσία, ας, ἡ, right, lawfulness : duty : piety.

ὅσιος, α, ον, sacred, sanctified : holy : pious.

Ὄσιρις, ιδος, Osiris.

ὀσμή (ὄζω), ῆς, ἡ, smell.

ὅσος, η, ον, as much as, as great as, as many as : how much.

ὅσον οὐ, very soon, immediately.

ὅσῳ . . . . τοσοῦτον, the more . . . . the more.

ὅσπερ, ἥπερ, ὅπερ, = ὅς, ἥ, ὅ, *strengthened by* πέρ.

ὄσσε, τὼ, the eyes. S. § 47. ος, οσσον.

ὄσσος, *Epic for* ὅσος.

ὀστέον, ου, τὸ, bone

ὅστις, ἥτις, ὅ τι, who, whoever, what, whatever. S. § 71. 2.

ὁστισοῦν, ἡτισοῦν, ὁτιοῦν, = ὅστις, ἥτις, ὅ τι, *strengthened by* οὖν.

ὅστισπερ, ἥτισπερ, ὅ τιπερ, = ὅστις, *strengthened by* πέρ.

ὀσφραίνομαι, to smell. S. § 118.

ὄσφρησις (ὀσφραίνομαι), εως, ἡ, the act of smelling : the sense of smelling, smell.

ὅταν (ὅτ' ἄν), *adv.* when : whenever.

ὅτε, *adv.* when.

ἔστιν ὅτε, sometimes.

ὅτι, *conj.* that : because.

ὁτιή, *conj.* = ὅτι.

ὁτιὴ τί, wherefore ?

ὅττι, *Epic for* ὅτι.

ὅ ττι, *Epic for* ὅ τι *from* ὅστις.

οὐ, οὐκ, οὐχ, not, no. S. § 15. 4.

οὗ, of him. S. § 64.

οὗ (ὅς), *adv.* where.

οὖας, ατος, τὸ, = οὖς.

οὐδαμᾶ, *adv.* nowhere : in no way.

οὐδαμόθεν, *adv.* from no place.

οὐδαμοῦ, *adv* nowhere.

οὐδαμῶς, *adv.* not at all, by no means.

οὖδας, εος, τὸ, the floor *or* pavement : the ground : the earth.

οὐδέ (οὐ, δέ), *adv* nor, neither : not, even. S. § 224. N. 1.

οὐδείς (οὐδέ, εἷς), οὐδεμία, οὐδέν, no one, nothing.

οὐδέποτε (οὐδέ, ποτέ), *adv.* never.

οὐδέπω (οὐδέ, πώ), *adv.* not in any way : not yet.

οὐδεπώποτε (οὐδέ, πώποτε), *adv.* never in any way.

οὐδέτερος (οὐδέ, ἕτερος), α, ον, neither.

οὖθαρ, ατος, τὸ, udder : teat.

οὐκ, *see* οὐ.

οὐκ ἔσθ' ὅπως, by no means, certainly not.

οὔκουν (οὐκ, οὖν), *adv.* not then.

οὐκοῦν, *adv.* then, therefore.

οὖλος, η, ον, whole, sound, entire : soft, tender curled, twisted.

οὔμενουν (οὐ, μέν, οὖν), *adv.* no indeed, certainly not.

οὖν, *conj.* therefore : then, consequently : now.

οὕνεκα (οὗ ἕνεκα), *adv.* on which account : wherefore, since : because.

οὔνομα, *Ionic for* ὄνομα.

οὐνομάζω, *Ionic for* ὀνομάζω.

οὐνομαστός, *Ionic for* ὀνομαστός, ή, όν, celebrated, renowned.

οὗπερ (οὗ, πέρ), *adv.* where.

οὔπω (οὐ, πώ), *adv.* not in any way : not yet.

οὔπως (οὐ, πώς), *adv.* not at all.

οὐρά, ᾶς, ἡ, tail : rear.

κατ' οὐράν, behind.

οὐρανόθεν, *adv.* from heaven.

οὐρανόθι, *adv* in heaven.

οὐρανός, οῦ, ὁ, heaven.

οὐρίζω, *Ionic for* ὁρίζω.

οὔριος, α, ον, prosperous, fortunate, lucky.

οὖρος, ου, ὁ, favorable wind.
οὖρος, *Ionic for* ὄρος.
οὔρος, *Ionic for* ὄρος.
οὖς, ὠτός, τό, ear. S. § 46.
οὐτάω, *f.* ήσω, to wound, smite. S. § 118.
οὔτε (οὐ, τέ), *adv.* neither, nor. S. § 224. N. 1.
οὐτιδανός (οὔτις), οῦ, ὁ, good for nothing, worthless.
οὔτις (οὐ, τίς), οὔτι, no one, nobody.
Οὖτις, ιδος, ὁ, Outis, *a name feigned by* Ulysses, *to cheat the Cyclops by its similarity to* οὔτις, Nobody.
οὔτοι (οὐ, τοί), *adv.* certainly not.
οὗτος, αὕτη, τοῦτο, this. S. § 70.
καὶ τοῦτο, and that too.
τοῦτο μὲν . . . . τοῦτο δέ, on the one hand . . . . on the other.
ὦ οὗτος, O thou!
οὑτοσί, αὑτηνί, τουτί, this here. S. § 70. N. 2.
οὕτω *and* οὕτως (οὗτος), *adv.* so, thus. S. § 15. 3.
οὐχ, *see* οὐ.
οὐχί, *adv.* = οὐ.
ὀφείλω, to owe: to be bound by expediency, necessity *or* duty. S. § 118.
ὄφελος (ὀφέλλω, to assist), ους, τό, utility, use, advantage.
ὀφθαλμία (ὀφθαλμός), ας, ἡ, opthalmy: blindness.
ὀφθαλμιάω (ὀφθαλμία), *f.* άσω, to have a disease in the eyes.
ὀφθαλμός (ο π ω), οῦ, ὁ, eye.
ὄφις, εως, ὁ, serpent, snake.
ὄφλημα (ὀφλισκάνω, to owe), ατος, τό, fine, penalty: debt.
ὄφρα, *conj.* in order that: wherefore: until: as far as: while: as long as.
ὀφρύς, ύος, ἡ, eyebrow, brow.
ὄχα, *adv.* greatly, very, very much.
ὀχετός (ὀχέω), οῦ, ὁ, canal, aqueduct, channel.
ὀχεύς (ἴχω), έως, ὁ, bar, bolt: strap.
ὀχέω (ὄχος, vehicle), *f.* ήσω, to carry: to bear: sustain, endure, suffer. *Mid.* ὀχέομαι, to be carried in a carriage: to ride.
ὄχθη, ης, ἡ, bank, *as of a river.*
ὀχλίζω (ὀχλεύς, lever), *f.* ίσω, *a.* ισα, *p.* ισμαι, *a. p.* ίσθην, to remove with a bar *or* lever, to move.
ὄχλος, ου, ὁ, multitude, throng: trouble.
ὀχμάζω (ἴχω), *f.* άσω, *a.* ασα, to hold fast: to bind.
ὀψὲ (ὀψίσω), *adv.* late, after a long time: too late in the evening.
ὄψις (ο π ω), εως, ἡ, sight: face, countenance: appearance, view.
ὄψον (ἴψω), ου, τό, any thing eaten with bread, meat.

Π.

πανά, *Doric for* πηγή.
Παγασίς, ίδος, ἡ, Pegasean.
πάγη, ης, ἡ, = *the following.*
παγίς (πήγνυμι), ίδος, ἡ, trap, snare, gin.
πάθος (πάσχω), εος, τό, suffering, misfortune: scene of suffering: feeling, experience: passion: vice, failing.
Παιάν, ᾶνος, ὁ, Pæan, *a god:* a pæan.
παιγνιά (παίζω), ᾶς, ἡ, play, sport.
παιγνιή, *Ionic, = the preceding.*
παιγνήμων, ον, fond of jesting, jocose, humorous.
παίγνιον, ου, τό, play, plaything, sport.
παιγνιώδης, ες, sportive, jocose.
παιδεία (παιδεύω), ας, ἡ, education, learning, erudition.
παιδεύω (παῖς), *f.* εύσω, to educate, bring up a child: to instruct, teach, admonish.
παιδίον (παῖς), ου, τό, young child, boy.
παιδοτρίβης (παῖς, τρίβω), ου, ὁ, boy-trainer: instructor.
παίζω, to play, to sport. S. § 118.
Παιήων, ονος, ὁ, = Παιάν.
παῖς, παιδός, ὁ, ἡ, child, boy, girl servant.
παίω, to smite, strike, beat. S. § 118.
Παιών, ῶνος, ὁ, = Παιάν.
παιωνίζω, to sing pæans.
Πακτωλός, οῦ, ὁ, Pactolus.
πάλαι, *adv.* formerly, anciently, long ago.
παλαιός (πάλαι), ά, όν, old: ancient. τὸ παλαιόν, anciently.

παλαιστής (παλαίω), οῦ, ὁ, wrestler.
παλαίστρα (παλαίω), ας, ἡ, palæstra, place for exercise.
παλαίφατος (πάλαι, φημί), ον, spoken of old, ancient.
παλαίω, *f.* αίσω, *a.* αισα, *p.* αισμαι, αισμαι, *a. p.* αίσθην, to wrestle, to have a conflict with.
παλάμη, ης, ἡ, the palm of the hand, the hand.
Παλαμήδης, ους, ὁ, Palamedes.
παλάσσω, *f.* ξω, *p. p.* αγμαι, to cast lots: to pollute, defile, contaminate.
πάλιν, *adv.* again, anew: back.
παλιββόησος (πάλιν, βόος), the roaring of waves), α, ον, flowing backward, recoiling.
παλίσσυτος (πάλιν, σεύω), ον, springing back, rushing back.
πάλλω, *a.* ηλα, *p. p.* αλμαι, 2 *a. p.* άλην, to brandish, shake, stir.
παμμεγέθης (πᾶς, μέγεθος), ες, very large, huge.
παμπληθής (πᾶς, πλῆθος), ές, = *the following.*
πάμπολυς (πολύς), παμπόλλη, πάμπολυ, very much, great many, very numerous.
Πάμφιλος, ου, ὁ, Pamphilus, *a demagogue.*
Πάν, ανός, ὁ, Pan.
πανάργυρος (ἄργυρος), ον, all silver, of solid silver.
παναδαμάστως (δαμάω), ορος, all-subduing, irresistible.
πανδημεί *or* πανδημί (πάνδημος, general), *adv.* all together, in a body, in a full assembly of the people, *en masse.*
Πάνθεια, ας, ἡ, Panthea.
πανουργία (πανοῦργος), ας, ἡ, cunning, craft, roguery.
πανοῦργος (ἔργον), ον, cunning, artful, wily: roguish, villanous.
Παντακλῆς, ίους, ὁ, Pantacles.
παντα χῆ (πᾶς), *adv.* everywhere.
παντα χοῦ, *adv.* everywhere, in all places.
παντελῶς *and* παντελίως, (παντελής, complete), *adv.* completely, entirely.
πάντη, *adv.* entirely, in every direction: always.
παντοδαπός (πᾶς, ή, όν, belonging to every region and country: of every sort, all kinds.
παντοῖος, α, ον, of every sort, various.
πάντως (πᾶς), *adv.* wholly, entirely, absolutely: certainly.
πάνυ (πᾶς), *adv.* altogether, quite, very.
πανύστατος (ὕστατος), η, ον, the last of all.
πανωλεθρία (ὄλεθρος), ας, ἡ, utter destruction.
παπαί, *int.* alas! wondrous! my stars!
Παπρεμίτης, ου, ὁ, Papriemites, *an Egyptian district.*
παρά, *prep. With the genitive*, of, from: by, with: among: on the part of. *With the dative*, with, by: to: at. *With the accusative*, near, by, to: against, contrary to: for, during, through: beyond: except: along. παρ' ἡμέραν, every other day.
παραβαίνω (βαίνω), to pass over, transcend, go beyond: to transgress.
παραβάλλω (βάλλω), to throw to *or* before, to cast: to liken, compare: to affix: to commit to.
παράβλημα (παραβάλλω), ατος, τὸ, defence against.
παραβοηθέω (βοηθέω), to support, sustain.
παραβύω (βύω to stuff), *f.* ύσω, *a.* υσα, *p. p.* υσμαι, to force *or* thrust in, to cram in.
παραγγελία (ἀγγελία), ας, ἡ, command, order.
παραγγέλλω (ἀγγέλλω), to command, charge, announce, proclaim.
παραγίγνομαι (γίγνομαι), to arrive, approach: to go to: to be present, to be at hand.
παράγω (ἄγω), to produce, bring forward: to derive: to advance: to conduct: to mislead.
παράδειγμα (παραδείκνυμι), ατος, τὸ, example, pattern.
παραδείκνυμι (δείκνυμι), to manifest, show, exhibit, set forth.
παράδεισος, ου, ὁ, garden, park.

παραδέχομαι (δέχομαι), to receive, admit to approve.

παραδίδωμι (δίδωμι), to deliver, give up, surrender.

παράδοξος (δόξα), ον, contrary to opinion, unexpected astonishing, incredible, strange.

παραθαῤῥύνω or παραθαρσύνω (θαῤῥύνω), to encourage, stimulate.

παραινέω, to exhort, encourage: admonish. S. § 118. αἰνέω.

παραιρέω (αἱρέω), to remove, take away, destroy.

παρακάθημαι (κάθημαι), to sit beside or near.

παρακαλέω (καλέω), to call, send for, unite, to call upon.

παρακατατίθημι (παρακατατίθημι, to deposit), ης, ἡ, deposit: trust.

παρακέλευσις (παρακελεύω), εως, ἡ, exhortation, encouragement.

παρακελευσμός, οῦ, ὁ, = the preceding.

παρακελεύω (κελεύω), to exhort, encourage, urge, stimulate. Mid. παρακελεύομαι, = the active.

παρακολουθέω (ἀκολουθέω), to follow, accompany.

παρακομίζω (κομίζω), to carry by, to carry beyond, transport, to bring to.

παρακούω (ἀκούω), to hear wrongly: to refuse to hear, disregard.

παραλαμβάνω (λαμβάνω, to take), to receive, take: to succeed to.

παραλείπω (λείπω), to leave, omit, pass over in silence.

παράλιος (ἅλς), α, ον, maritime, near the sea.

παραλογίζομαι (παράλογος), f. ίσομαι, a. ισάμην, to impose upon by false reasoning or by reckoning, to deceive.

παράλογος (λόγος), ον, unlooked for, unexpected unreasonable.

Παράλος, ου, ἡ, Paralus, a public ship at Athens.

παραλυπέω (λυπέω), to afflict, distress, trouble.

παραμελέω (ἀμελέω), to neglect, despise, treat with disrespect.

παραμένω (μένω), to remain, abide with, to stand by.

παραμυθέομαι (μυθέομαι, to relate), f. ήσομαι, to console: to exhort, encourage.

παρανέω, to swim by or near to. S. § 118. νέω.

παρανομέω (παράνομος, lawless), f. ήσω, to act contrary to law or justice.

παράνομος (παρανομέω), ατος, τὸ, violation of law, transgression.

παράπαν (παρὰ, πᾶν), adv. wholly, entirely, utterly.

παραπέμπω (πέμπω), to send along, to pass over, omit: to transport, carry conduct, lead, escort.

παραπετάομαι (πετάομαι), to fly near to or by.

παραπλέω (πλέω), to sail by or beyond.

παραπλήξ (παραπλήσσω, to strike wrong), ῆγος, ὁ, ἡ, insane, crazy.

παραπλήσιος (πλησίος), ον, similar, very like.

παραπολύ (παρά, πολύ), adv. by much, by far.

παραῤῥέω (ῥέω), to flow by, to run near.

παρασάγγης, ου, ὁ, parasang.

παρασκευάζω (σκευάζω), to prepare, make ready, furnish.

παρασκευαστέον (παρασκευάζω), one must prepare or procure.

παράσπονδος (σπονδή), ον, violating a treaty, perfidious.

παρατάσσω or παρατάττω (τάσσω), to draw up in battle array: to array against.

παρατείνω (τείνω), to stretch out, extend: to defer.

παρατηρέω (τηρέω, to keep), f. ήσω, to observe, mark to watch for.

παρατίθημι (τίθημι), to set before to afford, give.

παραυτίκα (αὐτίκα), adv. immediately, forthwith.

παραφρονέω (παράφρων, mad), f. ήσω, to be mad, senseless, delirious.

παραχρῆμα (παρά, χρῆμα), adv. on the spot, at once, instantly.

παραχωρέω (χωρέω), to cede, give up, yield.

παρίγγραπτος (παριγγράφω), ον, fraudulently or claudestinely inscribed or enrolled.

παριγγράφω (ἐγγράφω, to write in), to inscribe falsely or clandestinely, to insert fraudulently.

παριγγυάω (ἐγγυάω), to intrust or pass on to the next, to transmit, to deliver: to encourage: to order.

παρειά, ᾶς, ἡ, the cheek: the jaw.

πάρειμι (εἰμί), to be present, to be by the side of.

πάρειμι (εἶμι), to pass by, to come, advance, arrive: to excel.

παρέξ or παρεία (παρά, ἐκ, ἔξ), without, out of: except.

παρέρχομαι (ἔρχομαι), to pass by: to come to: to engage in.

παρέχω (ἔχω), to furnish, afford, impart.

παρθένος, ου, ἡ, virgin.

παρίημι (ἵημι), to let pass by: to omit: to let go: to permit, admit.

παριππεύω (ἱππεύω, to ride), f. εύσω, to ride by.

παριστάνω, = the following.

παρίστημι (ἵστημι), to place before, bring forward, exhibit. Mid. παρίσταμαι, to stand by.

πάροδος (ὁδός), ου, ἡ, passage: entrance.

ἐν παρόδῳ, in passing.

παροικέω (οἰκέω), to dwell by, to inhabit, to dwell in or near, to sojourn.

παροινία (πάροινος, drunk), ας, ἡ, indecent conduct at a banquet: insult

παροίχομαι (οἴχομαι), to pass by: to perish.

Πάρος, ου, ἡ, Paros.

πάρος, adv. before, before that

παροτρύνω (ὀτρύνω, to incite), f. υνῶ, to urge on, to instigate, stir up, excite.

παροχέομαι (ὀχέομαι), to ride with or by the side of.

παρρησία (πᾶν, ῥῆσις, saying), ας, ἡ, freedom of speech: assurance, confidence, liberty.

παρρησιαστής (παρρησιάζομαι, to speak freely), οῦ, ὁ, one who speaks with freedom.

Παρύσατις, ιδος, ἡ, Parysatis.

παρωθίω (ὠθίω), to expel, eject, turn out of doors.

παρωρεφίς (ὀρεφή), ίδος, ἡ, the eaves.

πᾶς, πᾶσα, πᾶν, all, every: the whole.

πάσσαλος or πάσσαλος (πήγνυμι), ου, ὁ, nail, spike, peg: pole.

παστάς, άδος, ἡ, chamber: portico, hall.

πάσχω, to suffer, to be affected with: or experience joy or sorrow, good or bad fortune. S. § 118.

τί πάθών; on what account? what possessed you (or him, her, it, &c)?

Πατάρβημις, ιος, ὁ, Patarbemis.

πατάσσω, f. άξω, a. αξα, to smite, strike, beat.

πατήρ, έρος, έρες, ὁ, father. S. § 40.

Πατησιάδας, ου, ὁ, Patesiadas.

πάτος, ου, ὁ, path, footpath: frequentation.

Πάτουμος, ου, ἡ, Patumus.

πατρή, Ionic for πατριά, ᾶς, ἡ, descent.

πατρικός (πατήρ), ή, όν, paternal.

πάτριος (πατήρ), α, ον, paternal, hereditary.

πατρίς (πατήρ), ίδος, ἡ, country, fatherland.

πατρόθεν, adv. from a father: after the father: on the father's side.

Πατροκλῆς, έους, ὁ, Patrocles, a miser.

Πάτροκλος, ου, ὁ, Patroclus.

πατρῷος (πατήρ), α, ον, paternal.

Παυσανίας, ου, ὁ, Pausanias.

παύω, f. αύσω, a. αυσα, p. αυκα, αυμαι, a. p. αύσθην and αύθην, to cause to cease, repress, stop. Mid. παύομαι, to cease.

πάχος, ους, τὸ, grossness: fatness, fat: thickness.

παχύς, εῖα, ύ, thick, gross, fat: stupid, dull.

πέδη (πούς), ης, ἡ, fetter, shackle, footlock.

πεδινός (πέδον, ground), ή, όν, plain, level.

πεδίον (πέδον), ου, τὸ, plain, level field.

πεζομαχέω (πέζα, foot, μάχομαι), f.

άσω, to fight on foot.
πεζός (πέζα), ή, όν, on foot.
πεζῇ, on foot.
τὸ πεζόν, infantry.
πείθω, *f.* πείσω, *a.* ἔπεισα, *p.* πέπεικα, πέπεισμαι, *a. p.* ἐπείσθην, ἴπιθον, 2 *p.* πέποιθα, to persuade, move, induce, convince. *Mid.* πείθομαι, to obey: to trust: to believe.
πεινάω (πεῖνα, hunger), *f.* ήσω, to be hungry: to need.
πεῖρα, ας, ἡ, an effort, undertaking, trial, attempt.
Πειραιεύς ἕως, ὁ. Piræeus.
πεῖρας *or* πείρατος, *for* πέρας.
πειράω, *f.* άσω, to endeavour, strive: to try, examine. *Mid.* πειράομαι, = *the active:* to joke.
Πείρινθος, ου, ἡ, Printhus.
Πεισίδης, ου, ὁ, a Pisidian.
πεῖσμα (πείθω), ατος, τὸ, confidence: cable, rope.
πειστέος (πείθω), α, ον, to be obeyed, complied with.
Πείσων, ωνος, ὁ, Pison.
πελάγιος (πέλαγος), α, ον, by sea, from sea.
πέλαγος, ους, τὸ, sea.
πέλανος, ου, ὁ, a cake made of the finest flour and used in sacrificing: clotted foam *or* froth.
πέλας, *adv.* near.
Πελασγιῶτις, ιδος, ἡ, a Pelasgian woman.
πέλεια, ας, ἡ, pigeon, dove.
πελειάς, άδος, ἡ, = *the preceding.*
πέλεκυς, εως, ὁ, axe.
Πελοποννήσιος, ου, ὁ, a Peloponnesian.
πελταστής, οῦ, ὁ, a soldier armed with a pelta.
πέλτη, ης, ἡ, pelta, buckler.
πελτοφόρος (πέλτη, φέρω), ου, ὁ, = πελταστής.
πέλωρ, ορος, τὸ, monster.
πελώριος (πέλωρ), α, ον, = *following.*
πέλωρος (πέλωρ), η, ον, monstrous, portentous, huge.
πέμπτος, ή, όν, fifth.
πέμπω, ἔμψω, ἔμψα, ἔμφα, ἔμμαι, ἐμφθην, to send, send forth: dismiss.

πενίστης (πένομαι, to labor), ου, ὁ, servant, laborer.
πένης (πένομαι), ητος, ὁ, poor.
Πενθεύς, έως, ὁ, Pentheus.
πενθέω (πένθος), *f.* ήσω, to weep, mourn.
πένθιμος (πένθος), η, ον, mournful, sad.
πένθος, ους, τὸ, grief, mourning.
πενία (πένης), ας, ἡ, poverty.
πεντάκις, *adv.* five times.
πεντακισμύριοι, αι, α, five myriads, *or* fifty thousand.
πεντακισχίλιοι, αι, α, five thousand.
πεντακόσιοι, αι, α, five hundred.
πέντε, five.
πεντήκοντα, fifty.
πεντηκοντόγυιος (πεντήκοντα, ὀργυιά), ον, measuring fifty fathoms.
πεντηκόντορος, ου, ἡ, a fifty-oared galley.
πέπλος, ου, ὁ, female robe.
πέπων, ονος, ripe: weak, effeminate.
πέρ, *adv.* very much: even: though, although: yet: at least: however.
πέρα, *adv.* on the other side, beyond: further.
περαίνω (πέρας), *f.* ανῶ, *a.* ανα, *p. p.* ασμαι. *a. p.* άνθην, to complete, finish: accomplish.
περαιόω (περαῖος, beyond), *f.* ώσω, to carry over, to pass over. *Mid.* περαιόομαι, to cross, traverse.
πέραν, *adv.* over, across, beyond.
πέρας, ατος, τὸ, end, boundary.
πέρας, finally.
περάω (πέρα), *f.* άσω, to pass over, cross
Περδίκκας, ου, ὁ, Perdiccas.
πέρδιξ, ικος, ὁ, ἡ, partridge.
πέρθω, to destroy, sack, lay waste. S. § 118.
περί, *prep.* *With the genitive,* concerning, about: on account of, for the sake of: beyond. *With the dative,* about, for. *With the accusative,* around, about.
περιάγω (ἄγω), to lead about.
περιαιρέω (αἱρέω), to take away, to take down, to take off: to prune.
Περίανδρος, ου, ὁ, Periander.
περιάπτω (ἅπτω), to fasten round, to

connect with, fasten to : to confer upon.

περιβάλλω (βάλλω), to throw around : surround, encompass : clothe, cover.

περίβλεπτος (βλέπω), *ον*, conspicuous, remarkable.

περιβόητος (βοάω), *ον*, famous, celebrated.

περιγίγνομαι *or* **περιγίνομαι** (γίγνομαι), to remain, to be superfluous : to be superior to, to overcome.

περιγράφω (γράφω), to circumscribe, limit, define : describe.

περιδεῶς (περιδεής, timid), *adv.* fearfully, with terror.

περιελαύνω (ἐλαύνω), to ride round *or* about, to drive about.

περιέπω (ἕπω), to be busy about : to guard : to treat.

περιεργία (περίεργος, laborious), *ας*, ἡ, great exactness : great care, anxiety *or* diligence.

περιέργω (ἔργω, ἴεργω), to enclose.

περιέρχομαι (ἔρχομαι), to come *or* go round, to rove about : to circumvent : to be beaten *or* defeated, *only in the* 2 *perf.*

περιέχω (ἔχω), to contain : to surround : to be superior to : to hold fast.

περιηγέομαι (ἡγέομαι), to lead round : to relate, describe.

περιθύμως (περίθυμος, very angry), *adv.* very angrily.

περιΐστημι (ἵστημι), *f.* **περιστήσω**, to stand about, to place round, surround : to come round.

περικαλύπτω (καλύπτω), to cover, envelope, veil around.

περικατάληπτος (περικαταλαμβάνω, include), *ον*, surrounded, caught.

Περικλῆς, *ους*, ὁ, Pericles.

περιλείπω (λείπω), to leave behind.

περίλοιπος (λοιπός), *ον*, remaining, left.

περιμάχητος μάχομαι), *ον*, contended for, precious.

περιμένω (μένω), to wait for, await, tarry : to remain after.

περίμετρον (μέτρον), *ου*, τὸ, circumference, perimeter.

περιμήκης (μῆκος, length), *ες*, very long.

περιοστέω (νοστέω), *f.* **ήσω**, to go round, wander about, ramble.

περίξ (περί), *adv.* around, roundabout.

περίοδος (ὁδός), *ου*, ἡ, circuit : circumference : period.

περιοικέω (οἰκέω), to dwell near *or* about.

περιοράω (ὁράω), to look around : to overlook : to permit, let, suffer.

περιοσφραίνομαι (ὀσφραίνομαι), to smell round.

περίπατος (περιπατέω, to walk round), *ου*, ὁ, walk, promenade.

περιπέμπω (πέμπω), to send about.

περιπίπτω (πίπτω), to fall upon, into, among.

περιπίπτειν ἑαυτῷ, to contradict one's self.

περιπόθητος (ποθέω, to desire), *ον*, very desirable, wished for.

περιπτύσσω (πτύσσω), to fold round, embrace.

περιῤῥέω (ῥέω), to flow round, to wash.

περισσός (περί), *or* **περιττός**, ἡ, *όν*, excellent, eminent, superior to : excessive, superfluous.

περισταλλω (στέλλω), to protect, to cover *or* wrap up : to lay out a corpse.

περιστερά, ᾶς, ἡ, dove, pigeon.

περιστερεών, ῶνος, ὁ, dove-cote.

περίστυλος (στῦλος), *ον*, surrounded by pillars.

περισώζω (σώζω), to save, protect, secure.

περιτέμνω τέμνω), to cut round, to cut off : to clip : retrench.

περιτίθημι (τίθημι), to place round, bring forward : to put on, clothe : to assume.

περιτροπέω (τρέπω), *f.* **ήσω**, to turn round, revolve.

περιτροπή (περιτρέπω, to turn around), ῆς, ἡ, revolution, rotation, turn.

περιττός, *see* **περισσός**.

περιτυγχάνω (τυγχάνω), to fall in with, to meet accidentally, to find, to encounter.

περιυβρίζω (ὑβρίζω), to treat with great contumely.

περιφέρω (φέρω), to carry about : to

bring under, to subject.
περιχέω (χέω), to pour around, to diffuse, spread over.
περιχορεύω (χορεύω), to dance around.
Περσεύς, έως, ὁ, Perseus.
Πέρσης, ου, ὁ, a Persian.
Περσικός, ή, όν, Persian.
πέταλον (πετάννυμι), ου, τὸ, leaf: plate, lamina, thin leaf.
πετάννυμι, to spread out, unfold, open. S. § 118.
πετάομαι *and* πέτομαι, to fly. S. § 118.
πέτηλον, *Ionic for* πέταλον.
πέτρα, ας, ἡ, stone rock.
πέτρη, *Ionic for* πέτρα.
πετροβόλος (πέτρα, βάλλω), ον, casting stones, hurling rocks.
πέτρος, ου, ὁ, = πέτρα.
πῆ, *adv.* in what way: whither.
πῇ, *adv.* in some way: somewhere.
πηγή, ῆς, ἡ, fountain, spring.
πήγνυμι, to fix, fasten: to stick. S. § 118.
πηδάω, *f.* ήσω, to leap, spring forth.
πήδημα (πηδάω), ατος, τὸ, leap, spring, bound.
πηλός, οῦ, ὁ, mud.
πῆμα (πάσχω), ατος, τὸ, damage, loss, ruin, calamity.
Πηνελόπη, ης, ἡ, Penelope.
πηνίκα, *adv.* when. S. § 124.
πήρα, ας, ἡ, wallet, bag, sack.
πήρωσις (πηρόω, to mutilate), ως, ἡ, mutilation, loss of a limb *or* of a sense.
πῆχυς, εως, ὁ, the arm: the middle of a bow of a musical instrument: cubit.
πῖαρ (πίων), αρος, τὸ, fatness, fat.
πιέζω, *f.* ίσω, *a.* ισα, *p. p.* ισμαι *and* ιγμαι, *a. p.* ίσθην *and* ίχθην, to press, weigh upon, to seize, to oppress, to distress.
πίθηκος, ου, ὁ, ape.
πικρός, ά, όν, bitter: harsh, severe, rigid: woful, accursed.
πικρῶς, *adv.* bitterly: rigidly.
πιμελής, ής, fat.
πίμπλημι, to fill. S. § 118.
Πίνδαρος, ου, ὁ, Pindar.
πίνω, to drink. S. § 118.
πινώδης (πίνος, filth), ες, foul, dirty, squalid.
πιπράσκω, to sell. S. § 118.
πίπτω, to fall. S. § 118.
πίρωμις, ιος, ὁ, excellent, noble, *an Egyptian word.*
πίσσα *or* πίττα πίσυς), ης, ἡ, pitch.
πιστεύω (πίστις), *f.* εύσω, to believe, trust, confide in, commit to.
πίστις (πιστός), εως, ἡ, belief, faith, assent: pledge: proof, corroboration.
πιστός (πείθω), ή, όν, credible: trustworthy: honest, faithful.
τὰ πιστά, pledges: security.
Πιτταλός, οῦ, ὁ, Pittacus.
Πιττύας, ου, ὁ, Pittyas.
Πιτύας, ου, ὁ, Pityas.
πίτυς, υος, ἡ, pine.
πίων, ον, fat: rich: fruitful.
πλάζω, πλάζομαι, = πλανάω, πλανάομαι. S. § 118.
πλακόεις (πλάξ, surface), εσσα, εν, broad, thin, extended.
πλανάω πλάνη, *f.* ήσω, to cause to wander: to cause to err, to mislead, deceive, seduce. *Mid.* πλανάομαι, to wander about: to be misled, to be deceived.
πλάνη, ης, ἡ, wandering, erring.
πλάσδω, *Doric for* πλάζω.
πλάσσω *or* πλάττω, *f.* άσω, *a.* ασα, *p.* αχα, ασμαι, *a. p.* άσθην, to form, fashion, make.
Πλαταιαί, ῶν, αἱ, Platæa.
Πλαταιεύς, έως, ὁ, a Platæan.
πλάτος (πλατύς), ους, τὸ, breadth, width.
πλατύς, εῖα, ύ, broad, wide.
Πλάτων, ωνος, ὁ, Plato.
πλιθριαῖος (πλίθρον), α, ον, a plethrum in extent.
πλίθρον, ου, τὸ, *a measure of* 100 Greek *or* 104 Roman feet: acre.
Πλειστόλας, ου, ὁ, Pleistolas.
πλεῖστος, η, ον, *superlative of* πολύς.
πλείων *and* πλίων, *comparative of* πολύς.
πλεκτάνη (πλέκω), ης, ἡ, tress, braid: the feet of the polypus, *in the plural.*

πλεκτός (πλέκω), ή, όν, plaited, woven, twisted.
πλέκω, *f.* ξω, *a.* ξα, *p.* ιχα, εγμαι, *a. p.* ίχθην, 2 *a. p.* άκην, to knit: to twine, plait.
πλεονεκτέω (πλέον, ἔχω), *f.* ήσω, to have more, to have the advantage: to be superior to, to excel: to be avaricious. S. § 118.
πλέος, α, ον, full.
πλευρά, ᾶς, ἡ, side, rib.
πλευρόν, οῦ, τό, side.
πλέω, to sail, to navigate. S. § 118.
πλέως, πλέα, πλέων, = πλέος. S. § 56.
πληγή (πλήσσω), ῆς, ἡ, blow, wound, stroke.
πλῆθος (πλήθω, to be full), εος, τό, multitude.
πλησθώρη (πλήθω), ης, ἡ, fulness, abundance: redundancy: satiety.
πλημμύρα, ας, ἡ, flood, tide, overflow: superabundance, vast crowd.
πλημμυρία, ας, ἡ, = *the preceding.*
πλημμυρίς, ίδος, ἡ, = *the preceding.*
πλήν, *prep. or adv.* except: besides: yet, however, but.
πλήρης (πλέος), ες, full.
πληρόω (πλήρης), *f.* ώσω, to fill: to complete: to supply, to furnish.
πλησιάζω (πλησίος), *f.* άσω, to approach, to come near.
πλησίον, *adv.* near, at hand.
πλησίος (πέλας, α, ον, near.
πλησμονή πίμπλημι), ῆς, ἡ, satiety, excess, fulness.
πλήσσω, to strike, smite. S. § 118.
πλίνθος, ου, ἡ, brick, tile.
πλοῖον (πλέω), ου, τό, vessel, boat, sail.
πλόκαμος (πλέκω), ου, ὁ, curls or locks of hair, curled or braided hair.
πλόος (πλέω), ου, ὁ, sailing, navigation, voyage, course of a ship.
πλούσιος (πλοῦτος), α, ον, rich, opulent.
πλουτέω (πλοῦτος), *f* ήσω, to become rich, to be rich.
πλουτίζω (πλοῦτος), *f.* ίσω, to enrich, to make rich.
πλοῦτος, ου, ὁ, riches, wealth.
Πλοῦτος, ου, ὁ, Plutus.
Πλούτων, ωνος, ὁ, Pluto.
πλύνω, *f.* υνῶ, *a.* υνα, *p. p.* υμαι, *a. p.* ύνθην, to wash, *as clothes.*
πλωτός (πλέω), ή, όν, navigable, floating, swimming.
πνέω; *Epic for* πνέω.
πνεῦμα (πνέω), ατος, τό, breath, breathing: blast of wind, wind.
πνεύμων (πνεῦμα), ονος, ὁ, lungs.
πνέω, to blow, to breathe, exhale. S. § 118.
πνιγμός (πνίγω), οῦ, ὁ, suffocation, strangling.
πνῖγος (πνίγω), ους, τό, suffocation, strangling.
πνίγω, *f.* ίξω, *a.* ιξα, *p. p.* ιγμαι, 2 *a. p.* ίγην, to suffocate, choke, strangle.
πνοή (πνέω), ῆς, ἡ, breath: blast, wind, breeze, air.
ποδανιπτήρ (πούς, νίπτω), ῆρος, ὁ, vessel in which to wash the feet.
ποδώκεια (ποδώκης), ας, ἡ, swiftness of foot.
ποδώκης (πούς, ώκύς), ες, swiftfooted.
ποθεινή, ας, ἡ, = ποθώκεια.
ποθεινός (ποθέω), ή, όν, desirable, lovely.
πόθεν, *adv.* whence? S. § 124.
ποθέω, to desire, long for. S. § 118.
ποθί, *adv.* somewhere: anywhere. S. § 124.
πόθος, ου, ὁ, desire, longing: love: regret.
ποῖ, whether? where? S. § 124.
ποιέω, *f.* ήσω, to do, make, prepare.
ποίη, *Ionic for* πόα, ας, ἡ, grass.
ποιητής (ποιέω), οῦ, ὁ, maker: author: poet.
ποικιλόθρονος (ποικίλος, θρόνος), ον, sitting upon a variously ornamented throne.
ποικίλος, η, ον, various, diverse: many-colored, spotted.
ποιμαίνω (ποιμήν, shepherd), *f.* ανῶ, to feed, to attend the herds: to conduct, to rule.
ποίμνη, ης, ἡ, flock.
ποίμνιον, ου, τό, = *the preceding.*
ποῖος, α, ον, what sort of, of what quality: what. S. § 73.
πόκα, *Doric for* πότε.
ποκά, *Doric for* ποτέ.

πολέμαρχος, (πόλεμος, ἄρχω), ου, ὁ, the polemarch, commander-in-chief: minister of war.
πολεμέω (πόλεμος), *f.* ήσω, to wage war.
πολεμικός (πόλεμος), ή, όν, warlike, military.
πολέμιος (πόλεμος), α, ον, inimical, hostile.
πόλεμος, ου, ὁ, war: battle, combat.
πολιητης, ου, ὁ, *poetic for* πολίτης.
πολιορκέω (πόλις), *f.* ήσω, to besiege.
πολιορκητέον, it is necessary to besiege.
πολιορκία (πόλις, εἴργω), ας, ἡ, siege.
πολιός, ά, όν, white, grey.
πόλις, εως, ἡ, city.
πολιτεία (πολιτεύω), ας, ἡ, state, commonwealth: policy: constitution.
πολιτεύω (πολίτης), *f.* εύσω, to conduct the affairs of the state.
πολιτηίη, *Ionic for* πολιτεία.
πολίτης (πόλις), ου, ὁ, citizen.
πολλάκις (πολύς), *adv.* often, frequently.
πολλαπλάσιος (πολύς), α, ον, manifold, many times as much.
πολλαπλασίων (πολύς), ον, manifold, many times as much.
πολλαχόθεν, *adv.* from many places.
πολλός, ή, όν, = πολύς.
πολλοστημόριον (πολλοστός, very small, μόριον, particle), ου, τὸ, the least part.
πολυάνδριον (ἀνήρ), ου, τὸ, sepulchre.
πολυάνθρωπος (ἄνθρωπος), ον, populous.
Πολυάρχης, ου, ὁ, Polyarches.
πολύγλωσσος *or* πολύγλωττος (γλῶσσα), ον, many-tongued.
Πολυδάμας, αντος, ὁ, Polydamas.
Πολυδεύκης, έος, ὁ, Pollux.
Πολυδεύκιον, ου, τὸ, dear little Pollux.
πολυειδής (εἶδος), ές, many-formed, various.
πολυθρύλλητος (θρυλλέω, to whisper), ον, much talked of, celebrated.
πολύθυρος (θύρα), ον, many-doored: having many holes.
πολύκλαυτος *or* πολύκλαυστος (κλαίω), ον, much lamented: mournful, sorrowful.
Πολυμνήστωρ, ορος, ὁ, Polymnestor.
Πολυνείκης, εος, ὁ, Polynices.
Πολυξένη, ης, ἡ, Polyxena.
πολυόμματος (ὄμμα), ον, many-eyed.
πολύπους (ποῦς), οδος, ὁ, ἡ, many-footed: polypus.
πολύς, πολλή, πολύ, much, many: numerous: frequent. S. § 56.
πολύ, much, *as an adverb.*
ἐπὶ πολύ, for a long time: very greatly: much: for the most part.
τὰ πολλά, for the most part.
πολυτελής (τέλος), ές, costly: sumptuous: magnificent, excellent.
πολυτελῶς, *adv.* sumptuously, magnificently.
Πολύφημος, ου, ὁ, Polyphemus.
πόμα (πίνω), ατος, τὸ, drink, potation.
πομπή (πέμπω), ῆς, ἡ, sending: procession, triumphal parade: escort, convoy.
πονέω (πόνος), *f.* ήσω, to labor: to strive to perform: to endure: to be wearied, fatigued: to be sick, in pain.
πονηρία (πονηρός), ας, ἡ, wickedness.
πονηρός (πόνος), ά, όν, wicked, perverse, malignant, vicious.
πόνος (πένομαι), ου, ὁ, labor: pain, trouble.
πόντιος (πόντος), α, ον, marine.
πόντος, ου, ὁ, sea.
Πόντος, ου, ὁ, Pontus.
πόποι, *int. in the expression* ὦ πόποι, O gods!
πορεία (πορεύω), ας, ἡ, departure: journey, march.
πορεύσιμος (πορεύω), ον, passable.
πορευτέον, one must go.
πορεύω (πόρος), *f.* εύσω, to transport, conduct. *Mid.* πορεύομαι, to go.
πορθέω, *f.* ήσω, to lay waste, ravage, destroy.
πορθμεῖον (πορθμός, ferry), ου, τὸ, ferry-boat: ferry-money.
πορθμεύς (πορθμός), έως, ἡ, ferryman.
πόρθμιον, ου, τὸ, = πορθμεῖον.
πορίζω (πόρος), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to open a way *or* passage: to invent: to furnish, procure.

πόρος (πείρω, to pierce), ου, ὁ, passage: means, way *or* method of effecting any thing.

πόρρω, *adv.* further, at a distance, far, far from, before, beyond.

πόρρωθεν, *adv.* from a distance.

πορσύνω (πορ ω), *f.* υνῶ, *a.* υνα, to prepare, get ready: furnish.

πόρτις, ιος, ἡ, calf, heifer

πορφύρεος (πορφύρα, purple), α, ον, purple.

πορφυρέη, ῆος, ἡ, purple robe.

πορ ω, to furnish, afford, supply. S. § 118.

Ποσειδάων, ωνος, ὁ, = *the following.*

Ποσειδῶν, ῶνος, ὁ, Neptune.

πόσις (πίνω), ιος, ἡ, drinking, drink.

πόσις, ιος, ὁ, husband.

πόσος, η, ον, how much, how many. S § 73.

ποταμός, οῦ, ὁ, river.

πότε, *adv.* when, at what time.

ποτέ, *adv.* ever, at any time: once, formerly.

πότερον *or* πότερα, *adv.* whether.

πότερος, α, ον, which of the two. S. § 73.

ποτί, *Doric,* = πρός.

Ποτιδαία, ας, ἡ, Potidæa.

ποτιδέχομαι, *Doric for* προσδέχομαι.

ποτιδόρτιος, *for* προσδόρτιος (δόρπον), ον, to be used at supper.

ποτιτρέχω, *for* προστρέχω.

ποτιφωνέω (φωνέω, vocal), ησσα, ων, capable of speaking.

πότμος (πίπτω), ου, ὁ, lot, fate, destiny: death.

πότνια, ἡ, venerable, reverend.

Ποτνιάδες, ων, αἱ, the Furies.

ποτόν (πίνω), ου, τὸ, drink.

ποῦ, *adv.* where, in what part of.

πού, *adv.* somewhere, in some part of

ποῦς, ποδός, ὁ, foot.

ἰσὶ πόδα, backwards, *a military expression.*

κατὰ πόδας, in the track.

πρᾶγμα (πράσσω), ατος, τὸ, thing, affair, business.

πρακτέος (πράσσω), α, ον, to be done.

πράν, *adv. Doric for* πρώην, lately.

πρᾶξις (πράσσω), ιος, ἡ, act, deed, action: business.

πράσσω *or* πράττω, *f.* άξω, *a.* αξα, *p.* αχα, αγμαι, *a. p.* άχθην, 2 *p.* αγα, to do, act: to be, to do, *with* εὖ *or* κακῶς.

κακῶς πράσσω, to be unfortunate.

πρᾶτος, *Doric for* πρῶτος.

πρέμνον, ου, τὸ, trunk, stem: tree.

πρέσβω, *f.* ίψω, *a.* ισβα, to be distinguished.

πρέσβι, it becomes, *impersonally.*

πρεσβεύω (πρέσβυς), *f.* εύσω, to be *or* go as an ambassador.

πρέσβυς, ὁ, old man. S. § 46.

πρέσβυς, ιος, ὁ, ambassador. S. § 46.

πρεσβῦτις, ιδος, ἡ, old woman.

πρῆγμα, *Ionic for* πρᾶγμα.

πρῆξις, *Ionic for* πρᾶξις.

πρήσσω, *Ionic for* πράσσω.

πρίαμαι, to buy. S. § 118.

Πριαμίδης, ου, ὁ, the son of Priam.

Πρίαπος, ου, ὁ, Priapus.

πρό, *prep.* before. *With the genitive,* before: for: in preference to: on account of. S. § 226.

προαγορεύω (ἀγορεύω), *f.* εύσω, to foretell, announce before: to direct, proclaim.

προάγω (ἄγω), to go before, precede: surpass: to conduct: impel, drive forward.

προαιρέομαι (αἱρέω), to prefer, choose: purpose.

προαπαντάω (ἀπαντάω), to go forward to meet, to meet before.

προάπτιμι (ἄπτιμι), to depart before.

προαπόλλυμι (ὄλλυμι), to destroy before.

προάστιον (ἄστυ), ου, τὸ, suburb.

πρόβατον, ου, τὸ, sheep.

προγίγνομαι (γίγνομαι), to precede, to be before.

προγονικός (πρόγονος), ἡ, όν, ancestral.

πρόγονος (γίνος), ου, ὁ, ancestor, forefather.

προδηλος δῆλος), ον, very manifest, evident.

προδοσία (προδίδωμι, to betray), ας, ἡ, treachery: surrender.

προδότης, ου, ὁ, betrayer, traitor.

προεδρεύω (πρόεδρος, president), *f.* εύσω,

to preside, to be president.

προεδρία, *ας*, *ἡ*, the chief seat: the right to the first seat, precedence: presidency.

προειδέναι (οἶδα), to know before, foreknow.

προεῖδον, *from* **προοράω**.

πρόειμι (εἶμι), to go before, precede: to come forth.

προειπεῖν (εἶπεῖν), to foretell, to command, to speak before.

προεξανάγομαι (ἐξ, ἀνάγω), to sail out before.

προεργάζομαι (ἐργάζομαι), to work for, to work beforehand.

προέρχομαι (ἔρχομαι), to go before: to go forward, to step forward.

προέχω (ἔχω), to hold before one's self, to hold up: to excel.

προθυμέομαι (πρόθυμος), *f.* *ήσομαι*, to be willing, eager, prompt, zealous.

προθυμία, *ας*, *ἡ*, readiness, zeal, promptitude.

πρόθυμος (θυμός), *ον*, willing, eager, earnest.

προθύμως, *adv.* willingly, readily, eagerly.

πρόθυρον (θύρα), *ου*, *τὸ*, vestibule.

προΐδειν, *from* **προοράω**.

προΐημι (ἵημι), to send *or* throw forward: to send before: to send away, dismiss: to give up, abandon.

προΐστημι (ἵστημι), *f.* **προστήσω**, to place before: to set before: to hold up as a pretext: to place over: to undertake. *Mid.* **προΐσταμαι**, to stand before: to surpass: to govern.

προκαλέω (καλέω), to call forth. *Mid.* **προκαλέομαι**, to challenge, provoke.

προκατακλίνω (κατακλίνω), to place in a higher place. *Mid.* **προκατακλίνομαι**, to sit above, to take an upper place at table.

προκαταλαμβάνω (καταλαμβάνω), to take beforehand: to anticipate.

πρόκειμαι, (κεῖμαι), to lie before: to be proposed.

προκινδυνεύω (κινδυνεύω), to expose one's self to danger, to take the lead in dangers.

Πρόκλης, *ους*, *ὁ*, Procles.

προκρίνω (κρίνω), to prefer, to give the preference.

προκύπτω (κύπτω, to bend), *f.* *ψω*, *a.* *ψα*, to stoop forward, to bend before, to bow down under.

προλείπω (λείπω), to leave, abandon, forsake.

προμαντεύομαι (μαντεύομαι), to foretell, to prophesy.

προμήθεια (προμηθής, provident), *ας*, *ἡ*, care, providence, foresight.

προμηθέομαι (προμηθής), *f.* *ήσομαι*, to care for, provide for: to have regard for, to respect.

Προμηθεύς *έως*, *ὁ*, Prometheus.

προνοέω (νοέω), to conceive, imagine, think of before.

πρόνοια (πρόνους. provident), *ας*, *ἡ*, care, prudence, foresight, foreknowledge.

ἐκ **προνοίας**, intentionally, on purpose.

προνομή (νέμω), *ῆς*, *ἡ*, forage: plundering.

Πρόξενος, *ου*, *ὁ*, Proxenus.

προοδοιπορέω (προοδοιπόρος, forerunner), *f.* *ήσω*, to go before.

προοίχομαι (οἴχομαι), to go before, to precede.

προοράω (ὁράω), to see before, foresee: to look before.

προσαράσθαι (πάρασθαι, before), *adv.* before, in presence of, in front.

πρόσας (πᾶς), *ασα*, *αν*, all, every one, the whole.

προσάτωρ (πατήρ), *ορος*, *ὁ*, forefather, grandfather, ancestor.

προσπέμπω (πέμπω), to send before: to conduct, accompany, escort.

προσπίπτω (πίπτω), *ίς*, falling: ready to fall: inclined to: prone, precipitate, forward.

προσπίνω (πίνω), to drink before: to invite to drink: to drink to one's health

προσπίπτω (πίπτω, to fall down before, to fall forward, to fall to: to start forward.

πρόπλοος (πλέω), *ον*, sailing in advance.

προπονέω (πονέω), to labor before : to toil for.

προπύλαιον (πύλη), ου, τό, vestibule, porch.

πρόπυλον, τό, = the preceding.

πρός, *prep.* *With the genitive*, before, near : by the side of, on the part of : by, from, with : for the sake of. *With the dative*, at, near : to, in addition to. *With the accusative*, to, towards, to : at : for the sake of, on account of.

πρὸς τούτοις, in addition to this.

προσαγορεύω (ἀγορεύω), to accost, salute, call.

προσάγω (ἄγω), to bring to. *Mid.* **προσάγομαι**, to gain over to one's self, to conciliate : to introduce, apply to.

προσαγωγή (προσάγω), ῆς, ἡ, access, admission to, approach.

προσακούω (ἀκούω), to hear, listen to.

προσαπόλλυμι (ἀπόλλυμι), to kill besides. *Mid.* **προσαπόλλυμαι**, to perish besides *or* with.

προσαρήγω (ἀρήγω), to help, succour.

προσαρμόζω (ἁρμόζω), to adapt, prepare for, suit to.

προσαρτάω (ἀρτάω, to attach), *f.* ήσω, to attach to, make fast to, to suspend.

προσαυδάω (αὐδάω), to address, speak to.

προσβάλλω (βάλλω), to throw into, to add, contribute to, fall upon : to attack.

προσβιάζομαι (βιάζομαι), to force to, to compel by force.

προσβολή (προσβάλλω), ῆς, ἡ, addition : shock, engagement, assault : collision.

πρόσγειος (γῆ), ον, towards the earth, near the land, landward.

προσγελάω (γελάω), to laugh *or* smile upon.

προσγίγνομαι *or* **προσγίνομαι** (γίγνομαι), to come to : grow to *or* upon.

προσδέομαι (δέομαι), to feel want, to need.

προσδέχομαι (δέχομαι), to admit, receive : wait for.

προσδέω (δέω), to bind to.

προσδοκάω (δοκέω). *f.* ήσω, to expect, to hope, to look for.

προσεδρεία (προσεδρεύω, to sit near), ας, ἡ, sitting by : attendance.

προσεδρία, ας, ἡ, = the preceding.

πρόσειμι (εἶμι), to come near.

πρόσειμι (εἰμί), to be added.

προσεικάζω (εἰκάζω), to speak to, to salute, address.

προσείχομαι (ἔχομαι), to come to, approach : to be related to, akin to.

προσέτι (ἔτι), *adv.* besides, moreover.

προσέχω (ἔχω), to hold to : to put to : to pay attention to.

προσήκω (ἥκω), to belong to : to suit, be related *or* connected.

προσήκει, it is becoming, it suits : it belongs to.

προσηλόω (ἁλόω, to nail), *f.* ώσω, to nail to.

πρόσθε *and* **πρόσθεν** (πρός), *adv.* before.

προσθέω (θέω, to run to.

προσιζάνω, to sit *or* rest near : to hang on, adhere. S. § 118. ἱζάνω.

προσίημι (ἵημι), to let go. *Mid.* **προσίεμαι**, to admit, receive, allow, suffer.

προσκάθημαι (κάθημαι), to sit down before : to encamp.

προσκαλέω καλέω), to call, to invite, to send for.

προσκάτημαι, *Ionic for* **προσκάθημαι.**

πρόσκειμαι (κεῖμαι, to be situated near : to be added, joined to : to press closely, to beset : to solicit earnestly : to insist upon.

προσκομίζω (κομίζω), *f.* ίσω, to bring to, to fetch.

προσκορής (κόρος, satiety), ές, satiating, wearisome.

προσκτάομαι (κτάομαι), to gain in addition, acquire.

προσκυνέω, *f.* ήσω, to salute, to kiss the hand to, to bow down to : to worship. S. § 118. κυνέω.

προσλαμβάνω (λαμβάνω), to receive besides.

προσμάχομαι (μάχομαι), to make an assault upon.

προσμένω (μένω), to wait by: to stand by, endure, persevere, await.
προσμίγνυμι and προσμίσγω (μίγνυμι, to mingle with: to bring to: to engage with.
προσόμνυμι (ὄμνυμι), to swear in addition.
προσπαίζω (παίζω), to play with, to jest at.
προσπελάζω (πελάζω, to approach), to bring to.
προσπίπτω (πίπτω), to fall down before, to be a suppliant: to meet, to fall in with.
προσπλέω (πλέω), to sail to *or* towards.
προσποιέω (ποιέω), to add to. *Mid.* προσποιέομαι, to procure for one's self: to claim: to pretend, feign.
πρόσπταισμα (προσπταίω), ατος, τό, stumbling, fall.
προσπταίω (πταίω), *f.* αίσω, to stumble against, to be defeated.
προσπτύσσω (πτύσσω), *f.* ύξω, to fold on. *Mid.* προσπτύσσομαι, to be applied, to be folded *or* wound round: to embrace.
προσπτύω (πτύω, to spit), *f.* ύσω, to spit upon: treat with contempt.
πρόσταξις (προστάσσω), εως, ἡ, arrangement: command, appointment.
προστάσσω *or* -ττω (τάσσω), to command, give directions.
προστάτης (προΐστημι), ου, ὁ, president, leader, one who is at the head of, director of: consul.
προστίθημι (τίθημι), to place near, to add.
προστρέχω (τρέχω), to run to.
προσφέρω (φέρω), to bring *or* carry to, to present. *Mid.* προσφέρομαι, to conduct one's self.
πρόσφημι (φημί), to speak to, accost, address.
προσφιλῶς (προσφιλής, friendly), *adv.* kindly, in a friendly manner.
προσφύω (φύω), to cause to grow to *or* upon: to adhere to, to cling to.
πρόσω (πρός), *adv.* before, in front: beyond, far, farther.
Προσωπίτις, ιδος, ἡ, Prosopitis.
πρόσωπον (πρός, ὤψ, the eye), ου, τό, the face, the countenance.
προσωτάτω, farthest, *superlative of* πρόσω.
προσωτέρω, *adv.* farther, *comparative of* πρόσω.
προστάσσω (τάσσω), to place *or* station before: to appoint.
προτείνω (τείνω), to stretch forth, to extend: to hand to.
προτεραῖος (πρότερος), α, ον, the former, first, preceding.
πρότερον, *adv.* before.
τὸ πρότερον, at first.
πρότερος (πρό), α, ον, former: advanced: earlier.
προτέρω (πρότερος), *adv.* farther, further.
προτέρωσε, *adv.* = *the preceding.*
πρότι, *Doric for* = πρός.
προτιμάω (τιμάω), to prefer: to honor before.
προτρέχω (τρέχω), to run before, outstrip: to run first.
Προυσίας, ου, ὁ, Prusias.
προύχω, *for* προέχω.
προφαίνω (φαίνω), to show before: to shine forth, to appear: to light before.
προφανής (προφαίνω), ές, manifest, clear, plain, open, fair.
πρόφασις (προφαίνω), εως, ἡ, occasion, pretence: indication.
προφήτης (πρόφημι, to foretell), ου, ὁ, prophet, soothsayer.
πρόφρων (φρήν), ready-minded, zealous, earnest.
προφύλαξ (φύλαξ), ακος, ὁ, one who keeps guard before, sentinel: advanced guard.
πρόχειρος (χείρ), ον, at hand, in readiness, handy.
προχωρέω (χωρέω), to go forward, advance, to proceed.
πρύμνα, ης, ἡ, stern, poop.
πρύμναν κρούεσθαι, to row sternforemost.
πρυμνήσιος (πρύμνα, α, ον, pertaining to the stern of a vessel.
τὰ πρυμνήσια, cables *by which a ship is fastened to the shore.*
πρυτανεύω (πρύτανις, prytanis), *f.*

εύσω, to be a prytanis.
πρῴ, = πρωί.
πρώαν, *Doric for*
πρώην, *adv.* the day before yesterday : lately : formerly.
πρωθήβης, ου, ὁ, = *the following.*
πρώθηβος (πρῶτος, ἥβη), ου, ὁ, one who has just attained the age of puberty.
πρωί (πρό), *adv.* early, in the morning.
Πρωτεσίλαος, ου, ὁ, Protesilaus.
Πρωτεύς, έως, ὁ, Proteus.
πρωτεύω (πρῶτος), *f.* εύσω, to be first, to maintain the first rank.
πρώτιστος (πρῶτος), η, ον, by far the first. S. § 59. N.
πρῶτος, η, ον, first.
πρῶτον *or* τὸ πρῶτον, *adv.* first, at first : in the first place.
πρωτοστάτης (ἵστημι), ου, ὁ, one who stands in the front ranks.
πρώτως (πρῶτος), *adv.* firstly.
πτελέα, ας, ἡ, elm.
πτερόεις (πτερόν), εσσα, εν, winged, swift.
πτερόν, οῦ, τὸ, feather : wing.
πτεροφόρος (πτερόν, φέρω), ον, winged.
πτερόω (πτερόν), *f.* ώσω, to wing.
πτέρυξ (πτερόν), υγος, ἡ, wing.
πτερωτός (πτερόω), ή, όν, winged : feathered.
Πτολεμαῖος, ου, ὁ, Ptolemy.
πτολίεθρον (πόλις), ου, τὸ, city.
πτολιπόρθιος, ον, = *the following.*
πτολίπορθος (πτόλις, πέρθω), ον, destroying cities.
πτόλις *Epic for* πόλις.
πτύσσω, *f.* ύξω, *a.* υξα, *p. p.* υγμαι, *a. p.* ύχθην, 2 *a. p.* ύγην, to fold.
πυγών, όνος, ἡ, cubit.
Πυθαγόρας, ου, ὁ, Pythagoras.
Πυθήν, ῆνος, ὁ, Pythen.
Πυθικός, ή, όν, Pythian.
Πυθόδωρος, ου, ὁ, Pythodorus.
πυκάζω (πύκα, thickly), *f.* άσω, to make thick : to cover, to adorn, deck.
πυκινός, ή, όν, = *the following.*
πυκνός (πύκα), ή, όν, thick, dense, close : prudent.
πυκτεύω (πύκτης, pugilist), *f.* εύσω, to be a boxer, to box.
πύλη, ης, ἡ, gate.
Πύλος, ου, ἡ, Pylus.
πυλωρέω (πυλωρός, porter), *f.* ήσω, to be a door-keeper.
πύματος, η, ον, *Epic,* = ὕστατος.
πυνθάνομαι, to inquire : to hear, to learn : to investigate, to question, to ask. S. § 118.
πῦρ, υρός, τὸ, fire.
πυράγρα (πῦρ, ἀγρέω, to take), ας, ἡ, pincers, tongs.
πυρακτέω (πῦρ, ἄγω), to make red-hot, to heat.
πυρακτόω, = *the preceding.*
πυραμίς, ίδος, ἡ, pyramid.
πύργος, ου, ὁ, tower.
πυρέσσω *or* πυρέττω (περετός, fever), *f.* έξω, *a.* εξα *and* εσα, to have a fever.
πυριήκης (πῦρ, ἀκή, point), ές, fire-pointed, sharpened in the fire.
Πυριφλεγέθων, οντος, ὁ, Pyriphlegethon.
πυρός, οῦ, ὁ, wheat.
πυρόω (πῦρ), *f.* ώσω, to fire, to heat, to set on fire.
πυῤῥίχη, ης, ἡ, the Pyrrhic dance.
πυῤῥιχίζω, to dance the Pyrrhic dance.
πυρώδης (πῦρ), ες, fiery : on fire, flaming.
πώ, *adv.* some how, in some way : in any way : somewhere : ever.
πωλέομαι, to go about : to be *or* live with.
πωλέω, *f.* ήσω, to sell.
πῶμα, ατος, τὸ, cover.
πώμαλα (μάλα), *adv.* by no means.
πώποτε (ποτέ), *adv.* at any time, ever : in any way.
Πῶρος, ου, ὁ, Porus.
πώς, *adv.* somehow, in some way, by some means.

P.

ῥά, *adv.* truly, indeed, certainly : now.
ῥάβδος, ου, ἡ, staff, rod.
ῥᾴδιος, α, ον, easy, light.
ῥᾳδιουργία (ῥαδιουργός, active), ας, ἡ, easiness in work : idleness : indolence.

ῥᾳδιως (ῥᾴδιος), *adv.* easily.
ῥᾳθυμέω (ῥᾴθυμος, easy-minded), *f.* ήσω, to be easy-tempered, to be indolent, slothful.
ῥᾳθυμία, ας, ἡ, easy temper: remissness, sloth, negligence, indolence.
ῥαΐζω (ῥᾴδιος), *f* ΐσω, *a.* ΐσα, to be easier: to grow better, recover.
ῥαίω, *f.* αίσω, *a.* αισα, αίσθην, to destroy, ruin, spoil, break, shatter.
ῥάκιον (ῥάκος, rag), ου, τὸ, small rag.
ῥάπτω, *f.* άψω, *a.* αψα, *p. p.* αμμαι, 2 *a. p* άφην, to sew.
ῥαψῳδέω (ῥαψῳδός, rhapsodist), *f.* ήσω, to put verses together: to celebrate in verse, in heroic poetry.
ῥαψῳδία, ας, ἡ, the chanting of epic poetry: rhapsody.
ῥέεθρον (ῥέω), ου, τὸ, current, stream.
ῥέζω, to do, to perform: to sacrifice. S. § 118.
ῥέπω, *f.* έψω, to tend *or* incline to, to preponderate: to turn the scale.
ῥέω, to flow. S. § 118.
ῥέω, to say. S. § 118.
Ῥήγιον, ου, τὸ, Rhegium.
Ῥηγῖνος, ου, ὁ, a Rhegian.
ῥηγμίν (ῥήγνυμι), ῖνος, ὁ, beach, shore, bank.
ῥηΐδιος, *Ionic for* ῥᾴδιος.
ῥηιδίως, *Ionic for* ῥᾳδίως.
ῥῆμα (ῥέω), ατος, τὸ, word, saying
ῥήτωρ (ῥέω), ορος, ὁ, speaker, orator.
ῥίζα, ης, ἡ, root: sucker.
ῥιζοτόμος (ῥίζα, τέμνω), ον, cutting *or* gathering roots, botanist.
ῥίον, ου, τὸ, the top of a mountain.
ῥιπτέω, = *the following.*
ῥίπτω, *f.* ίψω, *a.* ιψα, *p.* ιφα, ιμμαι, *a. p.* ίφθην, 2 *a. p.* ίφην, to throw, cast: to cast down, precipitate.
ῥίς, ινος, ἡ, nose.
Ῥόδιος, α, ον, Rhodian.
ῥοδοδάκτυλος (ῥόδον, δάκτυλος), ον, rosy-fingered.
ῥόδον, ου, τὸ, rose.
Ῥόδος, ου, ἡ, Rhodes.
ῥοή (ῥέω), ῆς, ἡ, stream, current.
ῥοῖζος, ου, ὁ, shrill noise, whizzing, hissing.
ῥόος (ῥέω), ου, ὁ, current, stream
ῥόπαλον (ῥέπω), ου, τὸ, club, staff.
ῥύγχος, εος, τὸ, beak of a bird: snout.
ῥυθμίζω (ῥυθμός, adaptation), *f.* ίσω, *a.* ισα, to adapt, adjust: to adapt to metre.
ῥύμη (ῥύω, to draw), ης, ἡ, force, strength: velocity.
ῥυμός (ῥύω), οῦ, ὁ, the pole *of a carriage.*
ῥώμη (ῥώννυμι), ης, ἡ, strength, force.
ῥώννυμι, to strengthen: confirm, corroborate. S. § 118.

Σ.

Σαβάζιος, ου, ὁ, Sabazius.
Σαβακῶς, ῶ, ὁ, Sabacos.
σαγηνέσσα (σαγήνη), ἡ, ensnaring.
σαγήνη, ης, ἡ, net: snare.
Σαΐς, ἡ, Sais.
σαίρω, *f.* αρῶ, *a.* ηρα, to sweep.
Σαίτης, ου, ὁ, Saites, *a district of Egypt.*
Σάκαι, ῶν, οἱ, Sacæ.
Σαλαμίνιος, α, ον, Salaminian.
Σαλαμίς, ῖνος, ἡ, Salamis.
σάλπιγξ, ιγγος, ἡ, trumpet.
σᾶμα, *Doric for* σῆμα.
Σάμιος, ου, ὁ, a Samian.
Σάμος, ου, ἡ, Samos.
σάνδαλον, ου, τὸ, sandal.
Σαπφώ, όος, ἡ, Sappho.
Σαρδανάπαλος, ου, ὁ, Sardanapalus.
Σάρδεις, εων, αἱ, Sardis.
σάρξ, αρκός, ἡ, flesh.
σατράπης, ὁ, satrap.
σάτυρος, ου, ὁ, satyr.
Σάτυρος, ου, ὁ, Satyrus.
σαυτοῦ, *see* σεαυτοῦ.
σάφα (σαφής), *adv.* clearly, certainly, evidently.
σαφής, ές, clear, evident, manifest, plain.
σαφῶς, *adv.* manifestly, plainly.
σεαυτοῦ *or* σαυτοῦ, ῆς, thyself. S. § 66.
Σεβεννύτης, ου, ὁ, Sebennytes, *an Egyptian district.*
Σεβεννυτικός, η, ον, Sebennytic.
σέβομαι, *a.* έφθην, to venerate, revere.
Σειληνός, ου, ὁ, Silenus.

σειρά, ᾶς, ἡ, chain, cord.
σείω, *f.* σίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ισθην, to shake, agitate: make tremble.
σελήνη, ης, ἡ, moon.
σέλινον, ου, τὸ, parsley.
Σελλασία, ας, ἡ, Sellasia.
σέλμα, ατος, τὸ, bench, *in a ship.*
Σεμέλη, ης, ἡ, Semele.
σεμνός (σέβομαι), ή, όν, venerable: august, grave.
σεωυτοῦ, *Ionic for* σεαυτοῦ.
σηκός, οῦ, ὁ, enclosure: stall, pen, sheepfold: house.
σῆμα, ατος, τὸ, sign, signal, mark: prodigy: funeral monument, tomb.
σημαίνω (σῆμα), *f.* ανῶ, *a.* ανα *and* ηνα, to give a signal: to indicate: to command, order.
σημεῖον, ου, τὸ, mark, note, sign.
σήμερον, *adv.* to-day.
Σηστός, οῦ, ἡ, Sestos.
Σθενέλαος, ου, ὁ, Sthenelaus.
σθένω, to be able, to have power.
σιγή, ῆς, ἡ, silence.
σιγῇ, in silence, silently.
σίδηρος, ου, ὁ, iron: steel.
Σιδών, ῶνος, ἡ, Sidon.
Σιδώνιος, α, ον, Sidonian.
σίζω, *f.* ίσω *or* ίξω, to hiss.
Σικανός, οῦ, ὁ, Sicanus.
Σικελία, ας, ἡ, Sicily.
Σικελίδης, ου, ὁ, a Sicilian.
Σικελικός, ή, όν, Sicilian.
Σικελιώτης, ου, ὁ, a Sicilian.
Σικυών, ῶνος, ἡ, Sicyon.
Σικυώνιος, α, ον, Sicyonian.
σίμβλος, ου, ὁ, beehive.
σιμός, ή, όν, flat-nosed.
σινδών, όνος, ἡ, linen, fine linen cloth.
Σινωπεύς, έως, ὁ, Sinopian.
Σιούφ, Siouph.
σιταγωγός (σῖτος, ἄγω), ή, όν, bringing corn, carrying provisions.
Σιτάκη, ης, ἡ, Sitace.
σιτίον, ου, ὁ, food, provisions.
σιτοποιός (ποιέω), οῦ, ὁ, bread-maker, baker.
σῖτος, ου, ὁ, wheat: food, provisions.
σιτοφάγος (φάγω), ου, ὁ, eating wheat: civilized.
σιωπάω (σιωπή), *f.* ήσω, to be silent, to keep silence.
σιωπή, ῆς, ἡ, silence, taciturnity.
σκαιός, ά, όν, left, not right: foolish, stupid.
σκαιῶς, *adv.* stupidly, awkwardly.
σκάπτω, *f.* ψω, *a.* ψα, *p.* φα, αμμαι, 2 *a. p.* άφην, to dig, excavate: to clear out.
σκαφίδιον (σκάφος), ου, τὸ, little vessel.
σκαφίς, ίδος, ἡ, hollow vessel, milk-pail.
σκάφος (σκάπτω), ους, τὸ, ship, vessel.
σκεδάννυμι, to scatter, dissipate. S. § 118.
σκέλος, ους, τὸ, leg.
σκέπαρνον, ου, τὸ, axe, hatchet.
σκέπτομαι, *f.* ίψομαι, *p.* ιμμαι, *a.* ιψάμην, ίφθην, = σκοπέω.
σκευάζω, *f.* άσω, *a.* ασα, *p.* ακα, ασμαι, *a. p.* άσθην, to prepare, arrange.
σκευή, ῆς, ἡ, preparation: armour: equipments, equipage.
σκεῦος, ους, τὸ, vessel, utensil, implement: baggage, *in the plural.*
σκευοφόρος (σκεῦος, φέρω), ον, carrying the baggage, sumpter.
σκέψις (σκέπτομαι), εως, ἡ, contemplation, examination, reflection, inquiry, consideration: the subject of inquiry.
σκηνή, ῆς, ἡ, tent, booth.
σκήνωμα (σκηνόω, to pitch a tent), ατος, τὸ, tent.
Σκηπίων, ωνος, ὁ, Scipio.
σκηπτοῦχος (σκῆπτρον, ἔχω), ον, sceptre-bearing.
σκῆπτρον (σκήπτω, to fix), ου, ὁ, sceptre.
σκιά, ᾶς, ἡ, shade.
σκιρτάω, *f.* ήσω, to leap, to bound, to skip.
σκιρτητικός (σκιρτάω), ή, όν, frisky, skipping, frolicsome.
Σκιρωνίδες, ων, αἱ, the Scironian rocks, *between Megara and Corinth, so called from the robber* Sciro.
Σκιωναῖος, ου, ὁ, a Scionian.
σκολιός, ά, όν, crooked, tortuous.
σκόπελος, ου, ὁ, high rock: high place, eminence.

σκοπία (σκοπός), to look around, survey: to consider, examine, observe.
σκοπιά (σκοπός), ᾶς, ἡ, watchtower, height, eminence.
σκοπός, οῦ, ὁ, ἡ, watchman, scout, sentinel: observer: scope, object, aim.
σκοταῖος (σκότος), α, ον, late, in the dark, by night.
σκότος, ου, ὁ, darkness.
σκότος, ους, τὸ, = *the preceding*.
Σκύθης, ου, ὁ, a Scythian.
σκύλαξ, ακος, ὁ, ἡ, whelp.
σκυλεύω (σκῦλον), *f.* εύσω, to strip of, to plunder.
σκῦλον, ου, τὸ, plunder, spoil, booty.
σκυτοτομέω, *f.* ήσω, to make shoes, to cobble.
σκυτοτόμος (σκῦτος, leather, τέμνω), ου, ὁ, ἡ, shoemaker, cobbler.
σκώπτω, *f.* ψω, *a.* ψα, *a. p.* ώφθην, to jeer, make jest of: to banter.
σμερδαλέος, α, ον, terrifying, of a frightful appearance.
σμικρός *for* μικρός.
σοβέω, *f.* ήσω, to drive away, expel: to go rapidly, hasten.
Σόλων, ωνος, ὁ, Solon.
σός, σή, σόν, thy, thine. S. § 67.
Σοῦσα, ων, τὰ, Susa.
Σοφαίνετος, ου, ὁ, Sophænetus.
σοφία (σοφός), ας, ἡ, wisdom.
σοφίζω (σοφός), *f.* ίσω, *a.* ισα, *p.* ισμαι, *a. p.* ίσθην, to instruct. *Mid.* σοφίζομαι, to invent, contrive, discover: to be sophistical.
σόφισμα, ατος, τὸ, invention, expedient: sophism.
σοφιστής, οῦ, ὁ, learned man, philosopher: sophist.
Σοφοκλῆς, ους, ὁ, Sophocles.
σοφός, ή, όν, wise: able, skilful.
σπανίζω (σπάνις), *f.* ίσω, to be poor, to be in want of.
σπάνιος, α, ον, rare, scarce.
σπάνις, ιος, ἡ, want, scarcity, rarity.
σπάργανον (σπάργω, to swathe), ου, τὸ, swaddling-clothes.
Σπάρτη, ης, ἡ, Sparta.
σπάω, *f* άσω, *a.* ασα, *p.* ακα, ασμαι, *a. p.* άσθην, to draw, draw out: unsheathe.
σπεῖος, *for* σπέος.
σπείρω, *f* σπερῶ, *a.* σπειρα, *p. p.* σπαρμαι, 2 *a. p.* άρην, to saw.
σπένδω, *f.* σπείσω, *a.* σπεισα, *p.* σπεικα, σπεισμαι, *a. p.* σπείσθην, to make libations, to offer *to the gods*. *Mid.* σπένδομαι, to make a truce, adjustment *or* settlement.
σπέος, ους, τὸ, cave.
σπεύδω, *f.* σπεύσω, *a.* σπευσα, to hasten, expedite, to use diligence.
σπήλαιον (σπέος), ου, τὸ, cave, cavern, den.
σποδός, οῦ, ἡ, ashes.
σπονδή (σπένδω), ῆς, ἡ, libation: treaty, truce, *in the plural*.
σπουδάζω (σπουδή), *f.* άσω, *a.* ασα, *p.* ακα, ασμαι, *a. p.* άσθην, to hasten, accelerate, expedite: to study earnestly.
σπουδαῖος (σπουδή), α, ον, earnest, diligent, attentive: honest: able: studious, serious, grave.
σπουδή (σπεύδω), ῆς, ἡ, diligence, promptness, earnestness.
στάδιον, ου, τὸ, stadium: race-ground.
στάδιος, ου, ὁ, = *the preceding*.
σταθμάομαι (σταθμή, measure), *f.* ήσομαι, to measure with a ruler: to ascertain with exactness: to weigh, value, estimate.
σταθμηδόν (σταθμός), *adv.* to the fold.
σταθμός (ἵστημι), οῦ, ὁ, station, resting place, a day's journey: balance *or* scales, a weight: stall, stable.
στάλα, *Doric for* στήλη.
σταλάζω (στάσις, sedition), *f.* άσω, *a.* ασα, to excite sedition: to make a faction, to quarrel.
στέγη (στέγω, to cover), ης, ἡ, roof, covering: house, edifice.
στέγος (στέγω), ους, τὸ, covering, roof
στείνω, *Ionic for* στένω.
στείχω, *f.* ιξω, *a.* ιξα, 2 *a.* ἔστιχον, to mount, to go, to proceed in order, to advance.
στέλλω, *f.* ελῶ, *a.* ειλα, *p.* αλκα, αλμαι, 2 *a. p.* άλην, to send: to prepare, to procure, equip: to restrain, repress. *Mid.* στέλλομαι, to be prepared: to dress.

στέμμα (στέφω), ατος, τὸ, crown, fillet: band.
στεναγμός (στενάζω), οῦ, ὁ, groan.
στενάζω, *f.* άξω, *a.* αξα, to groan, sob, sigh.
στενάχω, = *the preceding.*
στενός, ή, όν, narrow, contracted, pinched up.
στενότης (στενός), ητος, ἡ, narrowness.
στενοχωρία (στενός, χῶρος), ας, ἡ, narrow place.
στένω, = στενάζω.
στέργω, *f.* ἑρξω, *a.* ερξα, *p. p.* εργμαι, *a. p.* ἐρχθην, 2 *p.* οργα, to love, have a natural affection for: to acquiesce *or* be contented with.
στερέω, to deprive of: to frustrate. S. § 118.
στερίσκω, = *the preceding.*
στέρνον, ου, τὸ, breast.
στέρομαι, = στερέομαι.
στεφάνη (στέφω), ης, ἡ, crown.
στέφανος (στέφω), ου, ὁ, crown *or* garland.
στεφανόω (στέφανος), *f.* ώσω, to crown: to honor, decorate.
στέφω, *f.* ψω, *a.* ψα, *p. p.* εμμαι, *a. p.* ἐφθην, to crown.
στῆθος, ους, τὸ, breast, bosom.
στήλη, ης, ἡ, monument, column, pillar.
στίβος (στείβω, to tread), ους, τὸ, body of soldiers.
στόλος (στέλλω), ου, ὁ, military expedition: fleet: journey, march.
στόμα, ατος, τὸ, mouth.
στόμιον, ου, τὸ, little mouth *or* opening.
στοναχίω (στοναχή, sob), *f.* ήσω, = στενάζω.
στόνος (στένω), ου, ὁ, groan, sob, moan.
στοχάζομαι (στόχος, aim), *f.* άσομαι, to aim at: to conjecture.
στράτευμα (στρατεύω), ατος, τὸ, army, troops.
στρατεύω (στρατός), *f.* εύσω, to lead out an army, to war, to make war.
στρατηγέω (στρατηγός), *f.* ήσω, to command an army.
στρατηγία, ας, ἡ, military command: military skill.
στρατηγικός, ή, όν, skilled in military science.
στρατηγός (στρατός, ἄγω), οῦ, ὁ, military commander, general.
στρατιή, *Ionic for* στρατία (στρατεύω), ας, ἡ, expedition.
στρατιώτης (στρατιά, army), ου, ὁ, soldier.
στρατιῶτις, ιδος, ἡ, female soldier: ship containing soldiers.
Στρατόπεδα, ων, τὰ, Stratopeda, *a place.*
στρατόπεδον (στρατός, πέδον), ου, τὸ, camp.
στρατός, οῦ, ὁ, army, troops.
στρέφω, *f* ψω, *a.* ψα, *p.* εφα, αμμαι, *a. p.* ἐφθην, 2 *a. p.* άφην, to turn, bend, twist round: reflect.
στρουθός, ου, ὁ, sparrow: ostrich.
Στρυμόνιος, α, ον, Strymonian.
Στρυμών, όνος, ὁ, Strymon.
στρωτός (στρώννυμι, to spread), ή, όν, spread, strewed.
στυγνός (στύγος, hatred), ή, όν, hateful, odious: sad, grieved, melancholy.
στῦλος, ου, ὁ, column, pillar.
Στυμφάλιος, α, ον, Stymphalian.
Στύξ, γός, ἡ, Styx.
στυππεῖον, *and* στυπτεῖον, ου, τὸ, tow.
στυπτηρία, ας, ἡ, alum.
στωμύλος (στόμα), ον, talkative, fluent.
σύ, thou. S. § 64.
συβώτης (σῦς, swine, βόσκω), ου, ὁ, swineherd.
συγγένεια (συγγενής), ας, ἡ, consanguinity.
συγγενής (γένος), ές, akin, of the same kindred.
συγγεωργός (γεωργός), οῦ, ὁ, fellow farmer.
συγγίγνομαι (γίγνομαι), to be together, to be with: to assemble, come together.
συγγινώσκω (γινώσκω), to be of the same opinion: to be conscious of: to forgive, pardon.
συγγνώμη (γνώμη), ης, ἡ, consent: leave: pardon.
συγγνωστός συγγνωτός), ή, όν, excusable, pardonable.
σύγγονος (γόνος), ον, kindred, related.
συγγράφω (γράζω), to write together:

reduce to writing, to compose.

συγκάθημαι (*κάθημαι*), to sit down together.

συγκαλέω (*καλέω*), to convoke, call together, invite as a guest.

συγκαλύπτω (*καλύπτω*,), to cover, conceal, hide.

συγκαταβαίνω (*καταβαίνω*), to go down together, descend in company.

συγκαταθάπτω (*καταθάπτω*, to bury), to bury with.

συγκαταθνήσκω (*καταθνήσκω*), to die with.

συγκαταστρέφω (*καταστρέφω*), to overthrow *or* overturn with, to help overturn.

συγκατεργάζομαι (*κατεργάζομαι*), to work *or* finish together: to assist in finishing.

σύγκειμαι (*κεῖμαι*), to lie together, to be placed *or* situated together: to be composed of.

σύγκλυς, υδος, ὁ, ἡ, gathered together indiscriminately, of all sorts.

συγκομίζω (*κομίζω*), to carry with: to gather, to take together.

συγχαίρω (*χαίρω*), to rejoice together: to felicitate *or* congratulate.

συγχέω (*χέω*), to confound, confuse.

συγχορευτής (*συγχορεύω*, to dance with), *οῦ, ὁ*, fellow dancer.

συγχωρέω (*χωρέω*), to assent, concede, agree, grant.

συκαμινία, ας, ἡ, mulberry-tree.

συκοφάντης, ου, ὁ, informer: false accuser, calumniator.

συκοφαντία, ας, ἡ, the business of an informer: calumny, false charge.

συκοφαντικός, ή, όν, false: calumniating: relating to *or* like a false accuser.

συλλαμβάνω (*σύν, λαμβάνω*), to take with, seize, arrest: to assist.

συλλέγω (*λέγω*), to collect, assemble together.

συλλογίζω (*λέγω*), *f. ίσω*, to collect. *Mid. συλλογίζομαι*, to sum up, calculate, compute: argue.

συμβαίνω (*σύν, βαίνω*), to happen, come to pass.

συμβάλλω (*βάλλω*), to throw together: to conjecture: to understand: to join: compare: to meet with: to fight *or* engage with.

σύμβασις (*συμβαίνω*), *ως, ἡ*, agreement, compact.

συμβοάω (*βοάω*), to cry out together.

σύμβολον (*συμβάλλω*), *ου, τὸ*, mark, token: symbol.

συμβουλεύω (*βουλεύω*), to advise, persuade: deliberate together, consult.

συμμάρτω (*μάρτω*), to seize together.

συμμαχέω (*σύμμαχος*), *f. ήσω*, to be an ally in war.

συμμαχία, ας, ἡ, alliance in war.

σύμμαχος (*μάχομαι*), *ου, ὁ, ἡ*, companion in arms: ally.

συμμίγνυμι (*μίγνυμι*), to mix together: to join, to unite with.

συμπαίζω (*παίζω*), to play with *or* together, to be a playfellow.

συμπάρειμι (*πάρειμι, εἰμί*), to be present at together.

συμπάρειμι (*πάρειμι, εἶμι*), to go together.

συμπαρομαρτέω (*παρά, ὁμαρτέω*, to accompany), to join in accompanying, attend: to follow.

σύμπας (*πᾶς*), *ασα, αν*, all, the whole, all together.

συμπαρασκευάζω (*παρασκευάζω*), to assist in procuring *or* preparing.

συμπήγνυμι (*πήγνυμι*), to fix, fasten together: to construct.

συμπίπτω (*πίπτω*), to fall together: to coincide: to meet.

συμπίτνω or συμπιτνέω, = *the preceding.*

συμπλέω (*πλέω*), to sail with, to accompany in sailing.

συμπολεμέω (*πολεμέω*), to fight with.

συμπονέω (*πονέω*), to labor *or* work together: to bear *or* sustain together.

συμπόσιον (*συμπίνω*, to drink with), *ου, τὸ*, feast, banquet: the banquetting room.

συμπότης (*συμπίνω*), *ου, ὁ*, fellow feaster.

συμπράσσω or συμπράττω (*πράσσω*), to do with another, to coöperate, assist.

συμφέρω (φέρω), to bring together: to assist in carrying: to agree, accord: to be expedient, advantageous: to happen.

συμφοιτητής (συμφοιτάω, to go with), οῦ, ὁ, school-fellow.

συμφορά (συμφέρω), ᾶς, ἡ, the act of bringing together: heaping up: contribution: accident, occurrence, disaster.

σύμφορος (φέρω), ον, useful, expedient, fit.

συμφύω (φύω), to join, connect. *Mid.* συμφύομαι, to grow to *or* with, coalesce, amalgamate.

σύν, *prep. with the dative*, with, together with: with the assistance of.

συνάγω (ἄγω), to collect, bring together: to contract.

συναθροίζω (ἀθροίζω), to assemble *or* collect together.

συναινέω, to agree to. S. § 118. αἰνέω.

συνακολουθέω (ἀκόλουθος, attendant), to follow: to attend.

συναναγκάζω (ἀναγκάζω), to force *or* compel together with, to help compel.

συναντάω (ἀντάω, to meet), *f.* ήσω, to meet with: to encounter: to happen.

συνάπτω (ἅπτω), to tie, connect, join together.

συναράσσω *or* **συναράττω** (ἀράσσω), to beat, strike *or* clash together.

συναρέσκω (ἀρέσκω), to approve with, to coincide with.

συναρπάζω (ἁρπάζω), to carry off together, to help carry off.

συναρτάω (ἀρτάω, to hang), *f.* ήσω, to hang up with, to fit to, fasten to, to hang together.

σύνδειπνος (δεῖπνον), ου, ὁ, guest at supper.

συνδέω (δέω), to tie, to fasten together.

συνδιαβάλλω (διαβάλλω), to cross over at the same time: to join in calumniating.

συνδιαφθείρω (διαφθείρω), to accomplish with, to execute with: transact business with.

συνδοκέω (δοκέω), to agree in opinion. **συνδοκεῖ**, it seems proper *or* fit, it is agreed.

συνδράω (δράω), to do with, to assist in doing.

συνέδριον (ἕδρα, a seat), ου, τὸ, session: place of assembly: council.

συνέργω, *for* **συνείργω**.

σύνειμι (εἰμί), to be with, to have intercourse with.

συνείργω (εἴργω), to shut up together.

συνείρω (εἴρω), to knit together: to deliver a connected discourse: to close up: to form an unbroken line.

συνεισφέρω (εἰσφέρω), to contribute together with.

συνεκτός (συνέχω), ή, όν, to be withheld, to be held together.

συνεπαινέω (ἐπαινέω), to agree in approving.

συνεπεύχομαι (ἐπί, εὔχομαι), to invoke with, to join in an invocation.

συνέπομαι (ἕπομαι), to follow, accompany, attend

συνέρχομαι (ἔρχομαι), to come together, assemble: to adopt the same measures.

συνετός (συνίημι), ή, όν, understanding, sagacious, intelligent, knowing, prudent: intelligible.

συνεχής (συνέχω), ής, continual, connected, frequent.

συνέχω (ἔχω), to hold together, connect: to contain: to maintain *or* preserve: to bind.

συνηγορέω (ἀγορεύω), *f.* ήσω, to be an advocate, pleader *or* defender.

συνήθης (ἦθος), ες, accustomed to: familiarized with, customary.

σύνθετος (συντίθημι), put together. joined: fictitious.

συνθήκη (συντίθημι), ης, ἡ, consent, agreement, compact.

σύνθημα (συντίθημι), ατος, τὸ, sign, signal, countersign.

συνιδεῖν, *from* συνοράω.

συνίημι (ἵημι), to understand.

συνίστημι (ἵστημι), *f.* **συστήσω**, to constitute, establish, institute: to ap-

point: to prove. *Mid.* συνίσταμαι, to subsist, consist: to exist.

συνίω *or* συννέω (νίω, to heap), *f.* ήσω, to heap together, to collect together.

συνοδοιπόρος (ὁδοιπόρος), ου, ὁ, fellow traveller.

σύνοιδα (οἶδα), to be conscious.

συνοικίω (οἰκίω), to be housed together, to dwell *or* associate together.

συνοράω (ὁράω), perceive, observe.

συνουσία (σύνειμι), ας, ἡ, society, intercourse, presence, company.

σύνταξις (συντάσσω), εως, ἡ, construction, array, arrangement.

συνταράσσω (ταράσσω), to put into total confusion.

συντάσσω *or* συντάττω (τάσσω), to arrange together, to set in battle array, to form in a line.

συντελίω (τελίω), to end with: to celebrate rites with: to be associated with: to pay one's proportion, to contribute.

συντήκω (τήκω, to melt), *f.* ξω, *a.* ξα, *p. p.* γμαι, *a. p.* ήχθην, 2 *a. p.* άκην, 2 *p.* ηκα, to waste away, to pine.

συντίθημι (τίθημι), to put together, to compose: to feign: to contrive: to make an agreement, treaty, *or* convention.

σύντομος (συντέμνω, to abridge), ον, cut short, brief, concise, short.

σύντριες (τρεῖς), three at a time.

συντρέχω (τρέχω), to run with: to concur.

συντρίβω (τρίβω), to rub, bruise, *or* crush together.

Συρακουσαι, ῶν, αἱ, Syracuse.

Συρακούσιος, α, ον, Syracusan.

σύριγξ, γγος, ἡ, musical pipe *or* reed.

συρίζω, *f.* ίσω, ίζομαι, *a.* ιξα *and* ισα, to play on a pipe.

Σύριος, α, ον, Syrian.

συρίσδω, *Doric for* συρίζω.

συρίσσω, = συρίζω

Συριστί, *adv* in the Syrian language.

Συροφοίνιξ, ικος, ὁ, a Syro-Phœnician.

συρρίω (σύν, ρίω), to flow together: to form a junction *or* confluence: to flock together in crowds.

σύρτις (σύρω, to draw), εως, ἡ, a sandy bank: quicksand the Syrtis.

σύσκηνος (σύν, σκηνή), η, ον, lodging *or* dwelling in the same tent, messing together.

συσκιάζω (σκιάζω, to shade), *f.* άσω, to overshadow wholly: to hide in the shade.

συσκοτάζω (σύν, σκοτάζω), *f.* άσω, *a.* συνεσκότασα, to envelope in darkness, to grow dark.

συσκοτάζει, it grows dark, *impersonal.*

συστρέφω (στρέφω, to wind), *f.* έψω, to draw *or* collect into a close body.

σύστασις (συνίστημι), εως, ἡ, constitution: establishment temperament: composition: construction: anxiety: straining, tension.

συστρατεύω (στρατεύω), to make war together, to be a soldier with.

συστρατιώτης (στρατιώτης), ου, ὁ, fellow soldier, comrade.

συστρέφω (στρέφω), to roll up: to roll up into a bundle *or* ball; to contract, draw together.

συχνός, ή, όν, frequent: crowded: numerous.

σφαγή (σφάζω), ῆς, ἡ, slaying, slaughtering.

σφάζω *or* σφάττω, *f.* άξω, *a.* αξα, *p. p.* αγμαι, *a.* ἔσφαγην, 2 *a. p.* αγην, to kill, slay, butcher.

σφαλερός (σφάλλω, to overset), ά, όν, tottering, stumbling, slippery, dangerous.

σφαραγίω (σφάραγος, noise), *f.* ήσω, to make a hissing noise, to hiss.

σφάττω, *see* σφάζω.

σφεῖς, they. S. § 64.

σφενδονάω (σφενδόνη), *f.* ήσω, to sling.

σφενδόνη, ης, ἡ, sling.

σφενδονήτης, ου, ὁ, slinger.

σφέτερος, α, ον, their, theirs. S. § 67.

σφόδρα (σφοδρός), *adv.* very, very much, greatly, exceedingly.

σφοδρός, ά, όν, vehement, strenuous.

σφός, ή, όν, *for* σφέτερος. S. § 67 N. 1.

σχεδία (σχέδιος, hasty), ας, ἡ, raft.

σχεδόν (ἔχω), *adv.* nearly, almost.

σχέτλιος (ἴσχω), α, ον, unhappy, wretched, miserable: cruel, unfeeling.
σχῆμα (ἴσχω), ατος, τὸ, figure, form: external appearance: dress, air.
σχοῖνος, ου, ὁ, ἡ, rush: schœnus, *an Egyptian land measure.*
σχολάζω (σχολή), *f.* άσω, to be at leisure *or* unemployed: to be idle.
σχολή, ῆς, ἡ, leisure.
σώζω, to save, preserve. S. § 118.
Σωκράτης, ους, ὁ, Socrates.
σῶμα, ατος, τὸ, body: person.
σωματοφύλαξ (σῶμα, φύλαξ), ακος, ὁ, bodyguardsman, lifeguardsman.
σῶος, α, ον, safe, secure.
Σωστρατίδας, ου, ὁ, Sostratidas.
Σώστρατος ου, ὁ, Sostratus.
σώτειρα (σωτήρ), ας, ἡ, saviour, liberator, deliverer.
σωτηρία, ας, ἡ, preservation, security.
σωτήριος (σωτήρ, saviour), ον, salutary, wholesome, saving.
σωφρονίω (σώφρων, discreet), *f.* ήσω, to be of sound mind, to be sane, to be wise.
σωφροσύνη (σώφρων), ης, ἡ, soundness of mind, discretion: moderation, modesty.
σώω, = σώζω.

T.

Ταίναρος, ου, ὁ, ἡ, Tænarus.
ταινία (τείνω), ας, ἡ, fillet, band.
τάκω, *Doric for* τήκω.
ταλαιπωρίω (ταλαίπωρος), *f.* ήσω, to be wretched, to undergo suffering.
ταλαιπωρία, ας, ἡ, wretchedness, misery, distress, pain
ταλαίπωρος, ον, miserable, unhappy.
τάλαντον, ου, τὸ, balance. weight: a talent.
τάλαρος, ου, ὁ, basket.
Ταλθύβιος, ου, ὁ, Talthybius.
ταμιεύομαι (ταμίας, steward), to be a steward: to dispense: to lay up against the future: to use moderately, to economize.
ταμίη, *Ionic for* ταμία, ας, housekeeper.
Ταμώς, ώ, ὁ, Tamos.
τάν *or* τᾶν, *only in* ὦ τάν, O thou, O friend, my friend, sir. S. § 47.
Τάναϊς, ϊδος, ἡ, Tanais.
τανυσός (τείνω), ή, όν, stretched out, extended.
ταναύπους (τείνω, πούς), ποδος, ὁ, ἡ, foot-stretching, swiftly-running, long-legged.
Τανίτης, ου, ὁ, Tanites, *an Egyptian district.*
Ταντταλίδης, ου, ὁ, son of Tantalus.
Τάνταλος, ου, ὁ, Tantalus.
ταυῦν (τὰ, νῦν), *adv. a little stronger than* νῦν.
τανύω, *f.* ύσω, *a.* υσα, *p. p.* υσμαι, *a. p.* ύσθην, = τείνω.
τάξις (τάσσω), ιος, ἡ, order, arrangement: post, position, rank: battle-array.
ταπεινός, ή, όν, humble, low.
ταπεινότης (ταπεινός), ητος, ἡ, humility, abjectness.
ταράγμα (ταράσσω), ατος, τὸ, disturbance, confusion, commotion.
ταραγμός (ταράσσω), οῦ, ὁ, disturbance, confusion, commotion.
Ταραντῖνος, ου, ὁ, a Tarentine.
Τάρας, αντος, ὁ, Tarentum.
ταράσσω *or* ταράττω, *f.* άξω, *a.* αξα, *p.* αχα, αγμαι, *a. p.* άχθην, to trouble, disturb.
ταραχώδης (τάραχος, disturbance), ες, of a disorderly kind: tumultuous, disturbing.
ταρβίω (τάρβος, fear), *f.* ήσω, to fear: to reverence to tremble at.
τα, σός *or* ταρρός, οῦ, ὁ, hurdle, crate.
Τάρταρος, ου, ὁ, Tartarus.
τάσσω *or* τάττω, *f.* άξω, *a.* αξα, *p.* αχα, αγμαι, *a. p.* άχθην, 2 *a. p.* άγην, to arrange, set in array: to place to appoint.
ταῦρος, ου, ὁ, bull
ταύτη (οὗτος), *adv.* thus: in this respect this way. S. § 124.
ταφή (θάπτω), ῆς, ἡ, burial, interment: tomb.
τάφος (θάπτω), ου, ὁ, tomb, grave.
τάφρος (θάπτω), ου, ἡ, ditch: pit.
τάχα (ταχύς), *adv.* quickly: perhaps.
ταχέως, *adv.* quickly, soon, speedily.

τάχος (ταχύς), ους, τὸ, swiftness, quickness.
κατὰ τάχος, quickly.
ταχυναυτέω (ταχύς, ναῦς), to sail swiftly.
ταχύς, εῖα, ύ, quick, swift, speedy: prompt, precipitate: early.
τὴν ταχίστην, the shortest way.
τέ, *conj.* and. S. § 228.
Τέγεια, ας, ἡ, Tegea.
Τεγεάτης, ου, ὁ, Tegean.
τέγος (στέγω, to cover), ους, τὸ, the roof.
τείνω, to stretch, extend, distend. S. § 118.
τείρω, *f.* τέρσω, to vex, afflict, subdue.
τειχίζω (τεῖχος), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to build a wall: to enclose with a wall, to fortify.
τειχισμός, οῦ, ὁ, wall-building, fortification, breast-work.
τεῖχος, ους, τὸ, wall, rampart: city.
τειχύδριον, ου, τὸ, little wall.
τεκμαίρομαι (τέκμαρ, aim), to fix as an aim, to bring to a conclusion: to observe *or* remark: to conjecture, infer, judge.
τέκνον (τίκτω, ἔτεκον), ου, τὸ, offspring, child.
τέκος, ους, τὸ, = *the preceding.*
τεκταίνομαι (τέκτων), *a.* ηνάμην, to work in wood, to be a housewright, joiner.
τέκτων, ονος, ὁ, carpenter: artist.
τελέθω (τέλλω, to be), to be, become: rise up.
τέλειος (τέλος), α, ον, perfect, whole, complete.
τελείω (τέλειος), *f.* ώσω, to finish, complete, make an end of, put an end to.
τελετή (τελέω), ῆς, ἡ, end, conclusion: rite: initiation.
τελευταῖος (τελευτή, end), α, ον, final, at the end: the last.
τὸ τελευταῖον, finally.
τελέω, *f.* έσω, *a.* εσα, *p.* εκα, εσμαι, *a. p.* έσθην, to finish, complete, accomplish: to expend, disburse.
τέλος, ους, τὸ, end: limit: aim, object: magistracy: band of soldiers: tribute: contribution.
τέλος, *adv.* finally.
οἱ ἐν τέλει, magistrates.
τέμενος (τέμνω), ους, τὸ, consecrated ground: temple.
τέμνω, to cut, cleave, amputate, separate: to cut down. S. § 118.
τεός, *for* σός. S. § 67. N. 1.
τεράστιος (τέρας, wonder), ον, wonderful, extraordinary
τέρην, ενα, ον, tender, soft: feeble. S. § 53. 4.
τέρμα, ατος, τὸ, end, limit.
τερπνός (τέρπω), ή, όν, agreeable, pleasant, charming, sweet, delightful.
τέρπω, *f.* τέρψω, *a.* τερψα, *a. p.* ἐρφθην, *and* ἀρφθην, 2 *a. p.* ἄρπην, to delight, amuse. *Mid.* τέρπομαι, to be delighted: to be sated.
τεσσαράκοντα, forty.
τέσσαρες, α, four.
τεσσεράκοντα, *Ionic for* τεσσαράκοντα.
τεσσερακοντόργυιος (ὀργυιά), ον, forty fathoms.
τεσσερεσκαίδεκα, fourteen.
τεσσαρτημόριον (τέσσαρτος, μοῖρα), ου, τὸ, fourth part.
τέσταρτος, η, ον, fourth.
τετράκις, *adv.* four times.
τετρακισμύριοι (τετράκις, μύριοι), αι, α, forty thousand.
τετράκυκλος (κύκλος, wheel), ον, four-wheeled.
τετρακτάλαιστος (σταλαιστή, span), ον, measuring four span.
τετράπηχυς, υ, measuring four cubits.
τέτταρες, *for* τέσσαρες.
τέττιξ, ιγος, ὁ, tree-cricket, tree-locust.
Τευθρανία, ας, ἡ, Teuthrania.
τεύχω, *f* εύξω, *a.* ευξα, *p.* τευχα, υγμαι, *a. p.* ύχθην *and* εύχθην, to make, fabricate, build, get ready: to invent, devise: to be, *in the perf. pass.*
τεχνάζω (τέχνη), *f.* άσομαι, to make, fabricate: perform: plot.
τέχνη, ης, ἡ, art: trade.
τεχνίτης (τέχνη), ου, ὁ, artist: tradesman: player: cheat.
τέως, *adv.* until then: so long, as long

as : in the mean time.

Τέως, ω, ὁ, Teos.

τῆ, take thou S. § 118.

τῆ, *adv Ionic for* ἦ.

τήκω, *f.* ξω, *a* ἐξα, *p. p.* ηγμαι, *a. p.* ἐχθην, 2 *a. p.* ἄκην, 2 *p.* ηκα, to melt : to waste, consume.

Τέλαμος, ου, ὁ, Telemus.

τηλικοῦτος, *adv* so much, as much as.

τηλικοῦτος, αὑτη, οὑτο, so great, so large : so old. S § 73.

τηλόθεν (τηλοῦ, afar), *adv.* at a distance, afar off : from afar.

τήμερον, *for* σήμερον.

τηνικάδε *and* **τηνικαῦτα**, *adv.* then. S. § 124.

τῆνος. *Doric for* ἐκεῖνος.

τήρησις (τηρέω, to watch), εως, ἡ, observation, watching, guard : prison.

τιάρα, ας, ἡ, tiara.

Τίγρης, ητος, ὁ, Tigris.

Τίγρις, ιδος, ὁ, = *the preceding.*

τίθημι, to put, place, to lay down, establish : manage make. S. § 118.

Τιθωνός, οῦ, ὁ, Tithonus.

τίκτω, to bear, produce. S. § 118.

τιμάω (τιμή), *f.* ήσω, to honor : to esteem, to estimate *or* appreciate.

τιμή (τίω), ῆς, ἡ, honor, respect, reverence.

τίμιος (τιμή), α, ον, honorable, reverend : dear, precious

Τιμόθεος, ου. ὁ, Timotheus.

τιμωρέω (τιμωρός), *f.* ήσω, to assist, protect, defend : to avenge. *Mid.* τιμωρέομαι, to punish.

τιμωρία, ας, ἡ, punishment : vengeance assistance.

τιμωρός, όν, avenger, punisher.

τίν, *for* τοί.

τινάσσω, *f.* άξω, *a.* αξα, ἄχθην, to shake.

τίνυμαι *or* **τίννυμαι**, = τίνομαι *from*

τίνω, *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a p.* ίσθην, to pay : to expiate. *Mid.* τίνομαι, to avenge : to punish.

τίπτοτι (τί, ποτί). *adv.* why?

τίπτοτι, *Epic for the preceding.*

τίς, τί, who? what? which? S. § 68.

τὶς, τὶ, any, some, certain : a, an. S. § 69.

πολλοί τινες, a good many persons.

τίσις (τίω), εως, ἡ, revenge : punishment : payment.

Τισσαφέρνης, ους, ὁ, Tissaphernes.

Τιτάν, ᾶνος, ὁ, Titan : Sun.

τιτρώσκω, to wound, hurt : to pierce. S. § 118.

Τιτυός, οῦ, ὁ, Tityus.

τίω, *f.* ίσω, = τιμάω.

τλάμων, *Doric for* τλήμων.

τλάω, to bear, endure, suffer : to have courage *or* boldness. S. § 118.

τλήμων (τλάω), ον, patient, afflicted, wretched.

τοί, therefore, accordingly, consequently. S. § 228. 2.

τοιγάρ (τοί, γάρ), now indeed, truly : therefore.

τοιγαροῦν (τοιγάρ, οὖν), = *the preceding.*

τοίγαρτοι (τοιγάρ, τοί), = τοιγάρ.

τοίνυν (τοί, νύν), then, therefore.

τοιόνδε, τοιάδε, τοιόνδε, = τοιοῦτος. S. § 73.

τοιοῦτος, τοιαύτη, τοιοῦτο, such. S. § 73.

τοῖχος, ου. ὁ, wall.

τοιχωρυχία (τοιχωρύχος), *f.* ήσω, to break through walls, to be a housebreaker *or* shop lifter.

τοιχωρύχος (τοῖχος, ὀρύσσω), ου, ὁ, house breaker, burglar, shop-lifter.

τοκεύς (τίκτω), έως, ὁ, parent.

τόκος (τίκτω), ου, ὁ, childbirth : offspring : interest on money.

τόλμα, ης, ἡ, boldness, daring, courage.

τολμάω (τόλμα), *f.* ήσω, to dare, undertake.

Τολμίδης, ου, ὁ, Tolmides.

τονθορύζω *and* **τονθωρίζω**, to murmur, mutter, whisper.

τόξευμα (τοξεύω), ατος, τὸ, arrow, dart, javelin : shot with an arrow.

τοξεύω (τόξον), *f.* εύσω, to shoot.

τόξον, ου, τὸ, bow.

τοξότης (τόξον), ου, ὁ, archer.

τόπος, ου, ὁ, place, space, room : position, situation.

τοπρῶτον, *adv.* = τὸ πρῶτον, at first.

Τορωναῖος, ου, ὁ, a Toronian.
τόσος, η, ον, = τοσοῦτος.
τοσόνδε, τοσήνδε, τοσόνδε, = *the following*.
τοσοῦτος, τοσαύτη, τοσοῦτο, so great: so many S. § 73.
τόσσος, *Epic for* τόσος.
τοσσοῦτος, *Epic for* τοσοῦτος.
τότε, *adv.* then. S. § 124.
τοτέ, *adv.* at one time sometimes.
τράγημα (τρώγω, to eat), ατος, τὸ, the dessert, second course.
τράγος, ου, ὁ, goat.
τράπεζα, ης, ἡ, table: meats set on the table.
τραῦμα (τιτρώσκω), ατος, τὸ, wound: blow, cut.
τραυματίας (τραῦμα), ου, ὁ, wounded, hurt.
τραχύς, εῖα, ύ, rough, rugged.
τραχύτης (τραχύς), ητος, ἡ, rudeness roughness
τρεῖς, τρία, three. S. § 60.
τρέμω, to tremble at, to dread.
τρέπω, *f.* ψω, *a.* ψα, *p.* φα *and* αφα, αμμαι, *a. p.* φθην, 2 *a.* απον, άφην, to turn, turn about.
τρέφω, to nourish, bring up: to feed: to support: to compact, to coagulate. S. § 118.
τρέχω, to run, hasten, hurry: to incur. S. § 118.
τρίαινα (τρεῖς), ης. ἡ, trident.
τριακαίδεκα, thirteen.
τριάκοντα, thirty.
τριακονταέτης (ἔτος), ους, ὁ, ἡ, of thirty years: thirty years old.
τριακόσιοι αι, α, three hundred.
τρίβω, *f.* ίψω, *a* ιψα, *p.* ιφα, ιμμαι, *a. p.* ίφθην, 2 *a. p.* ίβην, rub: to beat, bruise.
τριβώνιον (τρίβω), ου, τὸ, old cloak, thread-bare coat.
τριηκόσιοι, *Ionic for* τριακόσιοι.
τριηράρχης (τριήρης, ἄρχω), ου, ὁ, the commander of a galley: the furnisher of a galley.
τριήραρχος, ου, ὁ, = *the preceding*.
τριήρης (τρεῖς), ους, ἡ, galley with three banks of oars.
τριηρίτης, ου, ὁ, rower in a galley: passenger in a galley.
τρίοδος (τρεῖς, ὁδός), ου, ἡ, place where three roads meet.
Τριοπίδης, ου, ὁ, Triopides.
τριπλόος (τρεῖς), η, ον, threefold: treble.
τριπόθατος, *Doric for* τριπόθητος (τρίς, ποθέω), ον, most dearly beloved.
τρίπους (τρεῖς, πούς), οδος, ὁ, ἡ, tripod.
τρίς, *adv.* thrice.
τρισκαίδεκα, thirteen.
τριταῖος α, ον, in three days, on the third day.
τρίτος, η, ον, third.
ἐκ τρίτου, the third time.
Τρίτων, ωνος, ὁ, Triton.
τριφάσιος (τρεῖς), α, ον, threefold, triple.
τρίχα (τρεῖς), *adv.* trebly: in a threefold manner: in three parts.
τριχθά, *adv.* = *the preceding*.
τριώβολον (τρεῖς, ὀβολός), ου, τὸ, three oboli.
Τροία. ας, ἡ, Troy.
Τροίηθεν, *adv.* from Troy.
τρόπαιον or τροπαῖον (τρέπω), ου, τὸ, trophy.
τροπή (τρέπω), ῆς, ἡ, turning: change: rout, flight: the solstice.
τρόπος (τρέπω), ου, ὁ, turn, mode, manner, custom, habit: practice, pursuit disposition, character.
τροπωτήρ (τρέπω), ῆρος, ὁ, leather thong by which the oar was hung to the side of the boat.
τροφεῖον (τρέφω), ου, τὸ, the cost for food: instruction *or* education, nurture.
τροφή (τρέφω), ῆς, ἡ, nourishment, food.
τροφός (τρέφω), οῦ, ὁ, ἡ, nurse, guardian.
Τροφώνιος ου, ὁ, Trophonius.
τροχοειδής (τροχός), ές, shaped like a wheel, round.
τροχός (τρέχω), οῦ, ὁ, wheel.
τρυγάω (τρύγη, grain), *f.* ήσω, to collect the fruits: to gather ripe fruits at harvest: to enjoy.
τρύπανον (τρύπη, hole), ου, τὸ, auger, wimble.

τρυπάω (τρύπη), *f.* ήσω, to bore, pierce, perforate.
τρυφή, ῆς, ἡ, luxury, effeminacy, sensuality.
Τρωάς, άδος, ἡ, a Trojan woman.
Τρωικός, ή, όν, Trojan.
Τρώιος, α, ον, = *the preceding.*
Τρῶος, α, ον, = *the preceding.*
Τρώς, ωός, ὁ, a Trojan.
τύ, *for* σύ. S. 64. N. 2.
τυγχάνω, to obtain: hit: happen. S. § 118.
Τυδείδης, ου, ὁ, the son of Tydeus.
Τυδεύς, έως, ὁ, Tydeus.
τυίδ', *Doric for* τῇδε, here, hither.
τύμβος, ου, ὁ, tomb, sepulchre.
Τυνδάρεως, εω, ὁ, Tyndareus.
τύπος (τύπτω), ου, ὁ, stroke, mark, pattern, model. type, image, figure.
τύπτω, to beat, bruise, pound, to smite, strike. S. § 118.
τυραννέω (τύραννος), *f.* ήσω, to reign.
τυραννικός (τύραννος), ή, όν, royal: princely: fit for a king: tyrannical.
τυραννίς (τύραννος), ίδος, ἡ, royalty, supreme power: tyranny.
τύραννος ου, ὁ, ἡ, prince, ruler, king, queen: tyrant.
Τύριος, α, ον, Tyrian.
τυρός, οῦ, ὁ, cheese.
Τυρος, ου, ἡ, Tyre.
τύρσις, εως, ἡ, tower: defence.
τυτθός, ή, όν, little, small.
τυφλός, ή, όν, blind.
τυφλόω (τυφλός), *f.* ώσω, to blind.
τῦφος (τύφω, to smoke), ου, ὁ, smoke: vanity, vainglory.
Τυφών, ῶνος, ὁ, Typhon.
τύχη (τυγχάνω), ης, ἡ, fortune: result, chance.
τῷ (ὁ), *conj.* then, therefore.

Υ.

ὑάκινθος, ου, ὁ, hyacinth.
Ὑάκινθος, ου, ὁ, Hyacinthus.
ὑβρίζω, (ὕβρις), *f.* ίσω, *a.* ισα, *p.* ικα, ισμαι, *a. p.* ίσθην, to insult: to injure.
ὕβρις, εως, ἡ, insolence, abuse, injury.
ὑβριστής (ὑβρίζω), οῦ, ὁ, insolent person.
ὑγίεια (ὑγιής), ας, ἡ, health: soundness.
ὑγιής, ές, healthy: sound: entire, perfect: right, just, useful, good.
ὑγρός (ὕδωρ), ά, όν, moist, wet: liquid.
ὑδρηλός ὕδωρ), ή, όν, watery, humid irrigated, watered.
ὕδρος (ὕδωρ), ου, ὁ, water snake.
ὕδωρ, ατος, τὸ, water. S. § 46.
υἱός, οῦ, ὁ, son. S. § 46.
ὑλακή, ῆς, ἡ, bark, howl.
ὑλακτέω, *f.* ήσω, to bark, to howl.
ὕλη, ης, ἡ, wood, forest.
ὑλήεις (ὕλη), εσσα, εν, woody.
ὑμέναιος, ου, ὁ, marriage-song: Hymen, *the god of marriage.*
ὑμέτερος, α, ον, your, yours. S. § 67.
ὑμνέω (ὕμνος), *f.* ήσω, to celebrate in verse, to make the subject of song.
ὕμνος, ου, ὁ, ἡ, hymn, song.
ὑμός, *for* ὑμέτερος. S § 67. N. 1.
ὑπάγω (ἄγω), to bring under, to subject: to steal *or* take away privately: to bring to trial, to prosecute: to slip away.
ὑπαί, *Epic for* ὑπό.
ὑπακούω (ἀκούω), to hearken to, to obey, listen to, to give heed to: to acquiesce: to admit.
ὑπαρχος (ἀρχός, commander), ου, ὁ, under officer, prefect, lieutenant.
ὑπάρχω (ἄρχω), to begin from: spring up to act, say *or* do first: to be, exist.
ὑπασπιστής (ἀσπίς), ου, ὁ, armour-bearer, shield-bearer.
ὑπείρ, *Epic for* ὑπέρ.
ὑπέκκαυμα (ὑπεκκαίω, to burn a little), ατος, τὸ, tinder: fuel incentive.
ὑπεκτίθημι (ἐκτίθημι), to put forth privately: to cause to be transported anywhere: to put in safety.
ὑπεκφεύγω (ἐκφεύγω), to flee privately, escape: to take to flight.
ὑπεξάγω (ἐξάγω), to withdraw secretly, to slip away.
ὑπεξειμι (ἔξειμι), to go forth secretly: to steal away, to depart.
ὑπεξέρχομαι (ἐξέρχομαι), to go out privately, to escape.
ὑπέρ, *prep. With the genitive,* upon,

above, over : for. *With the accusative*, above, over : beyond.

ὑπέρα (ὑπέρ, over), *ας*, *ἡ*, brace, *a marine term.*

ὑπερἄνω (*ἄνω*), *adv.* above.

ὑπερβαίνω (*βαίνω*), to go over, to go beyond, to cross over: to excel, exceed : to transgress.

ὑπερβάλλω (*βάλλω*), to throw over, to throw beyond . to pass over : to excel, surpass.

ὑπερβολή (*ὑπερβάλλω*), *ῆς*, *ἡ*, a passage over : excess, excellence : addition.

ὑπερείδειν, *from* **ὑπερεράω**.

ὑπερείχω (*ἔχω*), to hold over, extend, *or* elevate above: to cover : to defend : to be above.

ὑπερήφανος (*φαίνω*), *ον*, haughty, arrogant, proud.

ὕπερθε *and* **ὕπερθεν** (*ὑπέρ*), *adv.* from above.

ὑπερθρώσκω (*θρώσκω*), to leap over, to rise above.

ὑπεραχλάζω (*αχλάζω*, to boil), *f.* *άσω*, *a.* *ασα*, to boil over, effervesce.

ὑπερμεγάθης, *Ionic f.r*

ὑπερμεγέθης (*μέγεθος*), very large, immense, enormous, vast, huge.

ὑπεροπτικός (*οπτω*), *ή*, *όν*, supercilious, contemptuous, haughty, scornful, proud.

ὑπεροράω (*ὁράω*), to look over *or* beyond : to overlook, despise.

ὑπερφέρω (*φέρω*), to carry over *or* above : to surpass, to excel.

ὑπερφίαλος, *ον*, over-violent, overhaughty, insolent, pr fidious.

ὑπερφυής (*φύω*), *ής*, supernatural : huge : lofty : very beautiful . very strong, mighty : strange

ὑπέχω (*ἔχω*), *f* *ὑφέξω*, to put *or* keep under . to sustain . to offer *or* present.

ὑπήκοος (*ὑπακούω*), *ον*, obedient, submissive : tractable : subject, *as a nation.*

ὑπήνη, *ης*, *ἡ*, the part of the face below the nose : the beard.

ὑπηρεσία (*ὑπηρέτης*), *ας*, *ἡ*, service, office, ministry.

ὑπηρετέω (*ὑπηρέτης*), *f.* *ήσω*, to row . to serve, to minister to, attend upon.

ὑπηρέτης (*ἐρέσσω*), *ου*, *ὁ*, rower : servant, minister.

ὑπίστημι, *Ionic for* **ὑφίστημι**.

ὑπισχνέομαι, to promise. S. § 118.

ὕπνος, *ου*, *ὁ*, sleep.

ὑπό, *prep.* *With the genitive*, by : through, by means of : with : during, under. *With the dative*, under : by, on account of. *With the accusative*, under, beneath.

ὑποβάλλω (*βάλλω*), to put under, cast under : to suggest, admonish : to answer : to interrupt.

ὑποβολιμαῖος (*ὑποβάλλω*), *α*, *ον*, supposititious.

ὑπόγαιος (*γαῖα*), *ον*, underground, subterraneous.

ὑποδείδω (*δείδω*), to be somewhat afraid : to fear, be afraid.

ὑποδείκνυμι (*δείκνυμι*), to show secretly, to foreshow : to point out, show.

ὑποδέχομαι (*δέχομαι*), to receive, to entertain as a guest.

ὑποζεύγνυμι (*ζεύγνυμι*), to put under the yoke : to attach *or* fasten under *or* to.

ὑποζύγιον (*ζυγός*), *ου*, *τὸ*, beast of burden.

ὑπολαμβάνω (*λαμβάνω*), to undertake : to receive the onset of an enemy : to attack : to interrupt, to answer : to suppose, imagine.

ὑπολείπω (*λείπω*), to leave behind : to fall short : to be deficient.

ὑπόλοιπος (*λοιπός*), *ον*, remaining over, left behind.

ὑπολύω (*λύω*), to loose below : to untie, to unnerve : to liberate.

ὑπομαλακίζομαι (*μαλακός*), to be softened gradually.

ὑπομένω (*μένω*), to stand by, to remain standing : to support, sustain : to persist, persevere : to wait for.

ὑπομιμνήσκω (*μιμνήσκω*), to remind. *Mid.* **ὑπομιμνήσκομαι**, to remember, recollect.

ὑπόπτερος (*πτερόν*), *ον*, winged.

ὑποπτεύω (*οπτω*), *f.* *εύσω*, to suspect.

ὑποπτήσσω (*πτήσσω*, to fear), *f.* *ήξω*,

a. ηξα, p. ηχα, 2 a. ακον, to shrink or hide for fear, to fear.

ὑπόπτως (ὕποπτος, suspicious), adv. suspiciously.

ὑποσείω (σείω), to shake under: to shake a little.

ὑποσημαίνω (σημαίνω), to make a sign under, to underwrite: to give a signal: to point out.

ὑπόσπονδος (σπονδή), ον, under a truce.

ὑποσείουσιν, Epic for ὑποσείουσιν, from ὑποσείω.

ὑποστέλλω (στέλλω), to place under, to draw in, to gather together, to contract: to dissemble: to disguise.

ὑποστρέφω (στρέφω), to turn round, to turn back, to return, to turn, to bring back.

ὑποτέμνω (τέμνω), to cut down: to cut beneath: to cut off.

ὑποτίθημι (τίθημι), to put under, to lay down: to advise, to offer or propose.

ὑπουράνιος (οὐρανός), ον, under heaven.

ὑποφεύγω (φεύγω), to escape secretly: to escape.

ὑποφύομαι (φύω), to grow up from or under, to spring up from under.

ὑποφωνέω (φωνέω), f. ήσω, to call to, to respond to.

ὑποχείριος (χείρ), ον, under the hand: subjected, subjugated, captive.

ὑποχέω (χέω), to pour under, to pour in, to scatter under: to inspire with silently.

ὕποχος (ὑπέχω), ον, held under, subject, dependent.

ὑποχωρέω (χωρέω), to retreat, give ground.

ὑποψία (οπω), ας, ἡ, suspicion, jealousy.

ὕπτιος, α, ον, lying on the back, supine.

ὑπωρέη, Ionic for

ὑπώρεια (ὑπό, ὄρος), ας, ἡ, the foot of a mountain.

Ὑρκάνιος, α, ον, Hyrcanian.

Ὑστάσπης, ου, ὁ, Hystaspes.

ὕστατος, η, ον, last. S. § 59.

ὑστεραῖος, α, ον, on the day following.

ὑστερίζω (ὕστερος), f. ίσω, a. ισα, to come too late: to be overcome, to be inferior.

ὕστερον, adv. after, afterwards.

ὕστερος, α, ον, later: following, second. S. § 59.

ὑφαίνω, f. ανῶ, a. ηνα, p. p. ασμαι, a. p. άνθην, to weave: to prepare: to plan, contrive.

ὑφαιρέω (ὑπό, αἱρέω), to take away from: to subtract from.

ὑφέλκω (ἕλκω), to draw or pull from under.

ὑφίημι (ἵημι), to put down or under: to lower: to cease.

ὑφίστημι (ἵστημι), f. ὑποστήσω, to place under: to produce, present. Mid. ὑφίσταμαι, to undertake: to oppose: to promise: to withstand.

ὑφοράω (ὁράω), to suspect, mistrust, apprehend.

ὑψηλός (ὕψος), ή, όν, high, lofty, tall.

ὑψίκομος (ὕψι, high, κόμη), ον, high-haired: high-leaved.

ὕψος, εος, τὸ, height, elevation.

ὑψόσε, adv. on high, upward.

Φ.

φαγεῖν, from ἐσθίω.

Φαιδρίας, ου, ὁ, Phædrias.

φαιδρός (φαίνω), ά, όν, polished, clear, glittering, refulgent: gay.

Φαῖδρος, ου, ὁ, Phædrus.

φαίνω, f. ανῶ, a. ηνα, p. αγκα, ασμαι, a. p. άνθην, 2 a. p. άνην, to show. Mid. φαίνομαι, to appear.

φακῆ, ῆς, ἡ, lentil: lentil soup.

φάλαγξ, αγγος, ἡ, phalanx.

φαλακρός, ά, όν, bald.

Φαλύνος, ου, ὁ, Phalynus.

φανερός (φαίνω), ά, όν, clear, manifest, evident, open: remarkable, distinguished.

φαντασία (φαντάζω, to show), ας, ἡ, vision, apparition: imagination, fancy.

φάος, εος, τὸ, = φῶς.

Φαρβαθίτης, ου, ὁ, Pharbathites, an Egyptian district.

φαρέτρα (φέρω), ας, ἡ, quiver.

φαρέτρη, Ionic for φαρέτρα.

φαρμακεύς (φάρμακον), έως, ὁ, druggist.

φάρμακον, ου, τὸ, medicine, drug: poison.

φαρμάσσω (φάρμακον), *f.* άξω, *a.* αξα, *p. p.* αγμαι, *a. p.* άχθην, to harden by dipping into cold water: to drug, to medicine: to poison.

φάρυγξ, υγγος, ἡ, throat, gullet.

φάσγανον (σφάζω), ου, τὸ, knife, sword.

Φάσηλις, ιδος, ἡ, Phaselis.

φάσκω, = φημί.

φάσις (φημί), ιος, ἡ, saying, opinion: rumor: oracle.

φαῦλος, η, ον, feeble, small, light, frivolous: depraved, wicked.

φείδομαι, *f.* φείσομαι, to spare: to use sparingly: to pardon.

φειδωλός (φείδομαι), ή, όν, sparing, parsimonious, frugal.

Φείδων, ωνος, ὁ, Phidon.

Φεραῖος, α, ον, Pheræan.

φέρτερος, α, ον, *comparative of* ἀγαθός. S § 59.

φέρω, to bear, bring, carry: to lead *or* conduct: to plunder, ravage, pillage. S § 118.

φεῦ, *int.* alas! ah!

φεύγω, to flee. S. § 118.

φήμη (φημί), ης, ἡ, prophetic voice: fame, renown.

φημί, to speak, declare, say, utter. S. § 118.

φήμ' ἐγώ, certainly, I do, I will, I would, ay ay, *as the case may be*.

φθάνω, to anticipate, get the start of. S § 118.

φθέγγομαι, *f.* ἐγξομαι, *p.* εγμαι, to utter a sound to speak, to shout.

φθείρω, *f.* φθερῶ *and* ἐρσω, *a.* ειρα, *p.* αρκα, αμαι, 2 *a. p.* άρην, 2 *p.* αρα, to corrupt: to destroy.

φθίνω, to perish, be wasted.

φθιτός (φθίω), ή, όν, wasted: dead.

φθίω, to waste, destroy. S. § 118.

φθογγή, ῆς, ἡ, = *the following*.

φθόγγος (φθέγγομαι), ου, ὁ, sound, voice.

φθονέω (φθόνος), *f.* ήσω, to envy, to grudge.

φθόνος, ου, ὁ, envy, jealousy.

φθορά (φθείρω), ᾶς, ἡ, destruction, corruption: ruin, overthrow.

φιάλη, ης, ἡ, phial: cup, goblet: bottle.

φιλαδελφία (φίλος, ἀδελφός), ας, ἡ, brotherly affection.

φίλαμμα, *Doric for* φίλημα.

φιλανθρωπία (φιλάνθρωπος), ας, ἡ, benevolence, philanthropy.

φιλάνθρωπος (φίλος, ἄνθρωπος), ον, humane, benevolent, philanthropic.

φιλέλλην ("Ελλην), ηνος, ὁ, a friend of the Greeks.

Φιλέψιος, ου, ὁ, Philepsius, *a storyteller*.

φιλέω, *f.* ήσω, to love: to like: to kiss.

φίλημα (φιλέω), ατος, τὸ, kiss, caress.

Φιλητᾶς, ᾶ, ὁ, Philetas.

φιλία (φίλος), ας, ἡ, friendship: love, affection.

φιλικῶς (φιλικός, friendly), in a friendly manner.

φίλιος, α, ον, friendly: benevolent.

Φίλιππος, ου, ὁ, Philip.

φιλοκίνδυνος (κίνδυνος), ον, loving danger, daring, courageous.

Φιλοκλῆς, έους, ὁ, Philocles.

φιλομουσία (φιλόμουσος, loving the muses), ας, ἡ, love of the muses: love of the fine arts.

φιλονικέω (φιλόνικος), *f.* ήσω, to be contentious, fond of strife.

φιλονικία, ας, ἡ, contention, love of strife.

φιλόνικος (νῖκος, strife), ον, quarrelsome, contentious.

τὸ φιλόνικον, ambition.

φιλόξεινος, *Ionic for* φιλόξενος (ξένος), ον, hospitable.

φιλοπόλεμος (πόλεμος), ον, warlike.

φιλόπονος (πόνος), ον, laborious, industrious, sedulous, diligent.

φιλοπότης (πίνω), ου, ὁ, lover of drink.

φίλος, η, ον, friendly: friend.

φίλα ποιεῖσθαι, to contract a friendship.

φιλοσκώμμων (σκῶμμα, jest), ον, fond of jeering *or* jesting.

φιλοσοφέω (φιλόσοφος), *f.* ήσω, to love

wisdom : to philosophize.
φιλόσοφος (σοφία), ον, philosophic : philosopher.
φιλότης (φίλος), ητος, ἡ, friendship, love.
φιλοτιμία (φιλότιμος), ας, ἡ, love of honor, ambition.
φιλότιμος (τιμή), ον, desirous of honor, ambitious.
φιλοφρονίσμαι (φιλόφρων, kind), *f.* ήσομαι, to treat kindly, to show kindness.
φιλοψυχία (φιλόψυχος, timid), *f.* ήσω, to be timid, cowardly.
φίλυμνος (ὕμνος), ον, fond of song.
φλαῦρος, α, ον, = φαῦλος.
φλέξ (φλέγω, to burn), ογός, ἡ, flame.
φλυαρία, ας, ἡ, trifles, trifling : prattling, chat, prating.
φλύκταινα, ης, ἡ, blister.
φοβερός (φόβος), ά, όν, terrible, dreadful, fearful, timid.
φοβέω (φόβος), *f.* ήσω, to terrify, affright : to put to flight ; to threaten : to deter. *Mid.* φοβέομαι, to fear.
φόβος, ου, ὁ, fear.
Φοῖβος, ου, ὁ, Phœbus, Apollo.
Φοινίκη, ης, ἡ, Phœnicia.
φοῖνιξ, ικος, ὁ, palm tree : the fruit of the palm tree : phœnix : purple.
φοινίσσω (φοῖνιξ), *f.* ίξω, *a.* ιξα, *p. p.* ιγμαι, *a. p.* ίχθην, to redden, to make bloody : to stain *or* dye with purple.
φοιταλίης (φοιτάω), α, ον, wandering : filled with fury, raving : haunting.
φοιτάω, *f.* ήσω, to go *or* go and come frequently : to go to find *or* to see : to go to school.
φοιτίω, *Ionic for* φοιτάω.
φονεύς (φόνος, murder), έως, ὁ, murderer, assassin.
φονεύω (φονεύς), *f.* εύσω, to murder, kill, slay : to condemn to death.
φόνιος (φόνος), α, ον, sanguinary, cruel.
φοξός, ή, όν, having a pointed head.
φορέω (φέρω), *f.* ήσω, to wear, carry.
φορητός (φορέω), ή, όν, carried, borne : bearable, tolerable.
φορμίζω (φόρμιγξ, lyre), *f.* ίσω, to play on the lyre.
φορμίσδω, *Doric for* φορμίζω.
φόρος (φέρω), ου, ὁ, tribute, tax.
φόρτιον (φόρτος), ου, τὸ, burden, load : goods, *in the plural.*
φορτίς (φόρτος), ίδος, ἡ, ship of burden, transport.
φράζω, *f.* άσω, *a.* ασα, *p.* απα, ασμαι, *a. p.* άσθην, 2 *a.* ἔφραδον, to say, relate, point out.
φρατρία, ας, ἡ, tribe *or* fraternity.
φράτωρ (φρατρία), ορος, ὁ, member of the same tribe.
φρήν, ενός, ἡ, diaphragm : mind, thought.
φρίσσω *or* φρίττω, *f.* ίξω, *a.* ιξα, 2 *p.* ιπα, to ripple : to shudder.
φρονέω (φρήν), *f.* ήσω, to understand : to have sense, experience : to be wise : to think, to deliberate.
εὖ φρονεῖν, to be in one's right mind.
μέγα φρονεῖν, to feel proud.
φρόνημα (φρονέω), ατος, τὸ, sense, thought, knowledge, intelligence : purpose, determination.
φρονητέον (φρονέω), one must think.
φρόνιμος (φρήν), ον, prudent, wise, enlightened.
φροντίζω (φροντίς), *f.* ίσω, *a.* ισα, *p.* ικα, to think, reflect : to take care of, to care for.
φροντίς (φρήν), ίδος, ἡ, thought : care, solicitude, anxiety.
φρούραρχος (φρουρά, guard, ἄρχω), ου, ὁ, commander of a garrison.
φρουρός, οῦ, ὁ, guard, guardian.
Φρυγία, ας, ἡ, Phrygia.
Φρύξ, υγός, ὁ, a Phrygian.
φυγαδεύω (φυγάς), *f.* εύσω, to banish.
φυγάς (φεύγω), άδος, ὁ, ἡ, exile, banished person : fugitive.
φυγή (φεύγω, ῆς, ἡ, flight : disposition to fly : banishment
φυλακτήριον (φυλάσσω), ου, τὸ, garrison : guard, watch.
φύλαξ, ακος, ὁ, ἡ, guard, keeper : watchman, sentinel.
φυλάσσω *or* φυλάττω, *f.* άξω, *a.* αξα, *p.* αχα, αγμαι, *a. p.* άχθην, to watch, guard. *Mid.* φυλάσσομαι, to be on one's guard, to beware of.

φυλή, ῆς, ἡ, tribe.
Φυλή, ῆς, ἡ, Phyle.
φύλλον, ου, τὸ, leaf: foliage.
φῦλον (φύω), ου, τὸ, tribe, race.
φύρω, *f.* ύρσω, *a.* ῦρσα, *p. p.* υρμαι, *a p* ύρθην, 2 *a. p.* ύρην, to mix: to defile, make dirty.
φύσις (φύω), σεως, ἡ, nature: character.
Φύσκος, ου, ὁ, Physcus.
φυτεύω (φυτόν), *f.* εύσω, to plant, to sow seed: to produce.
φυτόν (φύω), οῦ, τὸ, plant: stalk: twig.
φύω, to produce: beget. *Mid.* φύομαι, to be produced: to be. S. § 118.
Φώκαια, ας, ἡ, Phocæa.
φωνά, *Doric for*
φωνή, ῆς, ἡ, voice: sound: word: language.
φώρ, ωρός, ὁ, thief.
φωρᾶω (φώρ), to pursue a thief, to search a house for a thief: to surprise, detect, disclose.
φῶς, ωτός, τὸ, light: help, salvation.
φώς, ωτός, ὁ, man.

X.

χαίνω, to gape, to gape open. S. § 118.
Χαιρέλεως, ω, ὁ, Chærelaus.
Χαιρίδας, ου, ὁ, Chæridas.
χαίρω, to rejoice, to be glad: to be delighted. S. § 118.
χαῖρε, farewell: hail *to thee.*
χαίτη, ης, ἡ, hair: mane.
χαλάω, *f.* άσω, *a.* ασα, *p.* αχα, ασμαι, *a. p.* άσθην, to slacken, relax: to let down: to let go: to open.
Χαλδαῖος, ου, ὁ, Chaldean.
χαλεπαίνω (χαλεπός), *f.* ανῶ, *a.* ηνα, to be angry, to take ill.
χαλεπός, ή, όν, difficult: cruel, morose, severe, ruinous: hard.
χαλεπῶς, *adv.* with difficulty: roughly.
χαλινός, οῦ, ὁ, bridle, bit, reins.
χαλκήλογμφος χάλκεος, γόμφος, nail), ον, brass-nailed, fastened with nails of brass.
χάλκεος (χαλκός), α, ον, brazen, made of brass, of copper.
χαλκεύς, έως, ὁ, brazier.
χαλκεύω (χαλκεύς), *f.* εύσω, to be a brazier: to work brass, to forge.
Χαλκηδών, όνος, ἡ, Chalcedon.
Χαλκίς, ίδος, ἡ Chalcis.
χαλκόπους (ποῦς), ουν, ποδος, brazen-footed.
χαλκός, οῦ, ὁ, copper, brass: metal.
χαμάδις and χαμάζε (χαμαί), *adv.* on the ground, to the ground.
χαμαί, *adv.* on the ground.
χανδόν (χαίνω), *adv.* with open mouth: abundantly.
χαρά (χαίρω), ᾶς, ἡ, joy, gladness.
χαρίεις (χάρις), εσσα, εν, graceful.
χαρίζομαι (χάρις), *f.* ίσομαι, ισμαι, to gratify, to do a pleasure: to obey: to indulge.
Χαρικλῆς, έους, ὁ, Charicles.
Χαρῖνος, ου, ὁ, Charinus.
χάρις (χαίρω), ιτος, ἡ, grace: benevolence gratitude, thanks.
χάριν, for the sake of.
χάριν ἰδέναι, to thank.
Χαρμίδης, ου, ὁ, Charmides.
χαροπός (χαίρω, ὤψ, the eye), ή, όν, joyous looking, of a joyful countenance: serene: azure.
Χάρων, ωνος, ὁ, Charon.
Χάροψ, οπος, ὁ, Charops.
χάσμα (χαίνω), ατος, τὸ, gaping, wide opening chasm.
χεῖλος, εος, τὸ, lip.
χειμάζω (χεῖμα, winter), *f.* άσω, to raise a tempest, to toss *or* trouble with tempests: to winter, pass the winter.
χειμερινός (χεῖμα), ή, όν, belonging to winter, wintry: stormy.
χειμών, ῶνος, ὁ, winter: storm.
χείρ, ρός, ἡ, hand. S. § 46.
Χειρίσοφος, ου, ὁ, Chirisophus.
χείριστος, η, ον, *superlative of* κακός.
χειρόομαι (χείρ), ώσομαι, to subdue, to conquer.
χειροποίητος (χείρ, ποιέω), ον, made by the hand: artificial.
χειροτέχνης (χείρ, τέχνη), ου, ὁ, handicraftsman, mechanic, laborer.
χειρόω (χείρ, τίνω), *f.* ώσω, to

raise up and extend the hands: to elect, vote.

χείρων, ον, *comparative of* κακός.

Χείρων, ονος, ὁ, Chiron.

χειρωναξία (χειρῶναξ, workman), ας, ἡ, handicraft.

χελιδών, όνος, ἡ, swallow.

χελώνη, ης, ἡ, tortoise.

Χέμμις, ιος, ἡ, Chemmis.

Χεμμίτης, ου, ὁ, Chemmites, *an Egyptian district.*

χεῤῥόνησος *or* χερσόνησος (χέρσος, νῆσος), ου, ἡ, peninsula.

Χεῤῥόνησος *or* Χερσόνησος, ου, ἡ, Chersonesus.

χέῤῥος *or* χέρσος, ου, ὁ, ἡ, desert, uncultivated: continent.

χέω, to pour, pour out: to empty. S. § 118.

χηλή, ῆς, ἡ, claw, hoof.

χηρεύω (χῆρος), *f.* εύσω, to be widowed: to be destitute, to be in want.

χῆρος, α, ον, widowed: deprived, bereft.

χθές, *adv.* yesterday.

χθών, ονός, ἡ, earth: ground.

χιλιάρχης (χίλιοι, ἄρχω), ου, ὁ, commander of a thousand men, *say* colonel.

χιλίαρχος, ου, ὁ, = *the preceding.*

χίλιοι, αι, α, thousand.

χιλιόναυς (ναῦς), εως, ὁ, ἡ, consisting of a thousand ships.

χιλιοστύς, ύος, ἡ, the thousandth part: a thousand *of any thing.*

Χίμαιρα, ας, ἡ, Chimæra.

Χίος, ου, ἡ, Chios.

Χῖος, ου, ὁ, a Chian.

χιτών, ῶνος, ὁ, body garment, under garment, tunic.

χλανίς, ίδος, ἡ, cloak, mantle, tunic.

χλωρός, ά, όν, green, verdant: fresh: delicate.

χολόω (χόλος, anger), *f.* ώσω, to make angry, exasperate.

χόος (χέω), ου, ὁ, mound, bank.

χορδή, ῆς, ἡ, gut: string of a musical instrument

χορευτής (χορεύω), οῦ, ὁ, dancer.

χορεύω (χορός), *f.* εύσω, to dance.

χορευτικός (ποιέω), όν, regulating a chorus.

χορός, οῦ, ὁ, chorus: company of singers and dancers: company, associates.

χόρτος, ου, ὁ, hay, grass, fodder.

χόω, *see* χώννυμι.

χράω, *f.* ήσω, *a.* ησα, *p.* ηκα, ημαι *and* ησμαι, *a. p.* ήσθην, to give an oracular response: to lend *Mid.* χράομαι, to consult an oracle: to use: to borrow: to be in need of, *in the perf.*

χρεία, ας, ἡ, need, necessity: use.

χρεῖος, *for* χρέος.

Χρέμων, ωνος, ὁ, Chremon.

Χρέμυλος, ου, ὁ, Chremylus.

χρέος, εος, τὸ, debt: loan: obligation, duty: charge, business.

χρεώ-όος, ἡ, = χρεία.

χρή, it is necessary: there is need of. S. § 118.

χρῄζω, *f* ῄσω, *a.* ῃσα, to want, need, beg: wish.

χρῆμα (χράομαι), ατος, τὸ, thing: property, money, *in the plural.*

τί χρῆμα; why?

χρήσιμος (χράομαι), η, ον, useful, advantageous: used.

χρησμός (χράω), οῦ, ὁ, oracle.

χρησμῳδέω (χρησμός, ᾠδή), *f.* ήσω, to give oracles, to predict.

χρηστήριον (χράω), ου, τὸ, the place where the oracles were delivered: oracle.

χρηστός (χράομαι), ή, όν, useful, advantageous, good.

χρίω, *f.* ίσω, *a.* ισα, *p. p.* ισμαι *and* ιμαι, *a. p.* ίσθην, to anoint: besmear, grease: to scratch the skin.

χρόα, ας, ἡ, the skin of the human body: color.

χρόνιος (χρόνος), α, ον, of long duration: late, long delaying.

χρόνος, ου, ὁ, time: duration.

χροῦς, χροός, ὁ, = χρόα.

Χρυσάντας, ου, ὁ, Chrysantas.

χρύσεος (χρυσός), α, εον, golden: adorned with gold.

χρυσήλατος (χρυσός, ἐλαύνω), ον, wrought with gold.

χρυσίον (χρυσός), ου, τὸ, gold: gold coin.

χρυσός, οῦ, ὁ, gold.

χρυσοχοέω (χρυσοχόος), to fuse *or* melt gold.

χρυσοχόος (χρυσός, χέω), ου, ὁ, goldsmith.

χρῶμα (χρώννυμι, to color), ατος, τὸ, color.

χῶμα (χόω), ατος, τὸ, mound, dam.

χώννυμι *and* χόω, to make a bank *or* mole: heap up. S. § 118.

χώρα, ας, ἡ, region, district, country, situation: place. room.

χωρέω (χώρα), *f.* ήσω, to go, come, set out. advance towards: to contain.

χωρίζω (χῶρος), *f.* ίσω, *a.* ισα, *p.* ισμαι, ισμαι, *a. p.* ίσθην, to separate, set apart, divide.

χωρίον, ου, τὸ, = χώρα.

χωρίς, *adv.* apart, separately, singly: except. without: besides.

χῶρος, ου, ὁ, = χώρα.

Ψ.

ψαιστόν, οῦ, τὸ, *a kind of* cake.

ψάμμος, ου, ἡ, sand.

Ψάμμις, ιος, ὁ, Psammis.

Ψαμμίτιχος, ου, ὁ, Psammitichus.

ψαύω, *f.* αύσω, *a.* αυσα, *p. p.* αυσμαι, *a. p.* αύσθην, to touch, handle: feel.

ψέγω, *f.* ἐξω, to censure, blame.

ψιδνός (ψίω, to rub), ή, όν, bare, bald.

ψιλάζω (ψιλός, drop), *f.* άσω, to drop, to trickle.

ψίλιον *or* ψίλλιον, ου, τὸ, bracelet.

ψευδής (ψεύδω), ές, false, lying.

ψεῦδος (ψεύδω), ους, τὸ, lie, falsity, falsehood.

ψεύδω, *f* εύσω, *a.* ευσα, *p. p.* ευσμαι, *a. p.* εύσθην, to deceive: to belie. *Mid.* ψεύδομαι, to lie: to be disappointed.

ψηλαφάω, *f.* ήσω, to handle, touch, feel of.

ψηφίζομαι (ψῆφος), *f.* ίσομαι, *a.* ισάμην, ίσθην, *p. p.* ισμαι, to reckon with pebbles, to calculate, compute: to decree, determine, to pass a vote.

ψηφίς, ίδος, ἡ, = ψῆφος.

ψήφισμα (ψηφίζομαι), ατος, τὸ, resolve, decree.

ψῆφος, ου, ἡ, pebble: vote.

ψήχω, *f.* ξω, *p. p.* ηγμαι, *a. p.* ήχθην, to shave, rub, scrape: to curry.

ψιλός, ή, όν, thin, slender, naked, smooth, bald: unarmed: light-armed.

ψιλόω (ψιλός), *f.* ώσω, to make thin, small, slender: to make bare, to deprive of: to spoil.

ψόγος (ψέγω), ου, ὁ, blame, reproach, censure, reproof, reprehension.

ψόφος, ου, ὁ, noise, sound.

ψυχαγωγέω (ψυχή, ἄγω), *f.* ήσω, to conduct souls. to raise up ghosts from the shades: to entice, enchant.

ψυχή, ῆς, ἡ, life: soul.

ψύχος (ψύχω, to chill), ους, τὸ, cold.

ψυχολογία (ψυχρός, λόγος), ας, ἡ, coldness of discourse, frigid speaking, dulness.

ψυχρός (ψύχω, to cool), ά, όν, cold, icy.

ψωμός, οῦ, ὁ, mouthful, fragment, piece.

Ω.

ὦ, *int.* O. S. § 229.

ὧδι (ὅδε), *adv.* here: hither: so, thus.

Ὠδεῖον, ου, τὸ, the Odeum, *a public building in Athens.*

ᾠδή (ᾄδω), ῆς, ἡ, ode, song.

ὠδίνω (ὠδίς), *f.* ινῶ, *a.* ινα, to be in the pangs of childbirth, to be in labor: to suffer acute pain.

ὠδίς, ῖνος, ἡ, throe.

ὠθίω, to push *or* thrust violently: to expel S. § 118.

ὠκεανός, οῦ, ὁ, ocean: Oceanus.

ὠκύς, εῖα, ύ, swift, quick, prompt: active.

ὦμος, ου, ὁ, shoulder.

ὠμός, ή, όν, raw, unripe: stern: savage, inhuman.

ὧν, *Ionic for* οὖν.

ὠνέομαι, to buy, purchase. S. § 118.

ὠόν, οῦ, τὸ, egg.

Ὦπις, ιδος, ἡ, Opis.

ὥρα, *ας*, ἡ, time: hour: beauty: season.

ὡραῖος (ὥρα), *α*, *ον*, seasonable, mature: in the prime of life: beautiful.

ὡρανός, *Doric for* **ὡρανός**.

ὥριος (ὥρα), *α*, *ον*, seasonable, at a suitable time.

Ὧρος, *ου*, ὁ, Orus.

ὦρος, *Doric for* **ἶρος**.

ὡς (ὅς), *adv.* as: like: that, in order that: so that, as if: inasmuch as: for.

ὡς εἰπεῖν, so to speak.

ὡς ἐπὶ τὸ πολύ, for the most part.

ὡς, *prep.* to. S. § 226.

ὅς, *adv.* thus, in this manner.

ὡσαύτως (ὡς, αὖτως), *adv.* in the same manner, likewise.

ὡσεί (ὡς, εἰ), as if.

ὥσπερ *and* **ὡσπερεῖν** (ὡς, πέρ, οὖν), *adv.* as: as if.

ὥστε, *conj.* so that, so as: since, because.

ὠὐτός, *Ionic for* **ὁ αὐτός**, the same.

ὠφελεία (ὠφελέω), *ας*, ἡ, utility, advantage, profit.

ὠφελέω, *f.* *ήσω*, to benefit, do good: assist.

ὠχρός, *ά*, *όν*, pale: yellowish.

ADDITIONS TO THE LEXICON.

Ἀθήνη, ης, ἡ, *Epic*, = **Ἀθηνᾶ**.

Αἰγυπτιστί (**Αἴγυπτος**, Ægypt), in the Ægyptian language.

αἰσχύνω, *f.* **νῶ**, to dishonor: *mid.* **ομαι**, to be ashamed. *Also*, to reverence.

ἀκτή (**ἄγνυμι**, to break), **ῆς**, ἡ, a shore.

ἄλις, *adv.* enough.

Ἀλκμήνη, ης, ἡ, Alcmena, the mother of Hercules.

ἀλλὰ γάρ, but indeed, *sed enim*.

ἄλλομαι, to leap, spring. S. § 118.

Ἀμμώνιος, ου, ὁ, an inhabitant of Ammonia.

Ἄμυκος, ου, ὁ, Amycus, *proper name*.

Ἀμφίλοχος, ου, ὁ, Amphilochus, *proper name*.

Ἄνουβις, ιδος, ὁ, Anubis, an Egyptian dog-headed divinity.

ἀοιδός (**ἀείδω**, to sing), οῦ, ὁ, a singer, minstrel, a poet.

ἀπάτη, ης, ἡ, fraud, deceit, cheat, disappointment.

ἀπειλή, ῆς, ἡ, a threat, boast, a braggart word.

ἀπερέω, ῶ, *f.* ῶ, to refuse, to deny, renounce, *perfect* **ἀπείρηκα**, I am wearied *or* exhausted, I give out.

ἀποβαίνω (**βαίνω**), to go off *or* out: to land: to ensue, happen.

ἀποπηδάω (**πηδάω**), to jump out, *or* from.

ἀπάρ, *conj.* = **αὐτάρ**.

Ἄττις, ιδος, ὁ, Attis *or* Atys, a Phrygian youth.

αὐδάω, ῶ (**αὐδή**), to speak, say, to utter.

αὖτις, but, again, on the other hand.

ἄφαρ, immediately, thereupon, at once, quickly.

ἀφιστήκω = **ἀφίσταμαι**, *formed from the perf.* **ἀφίστηκα**, to revolt.

Ἀώς, *Doric for* **Ἠώς**, *or* **Ἕως**, ἡ, Aurora, morning.

βιόω. *Mid.* **βιόομαι**, to get one's living, to support one's self.

Βουκολιάσδω, *Doric for* **βουκολιάζω**, to tend herds *or* flocks.

δάμαλις, ιος, ἡ, heifer.

διαβιβάζω, *f.* **σω**, (**βιβάζω**,) to carry over *or* through, to transport.

δίειμι (**εἶμι**), to pass through, to traverse, to cross.

διορύττω (**ὀρύττω**), to dig through, to excavate through.

δίς, twice.

διφάσιος, ία, ιον, double, twofold.

ἐγγίγνομαι (**γίγνομαι**), to be in: to intervene: to arrive: to happen.

ἔγχος, ους, τὸ, a spear, a lance, shaft.

ἐκφεύγω (**φεύγω**), to escape from.

ἦλυθον, 2 *aor.*, *f. m.* **μολοῦμαι**, I came, I went.

ἴνοπτρον (**ὄψομαι**), ου, τὸ, a mirror.

ἐξιστάζω, σω, to investigate, inquire into.

ἐπᾳδάω *or* **ἐπαείδω** = **ἐπᾴδω**, to sing to *or* over.

ἐπίδηλος, ον (**δῆλος**), prominent, conspicuous, evident.

ἐπιμένω (**μένω**), to wait longer, to wait upon: to continue.

ἐπίσχω, *a strengthened form of* **ἐπίχω**, to restrain, check, hinder.

ἐσδέρκω (**δέρκω**), *p.* **ἐσδέδορκα**, *aor.* 2. **ἐσίδρακον**, to look upon, to look at.

ἥδομαι (**ἡδύς**), to be pleased, to enjoy one's self.

ἦνπερ (**πέρ**), *conj.* if indeed.

ἥσυχος, ον, quiet, still.

θέρμος, ου, ὁ, lupine, particularly the white lupine.

θρίξ, τριχός, ἡ, hair.

Ἰθακήσιος, ον, belonging to Ithaca.

κἀγώ, for καὶ ἐγώ.
καὶ γάρ, for: for now, et enim.
κατατίτομαι, to fly down, = καθίπτομαι.
κάτωθεν, adv. from below.
κόπος (κόπτω), ου, ὁ, a blow, a beating: fatigue, exhaustion.

λάμπω, f. ψω, to shine.

μαιεύομαι, σομαι, to deliver, as a midwife, = μαιόομαι.
μάχη (μάχομαι), ης, ἡ, battle, fight.
μεταυτίκα (μετά, αὐτίκα), forthwith, afterwards, thereupon.
Μίθρης, Ion. for Μίθρας, ου, ὁ, Mithras, the Persian Sun-god.
μέρος (μείρομαι), portion, fate, destiny.

νικάω, ῶ, f. ήσω, to conquer.

ὀδμή (ὄζω), ῆς, ἡ, smell, perfume.
οἷ, adv. whither.
οἰκία (οἶκος), ας, ἡ, house, habitation.
οἰκίζω (οἶκος), f. σω, to build a house, to establish in a house, to house, to settle.
οἶτος, ου, ὁ, fate, destiny, death.
ὀξυόεις, εσσα, εν (ὄξις), having sharp corners, rough.
ὁμοῦ (ὁμός), adv. together.
ὄνειδος (ὄνομαι), ους, τὸ, blame, censure, reproach.
ὀτρύνω, f. νῶ, to incite, impel, to urge on.

Πειθώ, οῦς, ἡ, Peitho, Persuasion; the goddess of persuasion.
περιείδον, used as 2 aor. of περιοράω, to look round, to overlook, oversee, permit.
Πηλούσιος, ία, ιον, Pelusian. Πηλούσιον στόμα, the Pelusian mouth of the Nile.
πλάθω, poet. for πιλάζω, to bring near, 2 aor. pass. part. πλαθείς.
πλακοῦς, οῦντος, ὁ, contr. of πλακόεις, a cake, so called from its being of a broad shape.
πλήθω, to be full, to abound.
ποτιδίγμενος, poet. and Dor. for προσδιεγόμενος, expecting, awaiting.
προεῖπον, I foretold, 2 aor. ind. See προειπεῖν.
προμηθίη (προμηθής), ἡ, forethought, prudence, wisdom.
πρίν, before.

σιγάω, ῶ, f. ήσω, to be silent, to hold one's peace.
συμπλίνω, ξω (σύν, πλίνω), to twine together, hence to come hand hand; to engage in close conflict.
συνοδοιπορέω, ῶ (σύν, ὁδοιπόρος), to make a journey together.

τάλας, άλαινα, αν (ΤΑΛΩ), wretched, suffering.
τὸ λοιπόν, adv. for the future, henceforward.
τριςμύριοι (μύριοι), thirty thousand.
τρισχίλιοι (χίλιοι), three thousand.

ὑπανείνομαι (ἀείνω), to answer, to explain, to state, to act a part.

φόνος, ου, ὁ, murder, slaughter.

χρώννυμι (χρώς), f. χρώσω, perf. pas κέχρωσμαι, to stain, color, spot, tarnish, begrime.